Tho. Crewley Bacon

PENANCE FOR SINNE,

OR

DAVIDS PENITENTIALL PSALME

OPENED:

In thirty seuerall Lectures
vpon the LI. Psalme.

By SAM. HIERON.

EZEK. 18. 30.

Turne your selues from all your transgressions so Iniquity shall not be your Ruine.

LONDON
Printed by W. STANSBY.

1619.

E643

TO

THE RIGHT REVEREND FATHER IN GOD, IOHN, *LORD BISSHOP OF* CHESTER.

Hauing gathered together (right reuerend, and my ſingular good Lord) theſe ſeuerall Works of that moſt learned Gentleman and famous Diuine, Maſter Samuel Hieron, *and brought them into one whole and entire Volume, in ſuch ſort as hee left them diſperſed in the world, and vnder the ſame Titles and Patronage to which he had formerly bequeathed them; A worke, which (had not death preuented) no doubt, himſelfe had done in a more exact and excellent manner: and finding, by his loſſe, the mayne and entire Booke had*

loſt the hope of that honourable ſupport and Patronage, which his greater worth might haue beſtowed vpon it, I thought it my dutie (hauing the care and charge of ſo diuine an Infant) to ſee it ſupplyed with all things that might any way giue grace to the perfection of the ſame: Hence I humbly flie to your Lordſhip, both for grace and protection, that you will bee pleaſed to couer it vnder the reuerend wings of your Iudgement, and to giue it that comfort which belongs to the monument of ſo worthy and religious a Perſon, both in reſpect of the goodneſſe, which Vertue owes to the memorie of ſo good a Man, and in reſpect of my humble Petition, which only beggs, that ſo worthy a labour as this, may not walke in the world without thoſe faire glories, which are due to ſo generall a benefit, which granted, you ſhall both adorne his memorie with your pious and religious fauours, and bind mee in my powers and prayers euer to acknowledge my ſelfe at your ſeruice, and remayne

Your Lordſhips in all reſpectiue
ſeruices to be commanded,

W. S.

TO THE READER.



HRISTIAN READER. That which was once ſaid of, & by the Prophet AMOS; *I am no Prophet, nor the ſonne of a Prophet*, it cannot be ſaid of all the Prophets of God. *Jeremie* was a Prophet, and the ſonne of a Prophet, and ſuch were many in the times of the Law: and if that in theſe times of the Goſpell, our *Naioths*, and *Bethels* were not furniſhed with the ſonnes of our Prophets (I meane the children of the Preachers of the Word) there would be a great want of true prophecying. Indeed, our Vniuerſities are greatly repleniſhed: and now men of all ſorts ſend children vnto them. But to the end they might proue ſeruiceable in the Church, few of good ſort fit their ſonnes for that ſeruice. For albeit the Lord ſay by the Prophet MALACHY, *Curſed be the deceiuer that hath in his flocke a Male, and voweth and ſacrificeth to the Lord a corrupt thing*; yet the halt and the blind are the ſacrifices, which the rich and great ones of the World, offer to God. With how many worthy and admirable Paſtors this Church of ours is furniſhed at this day, who haue beene the ſonnes of excellent Diuines, I need not to relate; onely know, that this is the honour of our married Clergie, that whilſt the Popes by their Nephewes, or rather their baſe children,

Cap. 7. 14.

Cap. 1. 14.

childr en, doe furniſh the high places of their idolatrous Temples, we (bleſſed be God for holy Matrimonie) labour to bring vp our children in ſuch ſort, as that they being ſucceſſors of their fathers vertues, may alſo (as many ancient Biſhops did) ſucceed them in their parents either Places or Callings.

Amongſt many worthy of euerlaſting memorie, the Author of this worke is not the leaſt worthy. Hee was the ſonne of a moſt worthy Paſtor, who being much reſpected by that true Saint of God, Maſter *Fox*, was perſwaded to leaue teaching of children, in which arte he was one of the worthies of his time, to take vpon him the teaching of men. And being placed at *Epping* in the Countie of *Eſſex*, did for many yeeres together ſo labour in his Calling, that it pleaſed God by his Miniſterie to adde vnto the Church many that ſhould bee ſaued. I know not how many children he left behind him, this one, was in ſtead of, and aboue many. And as though, that good *Elkanah* would euen from the Cradle dedicate him to God, he called his name *Samuel*, that is, heard or appointed of God; and, as if God himſelfe would aſſigne him for the ſacrifice of his people, hee appointed he ſhould be ſurnamed *Hieron*, that is, one fit for this ſpirituall ſacrifice. To the end he might proue a profitable Teacher, he was firſt educated by his learned Father, and from him conueyed to the Kings Schoole neare *Windſore*, from whence hee was choſen to Kings Colledge in *Cambridge*; where hee made ſuch progreſſe in few yeares, that at his firſt ſhewing of himſelfe in that Colledge, hee preached with ſuch approbation and applauſe, that to mee, who heard him often in his yong yeares, hee ſeemed rather a Bachelor in Diuinitie, then a Bachelor of Artes, and rather a Diuine of fortie, then foure and twentie yeares age: yea, hee was ſo much admired, that hee became of ſuch note, whilſt he ſtayed in *London*, that many Congregations, yea and the Innes of Court greatly deſired to enioy his Miniſterie. But being by that moſt learned and worthy Prouoſt, Sir *Henrie Sauil*, called to a charge in the gift of *Eaton Colledge*, hee following that Call, did ſo demeane himſelfe in that

that place till he dyed, that not only the people of *Modbury* in *Deuon*, but many other places of that Countie and Countrie were much comforted by his paynes in preaching. He was reuerenced of the poore, admired of the rich, countenanced of the great ones, and reſpected of all. He was not ſo vaine-glorious, as to publiſh Bookes for his owne glorie, but being importuned by ſuch as heard him, was conſtrayned to offer that to thine eye, which was preached to their eares. In which hee hath ſo behaued himſelfe, that whoſoeuer acquainted with the language of *Canaan*, ſhall reade his Works, may eaſily ſee that it was not he that ſpake, but the holy Ghoſt ſpeaking in him. And howſoeuer, finding many friends in his place, hee was able only to repay their loue with Dedications of his labours, yet made hee ſuch choice of Patrons for his paynes, that hee would chooſe none but ſome worthy *Theophilus*, which is a thing much neglected of the Writers of our age. It pleaſed God to take him away in his beſt time to doe good to the Church, and bleſſed be thoſe worthy ones of that Countrie that take care for his children, now that hee is dead. Is hee now with the Lord? canſt thou not (eſpecially you of his charge) heare him ſpeaking in the name of the Lord? now then, conferre with him in theſe printed Papers: in the which you ſhall find ſuch varietie of good Doctrine, as will build you vp further in the courſe of godlineſſe, and cauſe you to bleſſe God for theſe learned labours.

(***)

LONDON,
Saint BARTH. *Exchange, March* 29. 1620.

Thine in the Lord,

ROBERT HILL.

THE TITLES, TEXTS, AND DOCTRINES, OF THE SEVERALL SERMONS.

The Doctrines Triall,

In one Sermon, vpon 1. *Theſſal.* 5. 21.

DOCTRINES.

1. *That it is the duetie of thoſe which honour preaching, as the meanes appointed for ſaluation, to trie things taught, before they giue their full and abſolute yeelding thereunto.* page 2.

2. *That that, which diligence of triall hath diſcouered to vs to bee ſound, muſt with all faithfulneſſe and perſeuerance be kept and retayned to the end.* pag. 14.

The Chriſtians Liue-Lood,

1. Sermon, vpon *Matth.*6. 33.

DOCTRINES.

1. *That the things which concerne the ſoule, both for the preſent and future good thereof, muſt be enquired after and ſought for with eſpeciall care.* pag. 25.

2. *That the matters of God, appertayning to his glorie and the ſaluation of our owne ſoules, ought in all things to haue the preeminence.* p. 33.

3. *That they which labour and ſeeke for heauenly things, ſhall not bee left vnſupplied of earthly things.* pag. 37.

Penance for ſinne,

Diuided in 30. Lectures, vpon 51. Pſalme.

LECTVRE I.

THE DOCTRINES.

1. *The ſinging of Pſalmes, is of very ancient and commendable vſe in Gods publike worſhip.* pag. 60.

2. *It*

2. *It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.* pag. 63.

LECTVRE II.

Doctrines.

1. *Where there is any true remorse for sinne, there is a readinesse (as farre forth as is meete) both before God and the World, to make confession of sinne.* pag. 69.

2. *Not the greatest amongst men, ought to bee forborne and spared in their sinnes.* pag. 73.

3. *There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister.* pag. 76.

4. *Words of reproofe are neuer in vaine to a religius heart.* pag. 79.

LECTVRE III.

Doctrines.

1. *To flie vnto God, is the onely true way to finde comfort in the time of spirituall distresse.* pag. 83.

2. *The mercy of God in the pardon of sinne, is a blessing of exceeding worth.* pag. 86.

3. *In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.* pag. 90.

4. *Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.* pag. 93.

LECTVRE IIII.

Doctrines.

1. *The goodnesse and mercy of God, in euery respect, and which way soeuer we consider it, is exceeding great.* pag. 96.

2. *Sinne, of all things else, is one of the most foule and the most dangerous.* pag. 102.

LECTVRE V.

Doctrines.

1. *By how much the more fully any man vnderstands his owne estate, in regard of sinne, by so much the more will hee bee earnest and importunate to finde grace and mercy with the Lord.* pag. 106.

2. *It is a great blessing of God, to haue a tender and a wakefull conscience.* pag. 112.

LECTVRE VI.

Doctrines.

1. *To the children of God in the day of their Repentance, sinne, in respect that it is an offence against God, is the greatest burthen.* pag. 118.

2. *To sinne, without due respect to the sight of God in sinning, is so much the*

the greater sinne, and ought to be a cause of greater sorrow. pag. 121.
3. *In the confession of sinne, it is necessarie, as much as possibly one may, to descend into particulars.* pag. 124.
4. *Sinne, rightly considered, is to be termed Euill.* pag. 127.

LECTVRE VII.

DOCTRINES.

1. *The children of God, thorowly conuicted of sinne, are forward to submit themselues, euen to Gods seuerest courses towards them, without repining.* pag. 129.
2. *That which Gods Ministers speake by vertue of their office, is to be taken as the Word and Speech of God himselfe.* pag. 134.
3. *Whatsoeuer the meanes is, or instrument of any manner of affliction, or bitternesse befalling, it is best for Gods Children to acknowledge all to be wholly from the Lord.* pag. 138.

LECTVRE VIII.

DOCTRINES.

1. *Where there is true Repentance, there is also a disposition to lay to a mans owne charge as much as it is possible.* pag. 140.
2. *The whole nature of Man is, from the very first beginning and being thereof, infected with corruption.* pag. 142.

LECTVRE IX.

DOCTRINE.

1. *Vprightnesse and sinceritie of the heart, is a matter very pleasing vnto God, and without which, all outward conformity is abominable.* pag. 152.

LECTVRE X.

DOCTRINES.

1. *The knowledge of heauenly things appertayning to the right way of pleasing God, and of sauing our owne soules, is the true wisedome.* pag. 165.
2. *The Lord himselfe is the proper Teacher of that spirituall and heauenly Wisedome, which is accompanyed with saluation.* pag. 167.
3. *When God bestoweth vpon any man spirituall wisedome and religious knowledge, he giues such a blessing as deserues acknowledgement.* pag. 172.
4. *By how much the more any man knoweth, in matters of Religion and Godlinesse, by so much the fouler is his sinne, when he falleth into any great offence.* pag. 173.

LECTVRE XI.

DOCTRINES.

1. *Such outward things as God hath ordayned as helps, in matters of Religion, as they are not to be neglected, so neither so to bee rested in, as if any good could come from them simply, without a speciall blessing from the Lord.* pag. 178.

2. *The bloud of Iesus Christ, is the thing ordayned by God, for the purging and washing of our sinnes.* pag. 184.

3. *The purging of a sinner, by the bloud of Christ, is such an absolute worke, that it doth not leaue a man guiltie before God of the smallest sinne:* pag. 188.

LECTVRE XII.

DOCTRINES.

1. *That contentment which the soule doth feele in the assurance of Gods fauour in the pardon of sinne, is that which deserues indeed to bee termed ioy.* pag. 190.

2. *It is no vnpossible thing for a man to haue ioy and gladnesse in his soule, out of the gracious assurance that his sinnes are pardoned.* pag. 193.

3. *Hearing is the meanes which God hath sanctified, for the begetting of that ioy, which proceeds from the assurance of Gods fauour in the forgiuenesse of sinnes.* pag. 195.

4. *Though hearing be the meanes of spirituall Ioy: yet it can neuer worke it, vnlesse the Lord shall giue a blessing thereunto.* pag. 198.

5. *Albeit sinne, while it is in act and in performance, pleaseth: yet when the conscience is awakened, it will proue exceeding terrible.* pag. 200.

LECTVRE XIII.

DOCTRINES.

1. *Spirituall distresse and anguish of the soule, occasioned by the sense of sinne, is no certayne signe of a desperate and forsaken state.* pag. 202.

2. *Albeit the committing of a great sinne be a matter soone done, yet the obtayning of pardon for it, after it is past, is no easie suite.* pag. 206.

3. *The anger and displeasure of Almightie God, is exceeding terrible.* pag. 210.

4. *The children of God being truely touched with and for some one or two speciall sinnes, doe thereby take an occasion to consider and examine themselues thorowout.* pag. 212.

LECTVRE XIIII.

DOCTRINES.

1. *The true and sincere desire of the soule to haue sinne pardoned, is, and must be accompanyed with crauing and caring, to bee preserued from the power and seruice of corruption.* pag. 214.

2. *The falling of a child of God into some great and speciall sinne, doth rob him, in his owne feeling, of all former graces whatsoeuer.* pag. 218.

3. *A cleane heart is a Iewell of great price, and especially to bee desired and sought by euery Christian.* pag. 222.

LECTVRE XV.

DOCTRINES.

1. *The graces of God, euen in the best, are subiect to such a kinde of abatement and decrease, that they stand in need of oft renuing.* pag. 226.

2. *A conſtant purpoſe in the heart, and a ſteady endeuour in the life and courſe to walke ſo as may pleaſe God, is a matter much to be deſired by euery one that would be ſaued.* pag. 235.

LECTVRE XVI.

DOCTRINES.

1. *It is a grieuous thing to be debarred the liberty of Gods houſe, and the freedome of worſhipping him there with the reſt of his Seruants.* pag. 239.

2. *It is a great Iudgement of God, when a man is not followed with the fauour and bleſſing of God, in that calling and place which hee doth ſuſtayne.* pag. 244.

3. *Gods Iudgements vpon others, ought to be matter of feare to vs, leſt we ſo offending God, ſhould alſo ſo be puniſhed.* pag. 247.

LECTVRE XVII.

DOCTRINE.

1. *To bee depriued of ſpirituall gifts and graces, hauing once receiued them, is a grieuous iudgement.* pag. 250.

LECTVRE XVIII.

DOCTRINES.

1. *It is the nature and propertie of ſinne, to rob a mans ſoule of all true comfort.* pag. 261.

2. *It is not vnpoſſible, but that the ioy and comfort which ſome great ſinne hath taken away, may againe by true repentance be reſtored.* pag. 265.

3. *Without Gods vpholding, man hath of himſelfe no power to withſtand any the leaſt occaſion or temptation tending vnto ſinne.* pag. 268.

LECTVRE XIX.

DOCTRINES.

1. *To be freely, willingly, and cheerefully diſpoſed in the wayes of holy obedience towards God, is a ſpeciall bleſſing, and ſuch as wee ought all earneſtly to deſire.* pag. 273.

2. *True repentance and conuerſion vnto God, breeds in a mans heart a ſincere deſire of being an inſtrument of the like good, by all meanes poſſible, vnto others.* pag. 277.

3. *The act of teaching others, in the things which doe concerne ſaluation, is no vile or vnworthy ſeruice.* pag. 281.

LECTVRE XX.

DOCTRINES.

1. *The mayne and principall matter of all Teaching, by thoſe that intend the good of others ſoules, muſt be the things of God, reueiled in his Word.* pag. 284.

2. *It is not vnpoſſible, but that by the meanes of Teaching, euen they which are moſt vngodly, may be reclaymed.* pag. 291.

3. *He is most fit to teach the way of ſaluation vnto others, who hath had experience of the mercy of God therein for his owne particular.* pag.293.

LECTVRE XXI.

DOCTRINES.

1. *The turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, & ſuch as may comfortably be expected where that is vſed.* p.295.

2. *No man can aſſure himſelfe that he hath truly profited by dependance vpon Teaching, vnleſſe he be indeed conuerted vnto God.* pag.301.

LECTVRE XXII.

DOCTRINE.

1. *It is a wofull thing to ſtand guiltie of bloud before the Lord.* p.308.

LECTVRE XXIII.

DOCTRINES.

1. *Great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another, as bad or worſe then it ſelfe.* pag. 319.

2. *It is poſſible for a man to be guiltie of a ſinne before God, though hee himſelfe hath no apparant hand therein.* pag.322.

3. *The whole matter of mans ſaluation is to bee aſcribed onely vnto God.* pag.327.

4. *The generall acknowledgement of Gods grace and goodneſſe, can neuer afford to a mans ſoule any true comfort, till he is able vpon ſome good ground to apply the ſame to his owne particular.* pag.330.

LECTVRE XXIIII.

DOCTRINES.

1. *Who ſo receiues or expects any mercy or fauour from God, muſt know himſelfe bound to returne ſome thing backe by way of thankefulneſſe vnto God.* pag.331.

2. *The exerciſe and act of ſinging, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe.* pag.334.

3. *The tongue and voice of man ought to bee vſed by him for the declaring of Gods prayſes.* pag.335.

4. *It is a matter agreeable euen to iuſtice with God, that hee ſhould bee gracious and mercifull vnto thoſe who doe truely repent them of their ſinnes.* pag.340.

5. *All ſeruices tending to the teſtification of our duty and thankefulneſſe vnto God, ought to be performed with cheerefulneſſe.* pag.342.

LECTVRE XXV.

DOCTRINES.

1. *No man can performe the ſeruice of prayſing God, except God doe by his grace ſtrengthen him thereunto.* pag.343.

2. *When*

2. *When God is pleaſed to enable, there neuer wants ſufficiency.* p.347.
3. *The prayſing of God is no eaſie ſeruice.* pag. 353.

LECTVRE XXVI.

DOCTRINES.

1. *It is poſsible for a man to doe the very thing which God commands, and yet therein not pleaſe God.* pag. 357.
2. *God requires no ſuch ſeruice in Religion, as hath no more in it then an outward forme.* pag. 359.
3. *An outward dutie pertayning to the worſhip of God, may ſometime be omitted without ſinne.* pag. 363.
4. *In worſhipping God, we muſt not ſo much looke what kind of worſhip is pleaſing to vs, as what it is which the Lord delighteth in.* pag. 366.

LECTVRE XXVII.

DOCTRINE.

1. *Of all other ſeruices to be preſented vnto God, a broken heart and a contrite ſpirit, is in his account the principall.* pag. 368.

LECTVRE XXVIII.

DOCTRINES.

1. *The proſperitie and happineſſe of Gods Church, is a matter very deare and precious vnto thoſe that are Gods children.* pag. 382.
2. *True repentance makes a man deſirous and carefull to repaire ſuch more ſpeciall hurts and wrongs as he hath done, either by his generall euill courſe before his calling, or by falling into ſome great offence after his calling.* pag. 386.
3. *We muſt not expect or craue any good thing from God, either for our ſelues or others, but only out of the freedome of his grace.* pag. 389.
4. *In all our prayers wee muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe.* pag. 391.

LECTVRE XXIX.

DOCTRINES.

1. *Euen outward things appertayning to this life, and to our ſtate and welfare in this preſent world, are to bee reputed the gifts of God, and his goodneſſe for them is to be depended on.* pag. 393.
2. *He who is a good man, is alſo well and carefully affected to the common good.* pag. 398.

LECTVRE XXX.

DOCTRINES.

1. *It is a great bleſsing, when the ſeruices which men preſent and tender vnto God, doe find acceptance with him, and are approued by him.* p.406.
2. *It is a great mercy of God, when there is a generall freedome and forwardneſſe in the people, in reſpect of the publike acts and exerciſes of deuotion.* pag. 415.

A Preſent for Cæſar.

In two Sermons, vpon LVKE 20. 25.

The firſt Sermon.

DOCTRINE.

1. *That Kings and Princes haue a certayne right and due, pertayning to them by Gods appointment, which is not lawfull for any man to keepe from them.* pag. 432.

The ſecond Sermon.

DOCTRINE.

1. *That it is not lawfull for any man to depriue Almightie God of that which is his due.* pag. 446.

A bargaine of Salt.

In two Sermons, vpon MARK. 9. 50.

The firſt Sermon.

DOCTRINES.

1. *That a preaching Miniſterie is a thing in it ſelfe of very great and neceſſarie vſe in the Church of God.* pag. 463.
2. *That there is nothing either worſe, or more vnprofitable, then ſuch a Miniſter, from whom the Church and People of God can receiue no ſpirituall ſeaſoning.* pag. 472.

The ſecond Sermon.

DOCTRINES.

1. *That an inward ſeaſoning with Religion and Grace is ſuch a thing, as all the Diſciples of Chriſt Ieſus muſt endeuour for.* pag. 482.
2. *That amongſt the Diſciples of Chriſt, there muſt bee mutuall peace.* pag. 495.

THE DOCTRINES TRIALL:

Shewing both the neceſſitie and the way of trying what is taught;

In a Sermon vpon
1. Theſſ. 5. 21.

By SAM. HIERON.

1. Cor. 10. 15.
Iudge yee what I ſay.

LONDON
Printed by W. STANSBY.

1620.

TO

MY REVEREND FRIEND,

Mr. Dr. CHADERTON,

MASTER OF EMANVELL

COLLEDGE IN

CAMBRIDGE.

SIR, as a pledge of the reſpect I owe you, I haue made my ſelfe bold, vnder your name, to ſet forth this Sermon. The old prouerbe, which forbiddeth to ſend Owles to *Athens*, hath taught me not to ſend this to you, as a matter of ſupply: you (now) liue at the Well-head (from whence I confeſſe, and reioyce, my ſelfe to haue drawne that little, by which it hath ſince pleaſed God to enable me to the doing of ſome ſeruice in his Church) and were (long ſince) one of thoſe iudicious and painefull Diuines, at whoſe feete I ſate (with many others) in the dayes of my preparation to that worke,

worke, wherein I now (by the aſsignement of the Lord of the Vine-yard) am imployed. In this therefore, I deſire rather to be thought to preſent you with an account of mine owne courſes, then with any direction for yours: The two Verſes before this, I haue preached on, and the Sermons are abroad. As I held it neceſſarie to treate on this alſo, ſo I thought it fitting to publiſh that, which concerning it was giuen me to deliuer. There is no one thing (I thinke) in which our ordinarie Hearers, are either more vnskilfull or more backward, then this dutie of trying Doctrines: what vnſettledneſſe in opinion, what vnſoundneſſe in iudgement, this hath cauſed, I doubt not, your ſelfe in your long experience haue obſerued. If I ſhall preuaile ought to the curing of this Epidemicall diſeaſe, I ſhall glorifie God in that behalfe. My endeuour that way, I haue ſhewed in this ſmall Sermon: which (here) from your hand, I commend to the common vſe of Gods *Iſrael*:

from *Modbury* in *Deuon.*

Yours reſpectiuely,

SAMVEL HIERON.

TITLES AND TEXTS OF SCRIPTVRE HANDLED IN THIS BOOKE.

The Doctrines Triall.

1. THES. 5. 21.

Try all things: and keepe that which is good.

The Christians Liue-Lood.

MATTH. 6. 33.

But seeke yee first the Kingdome of God, and his Righteousnesse, and all these things shall be ministred vnto you.

Penance for Sinne.

PSALME LI.

The Argument.

To him that excelleth. A Psalme of Dauid, *when the Prophet* Nathan *came vnto him, after he had gone in to* Bath-sheba.

1. *Haue mercy vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.*

2. *Wash me thorowly from mine iniquitie, and cleanse me from my sinne.*

3. *For I know mine iniquities, and my sinne is euer before me.*

4. *Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest bee iust when thou speakest, and pure when thou iudgest.*

5. *Behold, I was borne in iniquitie, and in sinne hath my Mother conceiued me.*

6. *Behold, thou louest truth in the inward affections: therefore hast thou taught me wisedome in the secret of mine heart.*

7. *Purge me with Hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.*

8. *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.*

9. *Hide*

9. *Hide thy face from my ſinnes, and put away all mine iniquities.*
10. *Create in me a cleane heart, O God, and renew a right ſpirit within me.*
11. *Caſt me not away from thy preſence, and take not thine holy Spirit from me.*
12. *Reſtore to me the ioy of thy ſaluation: and ſtabliſh me with thy free Spirit.*
13. *Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall be conuerted vnto thee.*
14. *Deliuer me from bloud, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy Righteouſneſſe.*
15. *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*
16. *For thou deſireſt no Sacrifice, though I would giue it: Thou delighteſt not in burnt Offering.*
17. *The Sacrifices of God are a contrite ſpirit: A contrite and a broken heart, O God, thou wilt not deſpiſe.*
18. *Be fauourable vnto Zion for thy good pleaſure: build the walls of Ieruſalem.*
19. *Then ſhalt thou accept the Sacrifices of Righteouſneſſe, euen the burnt Offering and Oblation: then ſhall they offer Calues vpon thine Altar.*

A Preſent for Cæſar.

In two Sermons.

LVK. 20. 25.

Then he ſaid vnto them, Giue vnto Cæſar the things which are Cæſars, and vnto God, &c.

The ſecond Sermon.

VERS. 25.

And to God thoſe which are Gods.

A bargaine of Salt.

In two Sermons.

MARK. 9. 50.

Salt is good: but if the Salt haue loſt his ſaltneſſe, wherewith will you ſeaſon it? haue ſalt in your ſelues, and haue peace one with another.

The ſecond Sermon.

Haue ſalt in your ſelues, and haue peace one with another.

A briefe direction for the Commers to the Lords Table.

THE DOCTRINES TRIALL.

1. THES. 5. 21.

Try all things : and keepe that which is good.

I Will not enter into any courſe of repeating that which I taught in my former Sermon. This in briefe, to manifeſt the connexion and order of both; both my two Texts, and Lectures. In the former we were taught the neceſſitie of diligent and reſpectiue dependance vpon the preaching of the Word, vnleſſe we will preſumptuouſly and vnwarrantably aduenture our ſelues vpon the neglect of the ordinarie way, by which God is pleaſed to collect and gather his, vnto himſelfe. We are now to be informed, with what wiſedome it becommeth vs to behaue our ſelues in awayting vpon this Ordinance of God; that ſo we may reape that good by it, which in the purpoſe of God is intended in it. A ſeruice, in it ſelfe, and in it owne nature, wholeſome and profitable, may yet in the manner of vſing it be depraued. Hearing is a very neceſſarie and an important dutie: and yet, a man through his owne default may be conſtant and continuall in it to his hurt, rather then to his benefit. To the end therefore we may ſo attend vpon this exerciſe of Prophecying, as that thereby we may be edified in our holy Faith, *Paul* commendeth here vnto vs, two neceſſarie Vertues: Firſt, *Diſcretion:* Secondly, *Conſtancy.* Diſcretion, to trie all things. Conſtancy, to hold faſt that, which is found vpon triall to be good. To retayne ought in Religion ſtifly, before a man haue tryed it thorowly, what greater folly? This is wilfulneſſe rather and Pertinacy, then true Conſtancy. Againe, to examine points diligently, and

The order of the place.

The generall ſcope thereof.

The diuiſion of it.

then to neglect them carelesly, what greater vanitie? It is a great deale of labour to no vse. But to sift and scanne that which is heard, exactly, and to maintayne that which is found, to hold at the touch resolutely, this is the glorie and credit of Christianitie. Of these two points I am now in order to intreat.

The first Doctrine.

Concerning the first, this is the Doctrine: *That it is the dutie of those which honor Preaching as the meanes appointed for saluation, To trie things taught, before they giue their full and absolute yeelding thereunto:* Who that lookes vpon the place, but he will forthwith conceiue this to be the Doctrine? The aduice of the Spirit of God is, that our honouring of Prophecying, should be accompanyed with trying it. So respect it, as that you binde not your selues to a receiuing without enquirie, hand ouer head, whatsoeuer is commended by it. Hereto is that charge to be referred, *Of* * *trying the Spirits,* that is, *Of examining their Persons and Doctrines, who professe to speake vnto vs by the Spirit.* It remayneth vpon Record, as an honour to the Nobles of *Berea,* and it is a rule for vs, that hearing *Paul* and *Silas* preach, [a] *They were diligent in searching, whether the things they spake were so.*

* 1. Iob. 4. 1.

a Act. 17. 11.

The course of seeking holy Knowledge, at the mouthes of those, whose lips by their calling ought to preserue it [b], is termed by *Solomon,* [c] *A buying of the Truth.* As therefore in buying, it is euery mans wisedome to consider the Wares which are tendered to him, how they are conditioned, and (as *Chrysostome* saith pithily to this purpose) *To goe from Shop to Shop, and from Chapman to Chapman,* to looke where he may haue the best, before he make a through bargaine: so it ought to be the care of a prudent Christian, to consider of particulars, which are taught, before hee giue them entertaynement. [d] *Take heede how you heare, said our Sauiour;* Doth not this Take heede in hearing, intend a triall of things heard? Consider two things with me; and the Truth, Equitie, and Necessitie of this Doctrine will soone bee yeelded to. The one is, *The possibilitie of being deceiued in our dependance vpon Prophecying.* The other is, *The danger of mistaking.* The possibilitie of being deceiued, proceeds from two things: First, Somewhat in them, which Prophecy: Secondly, Somewhat in our selues, who listen thereunto. Touching them which prophecy, there are two sorts by whom there is danger of deceit. First, Some purpose to deceiue: Secondly, Some casually may deceiue. Some purpose to deceiue, whom the Apostle termeth, [e] *Lyers in wait to deceiue,* and whom he compares (according to the nature of the Greeke word vsed) *to Cheaters and false Gamesters,* who haue deuices by cogging Dice, to deceiue the vnskilfull. These [f] *speake peruerse things,* and [g] *priuily bring in damnable Heresies.* It hath beene an ancient practice of the Deuill, [h] *To be a lying spirit in the mouthes of some prophets:* There haue beene euer some [i] *misse-leading Leaders;* [k] *Causers of the people to erre by their lyes;* and Saint *Peter* hath assured vs, that in this particular, the latter times will hold proportion with the [l] former: Still there will be some seedsmen of Tares amongst them that sow the purer Wheate; some temperers of Leauen, with the sweet lumpe of

b Mat. 2. 7.
c Pro. 23. 23.

Gyrare negotiatorem vnum & alterum, Chrys. Hom. 44. in opere imperfect.

d Luk. 8. 18.

e Eph. 4. 14.
ἐν τῇ κυβεία.

f Act. 20. 30.
g 2. Pet. 2. 1.
h 1. King. 22. 22
i Isa. 3. 12.
k Ier. 23. 32.
l 2. Pet. 2. 1.

Gods

Gods ſacred Truth. Others there are againe, which may caſually deceiue, and they are alſo of two ſorts. The one ſort are ſuch as may leade the people into errour (though perhaps it be not their purpoſe) through their inſufficiency, their rawneſſe, their vnskilfulneſſe, their negligence, for, and in the diſcharge of this great ſeruice of inſtructing. Too many ſuch there be, who wanting [m] *the tongue of the Learned,* who lacking [n] Iudgement, and skill of [o] *right diuiding the Word of Truth,* and being no [p] *well-taught Scribes to the Kingdome of Heauen,* and then withall being careleſſe of that charge, touching [q] *taking heede to Doctrine,* doe vent many things vnſound and vnſauourie, ſometimes *things vaine and fooliſh,* as the Scripture termeth them [r] ordinarily, [ſ] *ſuch as God neuer commanded, nor ſpake, neither euer came into his minde,* whereby [t] *the minds of the ſimple are deceiued,* and [u] *the hearts of the Righteous made ſad.* Theſe bee ſuch as *Paul* calleth [x] *Deceiued deceiuers.* They are beguiled themſelues, and ſo beguile others. I will not be ſo vncharitable as to range ſuch among purpoſed Deceiuers: yet this I ſay, they themſelues, being through vnskilfulneſſe and negligence miſtaken, and doing the Lords worke more remiſly then is fit, they become an occaſion of erring vnto others. When men come to the handling of holy things, not well inſtructed themſelues, and then doe that which they doe, without any great conſcience (it may be they doe it for forme, and binde themſelues to ſpeake according to the Times) it cannot bee auoided (though it may bee, their hearts are not ſo naught as to meane deceit) but ſomtimes others by them ſhall be in danger to be miſſeled. The ſecond ſort of ſuch as caſually may deceiue, are euen the beſt, the moſt ſufficient and faithfull Teachers. It is poſſible, that euen ſuch, notwithſtanding all their care, may at a time deliuer that which is not ſafe to entertayne. None ſince Chriſt, neither companies of Men, nor particular perſons, haue had the infallible aſſiſtance of the holy Ghoſt, except the Apoſtles. [y] *Our knowledge here is but in part.* In ſundrie things (as men) we are many times much miſtaken. And it falleth out many times, through Gods wiſe diſpenſing, *that ſomewhat is reuealed to him which ſitteth by,* which he, who occupieth the roome of the Teacher, doth not vnderſtand; as is gatherable out of that ſaying of the Apoſtle, (1. *Cor.* 14. 30.) This is the firſt thing out of which there ſprings a poſſibilitie of being deceiued. The ſecond is, from out of our ſelues which come to heare. Weeare naturally in matters of Religion eaſily miſſe-carried, by reaſon *of the vanitie of minde, aud darkneſſe of cogitation,* which wee haue brought with vs from the [a] Wombe: [b] *We are vnwiſe by nature and deceiued.* And then what through preſumption, truſting too much to our ſelues, what through a kinde of natiue lothneſſe to endure the paynes of Trying, what through an affectation of Noueltie, we are very lyable to deceit, apt to drinke-in errour as water, and to bee [c] *carried vp and downe with euery winde of Doctrine.* As it is ſaid of vs in the generall, that wee are Clay to God, and Waxe to the Deuill: ſo may it be applyed to vs in the particular, that we are hardly wrought to an entertaynement of a Truth, but ſoone wonne to the embracing of an Errour. The Iewes, in regard of their vntowardneſſe

m *Iſa.* 50.4.
n *Mica.* 3.8.
o 2. *Tim.* 2. 15.
p *Matt.* 13. 52.
q 1. *Tim.* 4. 16.
r *Lam.* 2. 14.
ſ *Ier.* 19. 5.
t *Rom.* 16. 18.
u *Eze.* 13. 22.
x 2. *Tim.* 3. 13.
πλανῶντες πλανώμενοι.
y 1. *Cor.* 13. 9.
a *Epheſ.* 4. 18.
b *Titus* 3. 3.
c *Eph.* 4. 14.

to good, were termed [d] *ſtiffe-necked*, and [e] *a gainesaying people*, and [f] *ſoone turned out of the way which God commanded them*; and the [g] *Galatians were ſoone remoued to another Goſpell*, and the paynes [h] *of forming Chriſt in them, was as a trauailing in birth.* Euer ſince the razing out of vs the Image of the God of Truth, there hath beene in our nature ſuch an affinitie with falſhood, that that which Saint *Paul* cals [i] *the deceiueableneſſe of vnrighteouſneſſe*, is very preuailing, ſpeedily to entangle vs. *That ſame Canker or Gangrene* of vntruth doth ſoone ſeize vpon vs, and [k] *it fretteth* apace when it hath once begun. Hereupon, the Bringers in of Hereſies haue *many to follow their damnable wayes:* and Antichriſt [m] *hath ſmall and great, rich and poore, to receiue his marke.* Now for *the danger of erring* in matters of this kinde, it is not hard to diſcouer it. Religion is a matter which concernes the ſoule, and the euerlaſting happineſſe thereof. A miſtaking therefore muſt needs be followed, with a more then ordinarie hurt. I know there are differences and degrees of errours in matters of Religion. Some doe ſtrike more directly to the heart of Pietie, and weaken the very mayne foundation of Faith. Some are not altogether of ſo dangerous a nature; being in points of leſſe importance. The former are as mortall diſeaſes in the body: the other are but as ſuperfluous humours within, or ſwelling tumours without. But yet as in the body, ſmaller griefes, when they are multiplyed and continued, become preiudiciall to the life of the whole: ſo theſe * kinds of miſtakings, when they are ordinarie and increaſed, grow dangerous to the Mayne. [n] *A little Leauen doth leauen the whole lumpe:* It is applyed by the Apoſtle, to ſhew what inconuenience followes the entertaynment of (as it may ſeeme) a petty errour in the things of God. Then withall in the day of temptation, when a man is either before the World called into queſtion for that which he doth profeſſe, or elſe is ſifted and winnowed by Satan, about that which hee beleeues; how wofull and hazzardous ſhall his caſe be, if he haue taken vp his Religion only (as I may ſo ſpeake) vpon truſt, or rayſed it vp out of his owne ſurmiſe! There is neither of theſe, but will bee a poore ground for him to relye vpon, in the time of Triall. Small courage ſhall one haue, to engage his life for that, for which his beſt proofe is the authoritie of him from whom he receiued it: and it will not be eaſie to anſwere the Deuill, by alleadging the name of a Man, vnleſſe he be able to iuſtifie his Tenent by diuine Authoritie. So then, if either wee conſider the eaſineſſe of erring in matters of Religion, or the perill of miſtaking therein, wee muſt needs acknowledge this Doctrine, touching the Triall of Doctrines, to be true. How ſhall this eaſineſſe to erre be preuented? How ſhall this danger of not going aright be auoided? but by this one courſe of conſidering all things, and of examining each point, before wee build vpon it as a certaintie.

The Deuill labours to poyſon the Fountayne of Truth (the publike Miniſtrie) ſo that oft-times there ſtreame euen from it very dangerous conceits: and the old ſaying may bee well applyed to our Profeſſion, *Many goad inches, but few good Plough-men:* So, many Aduenturers to ſpeake from

d *Act.*7.51.
e *Rom.*10.21.
f *Exod.*32.8.
g *Gal.*1.8.
h *Gal.*4.19.
i 2.*Theſ.*2.10.
k 2.*Tim.*2.17.
m *Reuel.*13.16.
* Inferior.
n *Gal.*5.9.

Πολλοὶ βυκέντται, παῦροι δὲ τῆς ἀρότρου.

from the Pulpit; not ſo many who obſerue the Rule, of ſpeaking ° *as the Words of God,* and then the beſt ſometimes are ouerſhot. I remember what we learned when wee were Boyes; How one *Cannius* was coozened in the buying of a Garden in an Iland. The Seller firſt inuited him to it, and for that day hired diuers Fiſhermen, to attend the Banks with Boats and Nets, and to bring in plentie of Fiſh, and to lay it at his feet, making *Cannius* beleeue (who wondered at it) that it was the Royaltie of the place, and that that ſeruice was due to him, as Lord of the Garden, whenſoeuer hee came thither. *Cannius* beleeuing him, and being much in loue with ſuch a commoditie, would needs haue the Garden, and paid for it to the purpoſe. Shortly after, hee had a diſpoſition, to let ſome of his friends ſee what a purchaſe he had made, and brought them to the Garden to be merry, making full account that the Fiſhermen would bee there, both to ſhew him paſtime, and to preſent him with a tribute of Fiſh. When hee ſaw neither Boate, nor Fiſherman, nor Net, he asked his Neighbours whether it were Holy-day with Fiſhermen? They anſwered, None that they knew of; and added withall, that they wondred at the late reſort of Fiſhermen there, as a thing vnvſuall in that place. Vpon this, *Cannius* perceiued he was coozened: but it was too late; he could not helpe it. And thus may an heedleſſe perſon bee deceiued in his dependance vpon Gods Ordinance: Hee may meet with ſome craftie *Pythius* (for ſo was hee called who deceiued *Cannius*) who may commend a Doctrine to him, and ſet it out with many plauſible termes, as if it were of ſuch and ſuch excellent vſe for a mans ſoule; which yet, when it is brought to triall, ſhall bee found to yeeld out no ſuch matter as was promiſed. Thus ſtill may this point bee amplified, touching the poſſibilitie to receiue infection, euen by preaching: to which when we ſhall ioyne our owne aptneſſe to bee miſſe-led, and the perill of going awry, the generall point muſt needs bee yeelded to; namely, that in receiuing of Doctrines, Trying ought to goe before Truſting; wee muſt labour to be ſure that that which we intend to keepe is good, before we ſet vpon the keeping of it as good.

° 1. *Pet.* 4. 11.

Cicero Offic. l. 3.

This point of Doctrine makes to the diſcouerie (I wiſh alſo it may ſo pleaſe God, to the recouerie) of three great euils, which are very preuailing, and very vniuerſall in theſe our Times. Firſt, *Wilfulneſſe.* Secondly, *Careleſneſſe.* Thirdly, *Vnskilfulneſſe.* The firſt of theſe is a froward humour. The ſecond, a negligent humour. The third, a ſottiſh humour. They are ouercomne with the firſt, who plead for their excuſe, in either not hearing, or not crediting any whom they heare; the varietie of opinions to be found among Preachers, and the poſſibilitie of being deceiued by dependance on them; ſcarcely two of them of a minde (ſay ſome) and therefore my reſolution is, I will beleeue none. How doth this agree with the Rule of Trying all things? It is not the counſell of the holy Ghoſt, because there is a ſpirit of errour in the mouthes of many, and the beſt learned may miſtake, therefore ceaſe to heare; but becauſe it is thus, be ſure to trie. This binds to iudiciall hearing, it giues no warrant to deſiſt from hearing. Wilt thou rather ſtarue, becauſe of a poſſibilitie to bee poyſoned?

The vſe.

or goe naked and neere the winde, becauſe in the ſhops of them that ſell, thou mayſt bee coozened? or lye downe in the ſtreet, or by the hedge, becauſe (perhaps) thou mayſt either goe wrong, or ſtumble on the way? Our Sauiour would haue his Diſciples learne and inquire, and ſeeke to be ſure p *what he was, though ſome ſaid one thing, ſome another, touching him.* That I may be deceiued, muſt increaſe my care, not ouerthrow my diligence.

p Mat.16. 13, 15.

Now touching the ſecond euill, of *Careleſneſſe*, it is to be ſeene in thoſe, who are apt to take all for ſound and good, which is deliuered. If they can countenance that which they ſeeme to maintayne, with the name of a Teacher, or ſay, it was deliuered at a Sermon, they thinke it is enough. Eſpecially there is euen a kinde of Idolatrie committed by ſome, in felling themſelues ſo to ſome mens iudgements, that they doe in a manner repute euery word an Oracle which they ſpeake. It is ſufficient for them, if ſuch or ſuch a man hath ſaid it. This is euen a ſpice of that which Saint *Paul* termes q *a being ſeruants to men.* It is r *to haue once faith more in the wiſedome of man, then in the power of God.* ſ *Let a man eſteeme of vs, as the Miniſters of God,* but yet, not as men, in whom, but t *by whom, you beleeue.* u *Were he an Angell from heauen,* yet his Goſpell muſt bee looked into. Harken to a matter becauſe we ſay it; ſo much wee may challenge by our place: but doe not beleeue it, vntill you know vpon what ground we haue ſpoken it. Could we once worke a conſcience of this dutie in our Hearers, many who doe now deſpiſe our Doctrine, would then approoue it; and they which doe approoue it, would finde ten times more ſweetneſſe in it then they doe.

q 1. Cor. 7. 23.
r 1. Cor. 2. 5.
ſ 1. Cor. 4. 1.
t 1. Cor. 3. 5.
u Gal. 1. 8.

But now commeth the third euill, at the leaſt as bad as the two former, and that is *Vnskilfulneſſe*. This reacheth farre. For, beſides, that they who are guiltie of the two before named, are alſo chargeable with this; euen they who are better diſpoſed, and haue a kinde of inclination to the dutie of Triall, yet want that skill, and ableneſſe for it, which is neceſſarie. It is not eaſie, no not among the beſt Profeſſors, to finde a man x *that hath an exerciſed wit, to diſcerne both good and euill.* A witty and ingenious man, well ſpoken, and able to carry a matter handſomely, and to ſet it out with a ſmooth and pleaſing phraſe, would ſoone deceiue euen a great many of thoſe which meane well.

x Heb. 5. 14.

Quickly might a man of Arts and Parts, make many of vs to ſtagger, euen touching thoſe very things which hitherto haue gone with vs for currant, and wherein we haue ſeemed very confident. A man might ſo lap vp the poyſonous drugs of Poperie, and ſo gild them ouer with the ſeeming allowance of Scripture, and of hore-headed Antiquitie, that euen the greateſt part would ſoone ſwallow them downe without ſuſpicion. This is a truth, but a lamentable truth. What pitty is it, that after this long Sunneſhine of the Goſpell in this Land, there ſhould bee ſo many, who but (as Saint *Peters* terme is) ſee glimmeringly, and vncertainely, like one y *who cannot ſee a-farre off*, in matters of Religion; and like *Zebut* in the holy Storie, either take Men to be but the ſhaddowes of Mountaynes, z or the ſhaddowes of Mountaynes to be Men. They know not what to make of many

y 2. Pet. 1. 9. μυωπάζων.
z Iudg. 9. 36.

many things, what to conceiue, or how to determine. And as *Abſolom* and the Elders of Iſrael, at the firſt gaue a generall approbation to *Achitophels* aduice, and were readie to follow it, but by and by ſaid, *The counſell of* HVSHAI *the Archite was a great deale better*, and ſo did [a] accordingly: ſo they who now ſay; Surely, this is the Truth which wee muſt bide by; within a while are apt to crie out; Nay, but this is the better; and like the *Lyſtrians* in the Storie, bee readie *to caſt him out*, whom in the beginning [b] they did magnifie. Muſt I not here ſay with the Apoſtle, [c] *Shall I praiſe you in this? in this I praiſe you not.*

a 2.*Sam.*17.4. 14.

b *Act.*14 19.
c 1.*Cor.*11.22.

Now, happy might I account my ſelfe, if the Doctrine which I haue framed out of this Text, might become a purgatiue receit, for the remouing of theſe three malignant Humours; then the which, I profeſſe I know none, which doe more preiudice the good concoction of that heauenly and wholeſome Doctrine which is taught vs. If we can ſay, this Text is not the Word of God, or that it hath no Authoritie to binde vs, or that it doth not directly make againſt theſe three corruptions, I ſee no cauſe but we may cheriſh them, and maintayne our ſelues in them: but otherwiſe, it becommeth vs, vpon the paine of the moſt High his diſpleaſure, to caſt aſide all either frowardneſſe, or neglect in this matter, and to labour to haue skill in the performance of this Trying dutie. [d] *We diſclaime all Lordſhip ouer your faith*, we are ſet on worke [e] *for the ſeruice of your faith*, not for commanding it. We leaue it to Papiſts, to tyrannize ouer mens thoughts in matters of Religion, and to require the people to lap vp their faith in the generall beleeuing of the Church. We deſire you to Trie, we beſeech you to enquire, we would faine bring you [f] *to ſtand in the wayes and aske*, we know, you can neuer till then haue [g] *ſtabliſhed hearts*; you can neuer attayne to that of being [h] *fully perſwaded euery man in his owne minde*: and when you ſhall doe this, you will ſay to vs, who haue preached to you, as the *Samaritane* ſaid to the Woman, *Now we beleeue not, becauſe of your ſayings*, for wee haue found it our ſelues, and know that this and this is ſo [i] indeed: or after ſome ſuch ſort, as the Queene of the South ſaid to *Solomon*; The ſweetneſſe which we now feele in Religion, [k] *farre exceedeth your report.*

d 2.*Cor.*1.24.
e *Phil.*2.17.
f *Ier.*6.16.
g *Heb.*13.9.
h *Rom.*14.5.
i *Ioh.*4.42.
k 1.*King.*10.7.

Now becauſe, if I ſhould winne you all to a reſolution of Trying Doctrines, and then leaue you doubtfull, how and which way to performe it, my courſe would bee vnprofitable: therefore you ſhall giue mee leaue to beſtow ſome paynes that way, and to giue ſome neceſſarie directions in that behalfe. That there is a meanes to attayne to ſome ſufficiency for the diſcharge of this ſeruice, why ſhould I goe about to proue? God would neuer bid vs Trie, if it were not poſſible for vs to be able to Trie. Now all Triall of Doctrine muſt be by ſome Rule. The Greeke word here tranſlated Trie, betokens, ſuch a triall as Gold-ſmiths vſe touching metall; for the diſcerning whereof they haue a touch-ſtone, at which that which will not hold, is reiected and laid by as counterfeit. A touch-ſtone there muſt be ſought, for this buſineſſe. And when we haue found it, we muſt vnderſtand how to make vſe of it, to that end. The mayne Touch by which all Doctrine

Doctrine muſt be tryed, and by which it muſt either ſtand or fall, is the Wil of God reuealed in the Scriptures. [1] *Bring them to the Law, and to the Teſtimonie* (ſaid the Oracle of God of old) *and conſider whether they ſpeake according to that Word.* By this our Sauiour himſelfe was content to bee [m] tryed; By this the preaching of *Paul* and *Silas* at Theſſalonica was [n] tryed. Religious Doctrines are Gods matters: and ſhall we haue a better then God to be tryed by, in the things of God? and how ſhall we know what is Gods minde in a matter of Doctrine, but by the Scripture? Excellently ſpake he, who called the Scripture *the Heart and Soule of God*; and he who affirmed, that God hath left for vs in the Scriptures, *A Fortreſſe againſt errours.* Let Papiſts (if they will needs) perſiſt in their blaſphemous diſclayming the triall of the Scripture, accounting Traditions to be *the Touch-ſtone of Doctrine*, and the *Foundation of Faith*, and reputing the Scriptures to be rather a kind of *Store-houſe for aduice* in matters of Religion; yet we will euer account them the *Diuine Beame*, and the moſt exact Ballance, and approue that courſe of That great *Conſtantine*, exhorting the Fathers aſſembled in the Nicene Councell, *to take the reſolution of things in queſtion, out of the diuinely inſpired Writings.* And let men learne here by the way, how neceſſarie it is for them, if they would bee rightly grounded in Religion, to be well acquainted with the Scriptures. Our Sauiours rule can neuer faile: [o] *You are deceiued, not knowing the Scriptures.* God forbid, wee ſhould vnder any pretext diſhearten you in your care to turne ouer Gods Booke. Let profaneneſſe and Poperie caſt reproches vpon diligence and ordinarineſſe; herein, we the Miniſters of Chriſt, ſhall rather call vpon you, as *Chryſoſtome* of old did vpon his Hearers, *Heare, O you men of the World, get you Bibles. It is*, ſaith another of the Ancients, *of all torments, the greateſt to the Deuils, if they ſee a man giuen to the reading of the Scriptures.* We would reioyce to ſee thoſe dayes ſpoken of in Storie, *wherein the ſecrets of the Scriptures ſhould be familiarly knowne to Taylors, Smithes, Weauers, Seamſters, Deluers, Neat-herds, &c.* and of which *Hierome* ſpeaks, *Wherein euen ſilly Women were wont to contend, who ſhould learne without booke moſt Scripture.*

Neuer will we hold with that blaſphemous Papiſt, *That it was the inuention of the Deuill, to permit the people to reade the Bible:* but wee will ſtill preſſe you with that of the Apoſtle, [p] *Let the Word of Chriſt dwell plenteouſly in you.*

Thus haue we found the Touch-ſtone: let vs now enquire how it muſt be vſed. A little Child, or a Foole may eaſily finde a Touch-ſtone, and yet when he hath it, not know what to doe with it, more then with another ordinarie pibble. Though the Scripture bee not ſo common as it ſhould, yet it is conuerſed with by more, then can tell how to turne it vnto good. This then ſhall bee the next part of my taske, to ſhew how the Scripture may be made vſe of, for the Triall of Doctrines.

And here there are two things conſiderable. Firſt, *How he muſt be qualified, who aduentureth to meddle with the Scripture.* Secondly, *How being ſo qualified as is neceſſarie, he may be able to apply it to this vſe.* Firſt, whoſo puts

1 *Iſa.8.20.*

m *Iob.5.39.*
n *Act.17.11.*

Cor & Animam Dei, Gr. in Reg.3. *Firmamentum contra errores*, Aug. in Ioh. 1. tract.2. *Lindanus Panop. l.1. c.9.* calleth them *Lidium lapidem*, l.5.c.2. *Fundamentum Fidei. Commonitorium Bellar. Diuina ſtatera*, Aug. l.2. Bap. c.6. *Exactiſſima trutina*, Chr.hom. 13. in 2.Cor. τῶν ζητημάτων λύσιν ἐκ τῶν θεοπνεύστων λόγων, *Th. l.1. Inſt. c.7.*

o *Matt.22.29. Audite ſeculares, comparate vobis Biblia*, Hom.9. in ep.ad Coloſ. *Super omnia tormentorum genera, ſi quem videant verbo Dei operam dare*, Orig. in Num. Hom.27. Theod. de Corrig. Græcorum affect. lib.5. *Hier.* in Pſ.133. *Mart. Pereſ.* de Trad. l.44.

p *Col.3.16.*

puts his hand to the Scripture in desire to get skill by it, so, as that by the helpe thereof, he may be able to examine Doctrines, it is meete especially that he be a man of an humble spirit. q *They be the humble, to whom the Lord giueth grace*; r *He dwelleth with such*; s *He teacheth his way to such; to them he reuealeth his secrets*: t *A man must humble himselfe, that he may walke with his God.* It is a good speech of AVGVSTINES, *The Doctrine of the Scripture is so tempered, that there is no man but may draw thence sufficient for himselfe, prouided that he come vnto it with Deuotion.* Now, that which the Scripture meaneth by *humblenesse of Spirit* in this case, and *Augustine* by *Deuotion*, is this; *A yeelding of a mans selfe ouer to be taught of God, out of a resolued and strong opinion, that he is of himselfe but a Foole in the things of God.* This is that which the Apostle calleth a *being a Foole*, u *to the end that he may be wise.* x *They be the simple, to whom the Word of the Lord giues sharpnesse of wit.* The summe is this in a word (that I may not dwell vpon this particular;) Except a man bee sensible in himselfe of mans natiue dulnesse in the matters of God, of the vnfitnesse of his reason, to iudge and to determine in points of that nature, and so resolue to submit himselfe wholly to bee taught of God, and to conforme himselfe, and to subdue his thoughts, and to frame them to that which he shall reueale, it is vnpossible that he should euer bee by the Scriptures made wise vnto saluation. Now, the best euidence of ones being furnished with this worthy qualitie, is his binding himselfe not to looke into the Scripture without prayer. Thus did *Dauid* bewray the meekenesse of his Spirit, by begging of God *to open his eyes*, to y *see the wonders of the Law*, by praying him to z *giue him vnderstanding*, to a *teach him good iudgement and knowledge.* This shewed *Dauid* to haue renounced all opinion of his owne sufficiency, and to haue resigned himselfe ouer wholly to the Lords guidance. He would not trust himselfe in wading into these depths: but in more then a iealousie ouer himselfe, he cast himselfe altogether vpon God. It is but as *Paul* calleth it, b *vaine iangling*, and c *science falsly so called*, a kinde of frothy knowledge, whatsoeuer men get out of the Scripture, aduenturing on it, without this qualitie. Determine if thou wouldest get ought out of Gods Booke, by which thy soule may bee satisfied as with marrow and fatnesse, neuer to betake thy selfe to the vse of it, but to vrge that vpon thy selfe, which the Woman of Samaria scoffingly said to Christ, d *Thou hast nothing to draw with, and the Well is deepe*, without thee, *O Lord, I shall depart emptie away. God must bee prayed vnto, and wee must say with the Apostles, Lord, shew vs this Parable.*

Now, when a man is thus addressed and prepared with an humble, yeelding, and resigned Spirit, his next care must be, to be furnished out of the Scripture with some matter of Rule, by which hee may still in his hearing course, make that triall which is necessarie. This matter of Rule, I may thus distinguish; It is either more generall, or more speciall and particular. The more generall matter of Rule, is the Doctrine of Catechisme. I will shew you what I meane hereby. There is a thing, which *Paul* in one place calleth e *the Forme of Doctrine*; in another, f *the Patterne of wholesome words*;

q 1.*Pet.*5.5.
r *Isa.*57.15.
s *Psal.*25.9, 14.
t *Mic.*6.8.
Modò ad hauriendum accedat deuotè, Augustin. de Vtilitate credend. c.6.
u 1.*Cor.*3.18.
x *Pro.*1.4.
y *Psal.*119.18.
z *Psal.*119.34.
a *Psal.*119.66.
b 1.*Tim.*1.6.
c 1.*Tim.*6.20.
d *Ioh.*4.11.
Orandus est Deus & dicendum cum Apostolis, Edisce re nobis hanc parabolam, Hier. Epist. ad Pammach.
e τοπὸν τῆς διδαχῆς, *Rom.* 6.17.
f ὑποτύπωσιν τῶν ὑγιαινόντων λόγων. 2.*Tim.*1.13.

words; elsewhere, g *The Doctrine of the beginning of Christ.* It is a certayne frame of sacred Truth, raised out of plaine, direct, and vnquestiond Texts of holy Scripture, manifesting by the way of abridgement, the order and course of mans saluation, to whom he must looke vp for it, and by what way and meanes hee must come to it. Hee which doth not begin at this, shall neuer come vnto that in Religion, which is called h *the Certainty.* There was a course of teaching this in the Apostles dayes, as may bee gathered out of *Heb.* 6. 1. and hath beene continued in all well-gouerned Churches euer since. And I am verily perswaded, that one speciall reason, why both many, who are for Profession Diuines, are staggering and vncertaine, and various in points of Diuinitie, and subiect to drawing this way, and that way, either by the Times, or by such Authors as they meet with; and diuers also of our people, of all ranks, are so vnsettled, and so by and by puzzled, vpon the raising vp of a new or strange point of Doctrine, is, they were neuer well brought vp in the grounds of Catechisme. And it is a great errour both amongst vs Ministers, that this kind of Teaching is so little in our practice; and amongst the people, that where it is vsed, it is so little in esteeme. Neuer shall a man be other then raw in Religion, that was not well seasoned with the first rudiments. These must be to him like the Patternes which some Craftsmen haue, by which they proportion out their worke: That which they heare, if it hold not agreement with these Principles, it must be reiected as vnsound. These our dayes affoord many helps in this kind, and our neglect herein is the more without excuse. If you shall giue this point but a little time and roome in your thoughts, to be here considered of, I make no doubt, but you will all confesse it to bee true.

Now, the more speciall and particular Rule, is either for the deciding of the great Question betwixt Vs and Papists, or for our direction and settlement in that ordinary Preaching which is amongst our selues. Touching Poperie, we shall finde that course which *Solomon* tooke for the trying of the two Harlots which came before him, whether was the true Mother, when both were therein very i confident, to be of very speciall vse for the triall thereof, and for the confirming of a mans determination touching it, that it is but counterfeit. Shee, vvho could bee content the liuing Child should be diuided, *Solomon* gaue his verdict vpon her, that surely shee was not the Mother. Vnitie is a matter much boasted of by Papists, yet there is nothing so pregnant against them as this point of Diuision. For whereas God vvill haue all reserued to himselfe, and vvill admit no Coparcinory (k *I will not giue my glorie to another*) vve shall find Poperie, in the points of Christian Religion, to admit (cleane contrary to the fundamentall Lawes of Heauen) as it vvere a Gauel-kind custome, and to allow Sharers vvith God, in the things vvherein he vvill endure no Partners; as for example: Adoration is diuided betwixt God and Images. The seruice of Prayer betwixt God and Creatures. Mediation to the diuine Maiestie, betwixt Christ and Saints. The headship of the Church, betwixt Christ and the Pope. The conuersion of a Sinner, betwixt the freedome of Gods

g *Heb.*6.1.

h *Luk.*1.4.

i 1.*King.*3.

k *Isa.*42.8.

Gods Grace, and the freedome of mans Will. Iuſtification, betwixt Faith and Works. The ground of a Chriſtian mans faith, betwixt Scriptures and Traditions. Abſolute obedience betwixt Gods Commandements, and the Precepts of the Church. And ſo in other things: for I giue you but a taſte. Take we this for a certaine Rule, by which to iudge of the Doctrine of Poperie. It is content, like the pretended Mother, to diuide thoſe things betwixt two, or moe, which ought of right to be reſerued vnto one. I dare vndertake, that in the mayne points of that Religion, there is a making ouer, more or leſſe, from God to ſomewhat elſe, all that glorie, that reſpect, that dependance vpon, that reuerence, that acknowledgement, which by vertue of the firſt Commandement is his peculiar. I would faine ſee, how the Doctrine of the Church of Rome can bee freed from diſperſing thoſe affections and powers of the Heart vnto ſundrie particulars, which the Lord requireth to be giuen wholly vnto him. Let the matter bee thorowly examined: and if the ſeuerall points of that Religion, which we profeſſe and preach in the Church of England at this day, be not like the lines in a Circumference, which all meete in this one Centre of Gods glorie, and of that mayne ayme of God in all his proceedings, [l] *He that reioyceth, let him reioyce in the Lord*, we may freely allow you to diſclaime it. We will neuer feare to ioyne iſſue with Papiſts in this: wee will neuer decline, nay, we will entreat and ſue for this Triall.

l 1.*Cor.*1.31.

Now, for direction in dependance vpon our ordinarie preaching, I commend this eſpecially to the obſeruation and vſe of common men. For I now labour not ſo much to giue Precepts for thoſe that bee learned, and haue helps by Arts and Tongues and Reading, to ſcan the things which are preſented to them: but I endeuour to guide thoſe, who haue no more for their aide in this ſeruice, then common education hath afforded them. I remember a ſaying of *Pauls, Iudge you* (ſaid he) *what I ſay*. Me thinks I may thence conclude, that there is ſomewhat within the Soule and Conſcience of the Hearer, by which hee muſt determine touching that which commeth to him, whether it be meet to giue it entertaynment, yea or no. There is a [n] *certayne hid man of the heart*, which muſt bee Iudge in this caſe. Thou muſt trie that which thou heareſt, by the worke which it hath vpon thy ſoule. There be three ſpeciall things which I may terme the ayme of the whole Scripture. That Doctrine which tends to the furtherance of all, or either of theſe three, a man may ſafely build vpon it, that it is true: That which is a let or an impediment to any of theſe three, it muſt be reiected as vnſound. The three things, are; Firſt, *Humilitie*. Secondly, *Comfort*. Thirdly, *Conſcience of obedience*. The whole Scripture driues to theſe three: Firſt, To abaſe man in his owne eyes, and to lay him in the duſt. Secondly, To refreſh his ſoule, and to bring his bones which haue beene broken, to reioyce. Thirdly, To frame his heart to a conſtant deſire and care of pleaſing God. Theſe be three things ſimply neceſſarie to the compoſition of a right Chriſtian. Hereupon the Scripture is ſo exact in laying open the corruption of mans naturall eſtate, in ſetting out the foulneſſe, and haynouſneſſe of ſinne, in deſcribing the rigour of Gods iuſtice,

1.*Cor.*10.15.

n 1.*Pet.*3.4.

iuſtice, in declaring the terror of that which is the beſt of mans deſert. Hereupon (ſecondly) it is, that it ſo graciouſly diſcouereth the myſterie of Chriſt, the fulneſſe of the Grace which is in him, the riches of Gods mercy through him, euery way anſwering a mans ſpirituall neceſſitie. Hereupon (thirdly) it is, that it ſo preciſely and ſtraightly preſſeth the duties of holineſſe, giuing no manner of libertie to mans owne naturall inclination, but binding him to a finiſhing his ſaluation with feare and trembling, and to a cauſing his heart to be in the feare of God continually. Marke thou this then: Examine thine owne ſoule, how that which thou heareſt, helpeth thee onwards in either of theſe three; how it beates downe the naturall pride and preſumption of thy heart, ſtriuing to make thee vile in thine owne eyes; how it acquaints thee with the Fulneſſe of Chriſt, and directs thee for the ſettling of thine abaſed and trembling ſoule vpon him; how it hedgeth thee in, in thoſe exceſſes thou art inclinable to; how it limits and ſtints thee in the things wherein thou wouldeſt faine haue libertie; how it tyeth thee vp, and vrgeth thee to a kinde of ſtrict and circumſpect walking. If thou finde it thus to worke, embrace it, reſt vpon it, lay it vp, hide it in the midſt of thy Heart, it ſhall be health to thy Nauill, and marrow to thy Bones. If thou heareſt a Doctrine taught, which thou findeſt to extenuate the corruption of mans nature, or to darken and obſcure that aboundant mercy which is in Chriſt, weakning that aſſurance which an afflicted ſoule deſireth by him, or to hearten the euill inclination of the heart, and to giue ſome libertie to the fleſh, and to ſeeme to make ſome of thoſe courſes tolerable, which thou (as a man) art readie to affect; beware thereof, as of poyſon to thy ſoule. It is not that truth which thou muſt hearken to. I haue ſet you downe a Rule, which if you pleaſe to obſerue and practiſe, you ſhall finde to be exceeding vſefull. That which thou heareſt, if thou perceiue that it humbleth and checketh thee in thy ſecuritie, comforts thee in thy perplexitie, curbs thee in, in thy deſired libertie, thou maiſt be bold to ſay, It is the Truth of God. All the falſhood which in theſe dayes generally we are in danger of, faileth in one of theſe three particulars. If I ſhall ſhew you an experiment of this Rule, it will be the better vnderſtood, and the better credited. I pray be pleaſed to ioyne a little with mee in the trying of the Doctrine which my ſelfe haue here taught in my former Sermon vpon the precedent Verſe, and vpon this, thus farre. I taught in that, the neceſſitie of dependance vpon preaching, if we would bee ſaued: I vrged the ſeeking to enioy this meanes, eſpecially on the Sabbath day, though it were with ſome charge or hazzard. I haue perſwaded (in this) diligence to Trie the Doctrines which are taught, and care to be furniſhed with skill to that end. Now it may be, all are not in theſe particulars of the ſame opinion; perhaps, you may heare that taught ſometime, which is ſomewhat differing: as, that other meanes may ſerue without preaching, that there needeth not be ſuch labouring and ſeeking after it, now and then may ſuffice; and that it is not for ordinarie perſons, to ſeeke to bee ſo skilfull and buſie, as to fall to the examining of Doctrines. It may bee (I ſay) ſuch things as theſe may bee deliuered plauſibly, and with ſome ſhew of truth.

To

To reſolue vs therefore herein, let vs make vſe of our Rule: you ſhall find that this Doctrine which ſo preſſeth an attendance vpon preaching, makes moſt for mans humbling, moſt for his comfort, moſt for his reſtraint. Firſt, Moſt for his humbling. For, what can put a man downe more then the binding of him (whatſoeuer he be, Noble, Wiſe, Learned, and howſoeuer elſe outwardly qualified) to ſit him downe as a Diſciple in the Learners forme? Hee ſhall not thinke to worke out a path to Heauen by his owne induſtrie: but he muſt ſeeke ſauing knowledge at the mouth of another, and goe as he is led by anothers hand. This cuts the very heart of mans naturall pride, according as indeed it is onely out of the haughtineſſe of their ſpirits, and their lothneſſe to ſtoope, and the good opinion of their owne ſufficiency, which maketh a great many to gainſay this Doctrine. What is the reaſon that *Paul* of old called it [x] *the fooliſhneſſe of preaching*, but becauſe men in their ſeeming wiſedome ſcorned it, and eſteemed it for little better then euen a very ridiculous and childiſh courſe? Oh, if man by ſome courſe of his owne inuenting, might bee permitted to ſeeke out Heauen, it would pleaſe him a great deale better: but, to require him to giue attendance vpon a Teacher, to ſit at the foote of a poore Miniſter, and to heare what he ſhall ſay, and to ſuffer him to controll and checke him in his courſes, and with meekeneſſe and ſilence, yea euen with thankfulneſſe to endure it, what a very death is this? what a baſe thing in the eyes of fleſh and bloud? You ſee plainely this makes moſt for a mans humbling: I am much deceiued, if it doe not alſo make moſt for his comfort. Firſt, this I am ſure, that the myſterie of Chriſt (the ground of comfort) can neuer ſo worke vpon a mans affections any way, as when it is effectually diſcouered by a liuely voyce. *There is a certayne efficacy in the voyce of man to put life into the inward parts.* But this is not all: Here is the chiefe; A mans comfort in Chriſt is then ſuch as he may haue beſt aſſurance of, when hee can ſay, hee hath not therein beene his owne caruer, but the ſame hath beene applyed to him by the hand of Gods Miniſter, who is the Steward of the Lords Houſe, to giue to euery one his portion of meate in ſeaſon. The faithfull Paſtor in the Congregation, [y] *is in Chriſts ſtead*, and [z] *hath power to binde and looſe.* I ſay vnto thee plainely, thou canſt neuer take that true, ſound, and ſolid comfort in Chriſt, which is fit, till thou haſt the authoritie of Gods Miniſter to ſeale it vp vnto thee. That which hee putteth on thee, and applyeth to thee, (thy heart being rightly prepared beforehand) that ſame is it whereupon thou maiſt reſt. [a] *Hee is that one man of a thouſand, which muſt declare thy righteouſneſſe vnto thee, that God may haue mercy on thee.* Loth would I bee to preiudice any mans or womans comfort. Let euery one looke to himſelfe vpon what ground he ſtands: this I am ſure, that he ſtands vpon the beſt and ſafeſt termes, who can ſay touching his hope and comfort in Chriſt Ieſus, *This I haue gotten by awayting vpon Gods Ordinance; The Miniſter who hath authoritie from God, thus and thus hath he ſpoken to my ſoule.*

Let vs now ſee in the third place, whether this courſe be not alſo (as I ſaid) moſt for mans reſtraint. What man is there, but if he were left vnto himſelfe,

x 1.*Cor.*1.21.

Habet neſcio quid latentis energiæ viua vox, Hier.

y 2.*Cor.*5.21.
z *Matt.*18. 18.

a *Iob* 33.23,24.

himſelfe, to take his owne choice, would not rather ſit ſtill warme and quiet at home, and keepe his money in his purſe for his owne priuate occaſions, and take his eaſe on the Sabbath day, and ſatisfie himſelfe with a reading Miniſter, then paine his body, ſtraine his purſe, hazzard his peace, tie vp himſelfe ſhort from thoſe Sunday-delights, which the men of theſe Times are accuſtomed to, and all this for preachings ſake? Certainely, there is more content to the fleſh by the other ſtill courſe, then by that kinde of dependance vpon preaching, which I haue laboured to perſwade. A man muſt reſolue to cut himſelfe ſhort in many things, or elſe he ſhall neuer profit by it as is meet. I may thus diſcouer the truth of this Rule, in that other point alſo touching Triall. How doth this make to a mans humbling, when hee is not permitted to truſt his owne firſt apprehenſions, but is required (in a kinde of iealouſie ouer himſelfe, and in the diſclayming of his owne iudgement) to ſeeke a Rule out of himſelfe, by which to examine that which he muſt make vſe of for himſelfe? How doth it againe adde to a mans comfort? By this meanes hee attaynes to that ſweetneſſe in Religion, and to that vnderſtanding, which without this, he ſhould neuer haue perceiued. This will enable him to ſay, [b] *Thy Word is proued to be pure, and thy ſeruant loueth it.* How (laſtly) doth this curbe a man in his owne naturall deſire? For, whereas of himſelfe hee would gladly end his taske with the act of hearing, and ſo betake himſelfe to ſome freer courſe; this calls him to an after-reckoning, and bindes him to a ſecond labour of recounting and viewing all particulars, and making diligent inquirie into them for their certaintie. And thus haue I giuen an inſtance or two for the application of this Rule: and therein I end this firſt part of my Text touching the firſt vertue therein required, which I called Diſcretion.

b *Pſal.*119.140.

The ſecond Doctrine.

The next now followeth, which is concerning conſtancy *(Keepe that which is good.)* The Doctrine is, *That that, which diligence of triall hath diſcouered to vs to bee ſound, muſt with all faithfulneſſe and perſeuerance bee kept and retayned to the end.* The very firſt view of the words will acquit me from ſtraying this Collection: *Keepe that which is good:* Neuer leaue ſifting of Doctrines, till you haue found the good: when you haue found it, be ſure to preſerue it; a ſhame to haue taken ſuch a deale of paynes for it, and then to forſake it. The truth of this point will be the more profitably diſcouered, if wee ſhall bee pleaſed to vnderſtand and conſider, that there is a three-fold keeping, which may very well bee thought to bee here intended. Firſt, *A keeping in Memorie.* Secondly, *A keeping in Affection.* Thirdly, *A keeping in Practice.* The firſt of theſe makes way for the ſecond; the ſecond for the third. Good muſt be remembred, that it may be loued: and it muſt be loued, that it may be practiſed. Touching keeping of good and holy things in memorie, theſe Texts are plaine. [c] *Hide my Commandements within thee;* [d] *Keepe them in the midſt of thy heart;* [e] *Take heede, keepe thy ſoule diligently that thou forget not.* [f] *Theſe words ſhall be in thy heart.* [g] *Remember the words which I ſaid vnto you* (ſaid our Sauiour.) [h] *Remember the words which were ſpoken of the Apoſtles,* [i] *Giue heede to the things which we haue heard, leſt at any time we ſhould let them ſlip.* The memorie

c *Pro.*2.1.
d *Pro.*4.21.
e *Deut.*4.9.
f *Deut.*6.6.
g *Iob.*15.20.
h *Iude* 17.
i *Heb.*2.1.

morie is, as it were, the Treasurie of the Soule: what more worthy to bee laid vp in it, then that wherewith the things of the greatest worth are not meet to be [k] compared? Holy Doctrine is (as I may call it) the food of the Soule. *It is the portion of meat* spoken of in the [l] Gospell. Now what good will a mans meate doe him, if he void it vp, through weakenesse of stomake, as fast as it is eaten? the body thereby can receiue no nourishment. Elsewhere that which is commended to vs by preaching, is compared to [m] *Seed.* Now when the seed is cast into the ground, if the Birds doe by and by pick it vp, or the Swine straitway deuoure it vp, is there any hope of Harueſt? It is so in this. Be that, which we haue gotten by hearing, neuer so excellent, if it tarry not with vs, it cannot auaile vs. It may bring a man to some smell of Religion; neuer to any truth or power of godlinesse. Well, as it must be kept in Memorie, so in Affection too; my meaning is, a man must persist in the earnest loue and zealous profession thereof. There must bee no declining nor going backe, no slaking of that first eagrenesse with which he seemed in the beginning to embrace it. This is that *holding fast*, commended by Christ to the Church of [n] *Philadelphia*, and the want hereof was the blemish of *Ephesus*; it is taxed in her by the termes [o] *of losing her first Loue.* There may be an entertayning of good things with ioy, which yet vanisheth like a morning cloud; and as it commeth to nothing, so it is worth nothing. [p] *It is good to loue alwaies earnestly in a good thing.* When the beginnings be hot, and the proceedings but warme, the conclusion generally is cold, and the end of such is [q] fearefull. The children of God must rather [r] *increase* and [s] *grow*, and [t] *goe from strength to strength*, and [u] *shine more and more*, and [x] *follow hard toward the marke.* Then (thirdly) there must be also a keeping in practice. That good which is found, must be obeyed. This is *that keeping*, to which Christ promiseth a [y] blessing, which Saint *Iames* [z] commends, and which *Dauid* aymeth at in that affectionate speech, [a] *Oh that my wayes were directed, that I may keepe thy Statutes!* There is no such keeping here meant, as that of the greedy men of the world, in hoording vp their treasure, euen vntill the cankering and rusting [b] thereof be readie to witnesse against them, and as a fire to eate their flesh: but this is a keeping for vse. Such a keeping *Dauid* speaks of, [c] *I haue hid thy promise in my heart, that I might not sinne against thee*; he so kept the knowledge of holy things in his minde, that he might produce them into practice. The truth is, if a man doe hold fast the truth of God in his affection, he cannot but shew forth the fruits of obedience to it in his practice: The abundance which is in his heart, cannot but breake forth into his outward man. This is like that [d] *oyle in a mans right hand which vttereth it selfe.* It is as the Wine, which will sooner breake the vessels in which it is, then it will want [e] vent. The sweetnesse which a man finds and feeles in it, by giuing it louing entertaynement in his heart, will so rauish him, that he cannot but bewray the contentment which he finds therein, by his outward carriage. His whole life and course will proclaime and testifie the zealous affection of his soule. Can a man loue the truth in his heart, and not tender the credit thereof? And is it possible to bring

k *Pro.*3.14.
l *Luk.*12.42.
m *Luk.*8.11.
n *Reuel.*3.11.
o *Reuel.*2.4.
p *Gal.*4.18.
q *Luk.*11.26.
r 1.*Thes.*4.1.
s 2.*Pet.*3.18.
t *Psal.*84.7.
u *Pro.*4.18.
x *Phil.*3.14.
y *Luk.*11.28.
z *Iam.*1.25.
a *Psal.*119.11.
b *Iam.*5.3.
c *Psal.*119.11.
d *Pro.*27.16.
e *Iob* 32.19.

more credit to it, then to be bold and resolute in obeying it? to be careless of credit, peace, profit, and whatsoeuer else by nature man affects, so that he may walke therein? It is in vaine for a man to professe to loue Religion in his heart, if he disclaime the rule, and authoritie, and power of it in his life. As if a man should protest he loues me, but when I come to trie him, he will doe nothing for me; will I beleeue his protestations? So then, this may satisfie vs for this point; If I would keepe life in the graces of Gods Spirit which I haue receiued, I must honour prophecying: My honouring of prophecying must be tempered with trying that which is deliuered by it: when by triall I haue found out that which I am sure is good, I must resolue vpon keeping it, I must keepe it in memorie, and striue not to forget it. I must keepe it in affection, and labour not to lose my first loue to it. I must keepe it in practice, that all my whole life and carriage may adorne it. To labour to finde out good, and when it is found, not to remember it, is ridiculous: to remember it, and yet to make no account of it, is vaine: to say, I make account of it, and yet doe not practise it, is absurd: I striue to remember it, I labour to affect it, I make conscience to obey it, this is excellent.

The Vse. Thinke you, whether this be not a very necessarie point to be remembred to vs, considering what ill Keepers generally we be in matters of this nature. For, touching the first kinde of keeping, which is Memorie; besides that naturall debilitie which is in vs in things of this kinde, how iustly are we chargeable with a kinde of willing forgetfulnesse? It is not our purpose nor our care to remember, wee are euen very well content to lose these particulars. We, who can whine and fret for other losses, and be angrie with our selues, and say, What a Beast was I to forget this, and not to remember that? are yet neuer troubled, though multitudes of good points of Doctrine runne thorow vs, as thorow a Pipe, or fall from vs, as water from a Swannes backe, leauing behind within vs no impression. Doe but speake soothly (I pray you) betwixt God and your Soules, and say, When did you solemnely in prayer lament your forgetfulnesse, and intreate the Lord to pardon it? This sheweth we are guiltie of a kind of affected forgetfulnesse. I would this were all our sayling (though this be bad enough) but, behold, yet more abominations; Alas, how loose are we in our affections to holy things? There is (I confesse) a kind of sodaine heate, which ariseth in some, somewhat violent at the first, like the flushings in the face of a man, who is inwardly distempered. Oh, what will not they doe? they march as furiously as *Iehu*, in their first onset; They will heare, they will reade, they will sanctifie the Sabbath, they will reforme their Families, they will sweare no more, &c. but (wo is me) what is more ordinarie then to see euery day many such [f] *passe away, as the rising of Riuers?* their great heat is soone asswaged, they are quickly weary of that seruice, which they seemed to vndertake with a great deale of feruency. How full are our dayes, of such, vpon whom when a man lookes, hee may with a kinde of mournefull indignation say, Are all their great shewes come to this? Nay, let the best Professors (if they be wise) consider themselues touching this, and

f *Iob* 6.15.

and compare together their preſent courſe with their firſt beginnings, and ſee whether they haue not let goe a great deale of their firſt hold, and are euen come the very next ſtep to a Laodicean temper. I know nothing wherein a wiſe Chriſtian hath more cauſe to feare himſelfe then this, that his loue is not ſo earneſt, nor his zeale ſo feruent as it hath beene. This ſame decaying in affection, it is like a conſumption, it ſteales vpon a man, and is farre growne vpon him many times, yea euen well-neere to an incurable pitch before it be perceiued. Fearing it, will be a meanes to preuent it. We liue in a cooling Climate, and we ſhall find it as hard to keepe this heate in vs, as it was to maintayne *Dauids* naturall heate when he was [g] old. I haue ſhewed our defect in the two firſt kindes of keeping: let vs ſee what may be found in vs touching the third, *Keeping in practice*. And here (me ſeemeth) I am ſodainely ſtriken with aſtoniſhment, and know not what to ſay: not for lacke of matter, but for lacke of skill to draw into few words, ſuch a world of matter, as this particularitie doth affoord. Here a man might fill euen [h] *a roll of a Booke within and without*, with accuſations, cenſures, complaints, threatnings, againſt all degrees, ages, conditions, ſexes. Somewhat haply we remember, ſomewhat wee ſeeme to eſteeme and to profeſſe: but what is our practice? I ſpeake not now touching thoſe, which are at a kinde of enmitie with all Religion, and care not though they be noted and knowne to be of none: but let vs looke to our ſelues, who would be thought to haue a regard to goodneſſe, and ſome reſpect to the beſt things, who come to heare, and will needs be thought to loue that courſe, to approue it, to vphold it, and ſee how poore and barren is our practice. Alas, that we ſhould not only giue cauſe to Papiſts to ſpeake euill of our Religion and Faith, through our barrenneſſe, but (which is worſe) ſhould open the mouthes of profane wretches amongſt our ſelues, to taxe Profeſſion and Hearing, as the Nurſery of Licentiouſneſſe. The truth is, the liues and courſes of many, [i] *who yet will come and ſit, as Gods people vſeth to come*, are very ſcandalous. For my owne part, though I will not ioyne with thoſe, who vrge this to the diſ-reputation of all that are affected well, yet I will neuer ſeeke to excuſe their euils, but ſay rather with the Apoſtle, [k] *They ſhall beare their iudgement whoſoeuer they be*. I haue almoſt done: I will now draw to an exhortation, and I beſeech you that I may preuaile with you for this Keeping dutie. It is ſuch a keeping, as by which your ſelues ſhall be kept vnto ſaluation. I perſwade entertainment for ſuch a Gueſt, at whoſe entrance into thy ſoule, thou mayſt ſay, as Chriſt did at his comming to *Zacheus* his houſe, This day is ſaluation come to [l] thee. It ſhall bee to thy ſoule, as the preſence of the Arke of *Obed-edoms* [m] houſe. Loſe not all your labour (I pray you) in repayring hither; you cannot beſtow an houre worſe, then by going to a Sermon and get nothing. Harken what we ſay: we may ſay with an humble boldneſſe, we are the Embaſſadours of Chriſt, we are the Meſſengers of the Lord of Hoſts, we ſpeake words vnto you, by which you and yours may bee ſaued: Yet, heare vs as men ſubiect to infirmities, heare vs with diſcretion: Bring vs to the touch. Oh, that you would once doe vs that

g 1. *King.* 1. 1.

h *Ezek.* 2. 10.

i *Ezek.* 33. 31.

k *Gal.* 5. 10.

l *Luk.* 19. 9.

m 2. *Sam.* 7. 11.

honour, to Trie our Doctrine. If you finde any thing to be good (as no doubt you shall) what will you doe to it? looke vpon it awhile, and (as it were) play with it, as little children with a new-bought toy, which within awhile they cast away? God forbid. God will not bee so answered. Labour to locke it vp in your memories: resolue with DAVID, [n] *I will not forget thy Words*; pray the God of Peace to write his Law in your hearts, striue to loue it, and that will bee a good helpe to remember it. [o] *Can a Maid forget her ornament, and a Bride her attyre?* Her loue to it, makes her not to forget it. I neuer heard (saith the Orator) of any man so old, as that he forgot where he laid his treasure. When you remember it, striue to worke your affections to embrace it more and more. [p] *Bee constant to the death, and you shall receiue the Crowne of life.* Resolue touching that which you haue found to be true, and so accordingly haue begun to professe, as that worthy *Thebane* Souldier did touching his Buckler, I will either defend thee, or die vpon thee. Say to the Truth, when thou hast once met with it, as RVTH did to NAOMI, [q] *The Lord doe so to me and more also, if ought but death depart thee and mee.* And when you haue thus fastned your affections to it, then let me say to you, as *Iehosaphat* did to his Officers, when he sent them on the circuit, [r] *Be of courage and doe it, and the Lord shall be with that good.* Let your vertue and your knowledge goe [s] together. Thus doe, and the God of Peace shall be with you. Especially remember to be practitioners of good in your particular places, Magistrates in yours, Ministers in yours, Masters of Families in yours. In your ranks and standings make your care of obedience to appeare. This is that course which shall bring you peace and comfort at the last. God [t] *will be good vnto those that are good: such as turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie.* [u] *Wo vnto their soules, for they haue rewarded euill to themselues.*

n *Psal.*119.16.
o *Ier.*2.32.
p *Reuel.*2.10.
q *Ruth* 1.17.
r 2.*Chro.*19.11.
s 2.*Pet.*1.5.
t *Psal.*125.4,5.
u *Isa.*3.9.

FINIS.

THE CHRISTIANS LIVE-LOODE,

Laid forth in a Sermon vpon MATTH. 6. 33.

By SAM. HIERON.

PROV. 10. 3.

The Lord will not famish the soule of the Righteous.

LONDON
Printed by W. STANSBY.
1619.

TO

MY WORSHIPFVLL GOOD FRIEND, HENRY CHAMPERNOWNE, of Modbury Esquire.

SIR, *that which of late I commended in a Sermon as a gift, to a couple of my friends, vpon their Marriage day, as the best thing I had to bestow on them, for their then (as we call it) entring vpon the world, the same (being ouercome by intreaties to put it into print) doe I here present to you, as a meet Implement for you at your now first beginning to keepe house. If God shall moue your heart (as I trust he hath begun to doe, and will more) to the entertainment of that Lesson, which is the principall subiect of this Sermon, it will bring that vpon you, which is onely able to make you rich,* (* the blessing of God) *and be better to you then all that outward estate, which either you already haue, or are in possibilitie hereafter to enioy. Whatsoeuer of the worlds is now yours, either in possession or in expectation, may be either wasted greatly, or lost wholly, but that which* Paul *calleth* [b] the power of godlinesse,

* Pro. 10. 22.

[b] 2. Tim. 3. 5.

[c] Pro.8. 18.
[d] Luk.10.42

neſſe, *is that* durable riches *which the* [c] *Wiſeman ſpeakes of, and that* [d] good part *which can neuer be withdrawne. As therefore in your childhood (in the ſeaſoning whereof with the rudiments of Religion and Learning, my ſelfe by Gods prouidence bare a part) by the ingenuity of your diſpoſition, and tractableneſſe in the beſt things, you gaue much hope, and haue ſince both anſwered and confirmed it, by ſhunning the Atheiſticall profaneneſſe of theſe godleſſe times: ſo goe on, I pray you, and increaſe, and whatſoeuer the guiſe of others be, who thinke Religion is to be made ſhew of, no where but at Church, yet lay you the foundation of your family, with the noble reſolution of that worthy* Ioſua,

[e] Ioſ.24.15.

[e] I and my houſe will ſerue the Lord. *Hereof this Sermon may be vnto you, when you ſhall pleaſe to looke thereon, a very fit Remembrance. Which I pray you, that it may remayne with you, as a pledge and teſtimonie of his ſincere loue, who intendeth no other but to bee euer,*

Modbury 24. No. 1616.

Yours in his beſt affections,

SAM. HIERON.

THE CHRISTIANS LIVE-LOODE.

MATTH. 6. 33.

But ſeeke yee firſt the Kingdome of God and his Righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.



IT is a common guiſe at Marriages, that the friends of the married, do preſent them with gifts, to hanſell (as they call it) their entrance into that eſtate, and to furniſh them with ſome neceſſaries towards houſe. Being therefore inuited as a friend to theſe Nuptials, and withall intreated as a Miniſter, to ſeaſon the buſineſſe with ſome word of exhortation, I thought it beſt to conforme my ſelfe (in this) to cuſtome; and to come in with my gift alſo, not of ſiluer and gold, but of ſuch matter and metall (as *Solomon* ſpeaks of) *which is* [a] *more precious than pearles, and with which all that can be deſired, doth not deſerue to be compared.* And whereas the beſt things which men vſually beſtow, be ſuch as periſh with the vſe, are ſubiect to moths and cankers and theeues, and are not able to protect a man from that neceſſitie which is wont to [b] *ſurprize like an armed man*; I ſhall recommend vnto you who are now entring vpon the world (if you pleaſe to entertaine it) ſuch an Implement, which ſhall (like the Arke to [c] *Obed-edom*) bring a bleſſing vpon you and all yours, and aſſure you of that which all the wealth in the world cannot aſcertayne, namely, that although you ſhould double the age of *Methuſhelah*, yet you ſhould neuer want a competency to maintayne you. *Seeke yee firſt the Kingdome of God and his Righteouſneſſe, and all theſe things ſhall bee miniſtred vnto you.* This in briefe for the reaſon inducing mee to chooſe this Text. Out of which as I ſhall deliuer that which will bee moſt for your good, and the ſureſt ſtocke for you to begin vpon, ſo I ſhall alſo teach that which ſhall be for the beſt behooſe of euery one in this Aſſembly, that ſo none may goe away vnſpoken to. For the Verſe it ſelfe (as it ſtands here in this Chapter,

The preaching of this Sermon at a Marriage, gaue occaſion to this Preamble.

a *Pro.3.15.*

b *Pro.24.34.*

c *2.Sam.6.11.*

The state of the Text.

ter, and is to be viewed as a limme thereof) it is a Direction following vpon a Correction. The correction, was for the abatement of a distracting and heart-diuiding care for outward things. The direction, is for the ordering of euery mans ayme and indeuour towards that, which is the mayne of all. The thoughts of a man will be euer working, and they will bee alwaies actiue vpon some subiect. It was not inough therefore for our Sauiour to take them off, and (as it were) to vnhang them from the world, vnlesse he did also fixe them other-where; Therefore lifting them from the world and the things thereof, hee sets them to worke vpon the kingdome of God and his righteousnesse; as honorable a remoue as was that of *Iosephs*, from seruing in a prison, to command as the second in a kingdome. Thus in teaching, Inhibitions and Iniunctions must be coupled: Inhibitions, to pull backe from euill: Iniunctions, to quicken to a better course. There were two voyces to *Paul*, the one, SAVL, SAVL, [d] *why persecutest thou me?* the other, [e] *Goe into the City, and it shall be told thee what thou shalt doe*; not this, but this: to these two heads may a man refer all preaching. This for the connexion. Now for the Text: in euery mans eye and apprehension it diuides it selfe into two parts: The first I may call a Charge, binding vs to an heauenly care. The second a Discharge, because it tends to the freeing of vs from a worldly care. In the Charge we are first to take notice of the substance of that dutie which is pressed, and then next, of a mayne Circumstance in performing it. The substance of the dutie is, to *seeke the Kingdome of God and his Righteousnesse*. Here touching the action required, I shall not neede to say much; I suppose wee are none of vs to seeke, what it is to seeke: Who doth not apprehend it, to be a very diligent and busie kinde of enquirie; such as was his in the parable for his *Sheepe*, or hers for her [f] *Groat?* Concerning the matter to bee sought, it requires more opening, it is *Gods Kingdome, and his Righteousnesse*. For *Gods Kingdome*, it is a terme in Scripture: sometimes more largely taken, sometimes more straitly: more largely, it is that ample authoritie, and vnlimited soueraignty, which God hath and exerciseth ouer all his Creatures, both in Heauen and in Earth; whereof is mention, *Psal.* 103.19. *The Lord hath prepared his Throne in the heauens: and his Kingdome ruleth ouer all:* more straitly, it is that command ouer his Church, ouer his chosen Generation, his peculiar People; which is so often ascribed to Christ, as he is the Mediator betwixt God and vs: of this spake the Angell, bringing tydings of Christs birth, [g] *Hee shall reigne ouer the house of* IACOB *for euer, and of his Kingdome there shall be no end:* of this did *Dauid* prophecy, in terming Christ [h] *the King set vp by God, vpon his holy Mountayne Zion.* God, according to the election of grace, hath called out some from the rest of mankind, whom hee will saue: all that is done for the good of these, is the Kingdome of Christ. This Kingdome is considerable, either as it is in gathering and fitting in this life, (and is termed so the Kingdome of Grace) or as it is in accomplishment in the life to come, (and so is called the Kingdome of Glorie.) And this is *the Kingdome of God*

d *Act.* 9.4.
e *Vers.* 6.

The diuision of it.

f *Luk.* 15.48.

What is the Kingdome of God.

g *Luk.* 1.33.

h *Psal.* 2.6.

God properly intended here; so that to *seeke the Kingdome of God*, is, to endeuour by an entrance into grace, to gather assurance of an interest into glorie. Now concerning that, which is called *the Righteousnesse of God*, which is here annexed as a thing to bee sought for with this Kingdome; Know we this briefely, that by it here, is not meant that essentiall righteousnesse, whereby God is in himselfe righteous, which righteousnesse sometime betokeneth his Truth and Fidelitie in the performance of his Promises (as 2.*Tim.*4.8. 1.*Ioh.* 1.9.) sometimes his Iustnesse and Vprightnesse in the administration of the World, which is that doing right which *Abraham* [i] spake of, but here the *Righteousnesse of God* is taken much after the same sense, as it is *Rom.*1.17. and *Phil.*3.9. namely, for that righteousnesse, by which man, who is a base, vile, and polluted sinner in himselfe, is accepted righteous before God, and is iustified in his sight. This is called *Gods Righteousnesse*, because as it is acceptable to God, so it is wholly wrought in man by God through Christ, man conferring nothing thereunto. Now out of this righteousnesse, by which a man is iustified before God, streameth another which discouereth it selfe by the fruits of righteousnesse before men; For those whom the Lord by the righteousnesse of Faith dischargeth from the damnation of sinne, the same he sets at libertie by his Spirit from the dominion of sinne; so that they haue their fruit in holinesse, so many as are in the end to haue eternall life. This phrase then touching the *Righteousnesse* of this *Kingdome*, is added but as an illustration of the former. For, to *seeke the Kingdome of God*, is to *seeke the Righteousnesse of God*, that is, *to seeke a passage through Grace into Glorie, is to endeuour to be accepted as righteous before God by Iesus Christ, and to shine as a light in the way of Righteousnesse among men.* And this interpretation wipeth away that base calumny, which *Maldonate* the Iesuit, in his Comment vpon this place, vseth against *Caluin*. *Caluin* saith, that *Righteousnesse* may indifferently be referred either to *God* or to *Kingdome*; whereupon the Iesuites triumph, because *(his)* in the Greeke is of the Masculine Gender, whereas *Kingdome* is the Feminine, whereof *Caluin* could not be ignorant; and therefore went not about to make a Grammaticall agreement betwixt the words, but to declare a concord of sense; and to shew (that which is true) that the *Righteousnesse of Gods Kingdome*, and *Gods Righteousnesse* are all one; as indeed it is. For, that *Righteousnesse* which becomes a Subiect of this *Kingdome* is such, as by which there is iustification before God, and fruit of Sanctification before men. *God*, and *the Kingdome of God* require one and the same *Righteousnesse*. And now hauing (as it were) paued a way for that which I am to deliuer, by giuing the sense of the words, I come to that which is the Doctrine of this place; which is:

What it is to seeke the Kingdome of God. What is the Righteousnes of God.

i *Gen.*18.25.

That the things which concerne the soule, both for the present and future good thereof, must be enquired after and sought for with especiall care. This is the very pith and marrow of this charge. Wee may suppose that wee heard our Sauiour saying thus: *You are full of care and thoughtfulnesse about many things, your plots and proiects are spred, and stretched, and enlarged*

Doct. 1.

larged many wayes, what you shall eate, what you shall drinke, wherewith you shall be clothed, you extend your desires like Hell which cannot bee satisfied, and so that you might haue your full lading of the things of this present world, it seemes as if you would no more; one thing is truely and simply necessarie, and in it you be pitifully negligent; Behold, God offers you a Kingdome, the glorie whereof (if you had eyes to see it) is able to dimme and to obscure all the glittering pompe of all earthly Kingdomes, to the meaneſt Subiect thereof: not SALOMON *in all his Royaltie is meete to be compared, the appurtenances whereto, and the priuiledges whereof are such as passe vnderstanding, and doe exceede all that you can aske or thinke; there is righteousnesse and peace, and ioy in the holy Ghost; pull away your ouer-eager and too violent indeuours from these baser things, and fixe them vpon this; this is that onely thing which is worth the seeking for:* Thus is the purpose of the Place, thus is the Doctrine. Now for the Point it selfe, it shall bee no hard taske for mee, to confirme it by the Scripture; what else, but this endeuour and care for heauenly things, can bee intended in these termes of seeking for [k] *Wisedome and knowledge, as siluer, of searching for it as for treasure;* [l] *Of taking the Kingdome of heauen by force;* [m] *Of pressing into it;* [n] *Of labouring for the meate which endureth to euerlasting life;* [o] *Of striuing to enter in at the strait gate;* [p] *Of running to obtayne;* [q] *Of following hard toward the mark, for the price of the high calling of God, &c.* [r] *Of giuing all diligence?* what is here meant in all these, but that *seeking for the Kingdome of God and his Righteousnesse*, which is here perswaded? Is not this that [s] *Treasure hid in the field, that Pearle of great price, for the purchase whereof all is sold?* was not this it which *Moses* valued more [t] *then the treasures of Egypt*, and which *Dauid* chose rather [u] *then the abundance of Wheat and Wine, which the men of the World so much affected*, and which PAVL [x] *did account as losse, and iudge as dung, that hee might winne?* And why are the Elect of God called a [y] *Generation of seekers*, but in respect of their inquiries after this, according as it is the brand of the vngodly that they [z] *seeke not?* And surely, if either the excellency of a matter, or the necessitie thereof, may bee of force to perswade inquirie, and to stirre vp care, neither of them is wanting, in the things which Christ here commends vnto our seeking. For excellency; The very name of a Kingdome argueth worth: the Deuill had hope to preuaile euen with Christ with the offer of [a] Kingdomes, the addition of, *God, (the Kingdome of God)* addeth to the dignitie: what thoughts are able to reach to the excellency of such a Kingdome, to which God is entitled? The Kingdomes of the earth will endure no partners, there is one onely King, all the rest be Subiects. The limmes of this Kingdome are Kings all. Christ Iesus [b] *hath made vs Kings vnto God, euen his Father:* euen in this life they are all through him [c] *more then Conquerors*, and they shall each haue a [d] *crowne of Righteousnesse at the day of his appearing.* Let vs looke a little vpon the particular excellency of each degree of this Kingdome. The Kingdome of Grace, which is his Church here on earth, gathered by the preaching of the Gospell; [e] *Glorious things are spoken of thee*

k *Pro.2.4.*
l *Matth.11.12.*
m *Luk.16.16.*
n *Ioh.6.27.*
o *Luk.13.24.*
p *1.Cor.9.24.*
q *Phil.3.34.*
r *2.Pet.1.15.*
s *Matt.13.44, 46.*
t *Heb.11.26.*
u *Psal.4.6,7.*
x *Phil.3.8.*
y *Psal.24.6.*
z *Psal.10.4.*
a *Luk.4.5.*
b *Reuel.1.6.*
c *Rom.8.37.*
d *2.Tim.4.8.*
e *Psal.8.7,3.*

thee (ſaith DAVID) *thou Citie of God*; [f] *It is the ioy of the whole earth, the Citie of the great King, in the Palaces whereof God is knowne for a refuge*, the members of it, [g] *are an holy Nation, a ſelected company*, the people that dwell therein ſhall [h] *haue their iniquitie forgiuen*, they are as [i] *the firſt fruits of his Creatures*, they which wrong them, [k] *euill ſhall come vpon them*, ſaith the Lord, [l] *God giueth his Angels charge ouer them*, and [m] *is vnto them as a wall of fire round about*; It is the honour of *Kings to be nourcing Fathers*, and of Queenes [n] *to be nourcing Mothers vnto it*. Thus and more then thus, is the Kingdome of Grace. Now for the Kingdome of Glorie, which way ſhall I begin to declare the excellency of it, when as [o] *the things, which neither eye hath ſeene, nor eare heard, neither haue entred into the heart of man, God hath prepared for them that loue him?* This I may ſay in a word, that, looke what difference there is in proportion betwixt the Cope of Heauen and the Earth, which reſpectiuely to it, is but as a Pricke in the midſt of a Centre, the ſame and much more there is betwixt the glorie of all the Kingdomes of the world vnited together (if it were poſſible) into one, and that which the Apoſtle calleth [p] *the glorie which ſhall be ſhewed hereafter*. Better with a kind of ſilent aſtoniſhment to admire it, then to take on vs either to deſcribe it, or to comprehend it in particular. Now, ſhall not ſuch a thing as this be reputed worthy of our beſt care? What doe men many times to obtayne a [q] *corruptible crowne?* Strange things are done out of the deſire and hope of Kingdomes. It is ſaid in Storie, that when *Nero* his Mother being with child with him; asked of the Aſtrologers what her ſonne ſhould come vnto, and was told that hee ſhould reigne, but kill his Mother; ſaid ſhee, *Let him kill me, ſo he may be King*: thus ambitious was ſhee of a Kingdome for her ſonne. This for the excellency of the Kingdome. Now, the Righteouſneſſe here ſpoken of, it is excellent too, elſe why doth the holy Ghoſt call it a *Robe of righteouſneſſe, and a Garment of ſaluation*, with which whoſo is clad, [r] *is decked like a Bridegrome, and tyred as a Bride with Iewels*: and how can that be other then excellent, by which an vgly ſinner [ſ] *is made holy and vnblameable, and without fault in Gods ſight?* I haue briefly pointed you to the excellency of the thing commended to our ſeeking; Now let mee ſhew you the neceſſitie too. The neceſſitie in a word is ſuch, that without admittance into this Kingdome, without partaking of this *Righteouſneſſe*, there is no poſſibilitie for a mans ſoule to be ſaued in the day of Chriſt. For vpon all thoſe that are without the pale of this *Kingdome*, ſhall bee executed that ſentence, [t] *Bring them hither and ſlay them before me*: and, *Know yee not* (ſaith the Apoſtle) *that the vnrighteous*, ſuch as haue no righteouſneſſe, [u] *ſhall not inherit the Kingdome of God?* And now, what ſaith Chriſt? [x] *What ſhall it profit a man, though he ſhould win the whole world, and loſe his owne ſoule?* were it not better for a man that he had neuer beene borne, then to haue his portion in the Lake which burneth with [y] *fire and brimſtone, which is the ſecond death?* Looke then, of what neceſſitie ſaluation; and happineſſe, and life eternall is, of the ſame is this *Kingdome of God*, and this

f *Pſal.48.2,3.*
g *1.Pet.2.9.*
h *Iſa.33.24.*
i *Iam.1.18.*
k *Ier.2.3.*
l *Pſal 91.11.*
m *Zach.2.5.*
n *Iſ.49.23.*
o *1.Cor.2.9.*
p *Rom.8.18.*
q *1.Cor.9.25.*
Interimat modo imperet.
r *Iſ.61.10.*
ſ *Col.1.22.*
t *Luk.19.27.*
u *1.Cor.6.9.*
x *Matt.16.26.*
y *Reuel.21.8.*

Righteousnesse here spoken of. If it be necessarie for a man to seeke to be saued, it is necessary to seeke the present and future good of his soule, by laying the foundation of his hope of Glorie, vpon his now being in the state of Grace. What can deserue the very best, and as it were the very quintessence of a mans care, if not this? Thus is the Doctrine. I come now to the Vse.

The Vse. The Vse of this Doctrine, I will begin with a Reproofe; goe on with an Exhortation, and perfit with a Direction. The Reproofe is of the generall, yea and the intolerable neglect of that, in which (according as hath beene shewed) there ought to be such an especiall care. Mens ordinarie carriage in and about the matters of the soule, in and about this *Kingdome of God, and his Righteousnesse*, sauoureth of an opinion, that either it is one of the most needlesse, or one of the most easie things that is, to be saued. If it were indeed the most superfluous businesse, and such as did aske the least labour for performance, I doe not see how there could be lesse diligence, and more cold endeuours bestowed about it then there is. Truth is, these are seeking Times: euery man is busie in seeking something or other; Here is one seekes for Profit, another for Delight, another for Reuenge, another for a new Fashion; but how may a man runne (with *Ieremie*) to and fro by our streets and inquire, before hee can meet with one, who thorowly and to the purpose seekes *the Kingdome of God*, and the appurtenances thereunto? For one serious and deepe thought, about matters of an heauenly Nature, we haue euen thousands about these three worldly specialties, mentioned by Saint IOHN, [z] *The lust of the flesh, the lust of the eyes, and the pride of life.* Not a man among many, but would rather omit an oportunitie for his soule, then not embrace an occasion falling in at the same time, for the improuement of his commoditie, for the tickling and feeding of his delight, for the vpholding of that which he termes his reputation among men. It is a rare thing, when an earthly businesse, especially when it carrieth an appearance and a probable shew of some quicke and sensible aduantage, is made to giue place, that so a meanes of good and edifying to the soule, may be entertained: but it is an ordinarie thing to see spirituall occurrences, in which God offereth *his Kingdome and his Righteousnesse* vnto vs, iustled aside, and made to stand by, for the sake of a present contentment to the outward man; In one word, matters of the soule are so followed with that sleightnesse, with that seldomnesse, with that remissenesse, as if they were onely of the By; and matters of the world are plyed with that eagernesse, with that industrie, with that intention both of minde and body, as if they were the maine, or as if God had made man onely to that end to haue a portion in this life, and to graspe in as much of the world as it is possible. Doth not this deserue reproofe? If in any thing a Preacher should make [a] *his words like goads*, it may well be in this; Folly is too gentle a terme to call it by, madnesse in the highest degree, is not so foule a name as it deserues: a man to bestirre himselfe with the strength of his whole endeuours, for that which cannot

z 1. Epist. 2. 16.

a Eccl. 12. 11.

cannot adde so much as a dramme to his happinesse, nay, which may quickly hazzard him in the principall, and in the meane time to put that to an aduenture which concernes the eternall good of his soule and body, can we deuise what one name to giue it, which may serue to expresse the grossenesse of it as it is? vnderstand yee vnwise among the people, and yee fooles, when will you be wise? with what charme might a man deuise to coniure out this retch-lesse and vnworthie spirit, which makes Hell to enlarge it selfe, by daily carrying headlong into it such a world of soules? Let me entreat you, to doe your selues euery one that right, as to consider your selues concerning this, to see whether this bee not your very fault, that you faile in care for the things that concerne the *Kingdom of God*, and that in you a base hungrie care for terrene commodities, doth euen eate vp and deuoure the care of heaueuly things, euen as *the leane Kine*, in *Pharaohs* dreame [b] *swallowed vp the fat*: and if it be so, then say not to me, as AHAB to ELIAH, *Hast thou found mee, O mine enemie?* but rather as DAVID did to ABIGAIL, [c] *Blessed bee the Lord God of Israel, which hath sent thee this day to reproue me.* Behold, I am here present before God, to heare whatsoeuer thou hast to say vnto me from God, for the speedy reforming of this great neglect. And so I come to the second thing in my Vse; the Exhortation; And here, I could wish, that I had some speciall gift and power to perswade, and that some such law of grace were in my lips, that I might be among you this day as was *Barnabas* at [d] *Antioch*, vpon whose words of exhortation *much people ioyned themselues vnto the Lord.* And yet is it not strange and pitifull, that in such a case as this is, a man should so much neede a perswasiue facultie? It were wonderfull, if there needed much Rhetorique, to worke a sicke man to be willing to haue health, a poore man to be willing to be made rich, a condemned man to be willing to receiue a pardon; And yet such an auersnesse is in our nature vnto good, and so senseleslesse are we of the best things, that a Preacher in his meditations, is in no one thing driuen to so great a straight, as to find out arguments and motiues, such as may bee forcible inough to worke vs to this, that we would bee saued; and that we would embrace the offer of a Kingdome. If thou *knewest* (said Christ to the woman at the Well) [e] *the gift of God*, and so if wee were aware of the worth of that which is tendred to vs, and how much the happinesse of the soule exceedeth all things else; a few words should perswade vs, Preachers should haue small neede to importune vs and call to vs as *Paul* to them at *Listra*, [f] *O men, why doe ye these things?* [g] *O ye house of Israel, why will ye dye?* Nay, we would neuer leaue pressing and vrging the Ministers of God with that question of the perplexed Iaylor, Sirs, [h] *what must we doe to be saued?* Let vs therefore bee stirred vp, I beseech you, on all hands concerning this; you that haue beene vtterly careleslesse herein, and haue scarse bestowed one earnest thought vpon the things that concerne your soules, beginne now at the last to be more aduised, doe not any longer leaue this businesse to an hazzard, as if it were a matter of nothing to be damned;

b *Gen.*41.20.

c 1.*Sam.*25.32.

d *Act.*11.23.

e *Ioh.*4.10.

f *Act.*14.15.

g *Ezek.*18.31.

h *Act.*16.30.

Betwixt the not finding of this Kingdome, and the falling irrecouerably into the Kingdome of eternall darkneſſe, with the Deuill and his Angels, there is no third. And you that haue beſtowed ſome care this way, be perſwaded to be iealous ouer your care, that it hath not beene ſo earneſt, ſo conſtant, ſo intentiue as it ought to be, learne now from henceforth to double your care; and know, that vnleſſe you bee well acquainted with this, what a deale of buſineſſe, what inquirie, what ſtriuing doth accompany Religion, you are yet far from the Kingdome of God. He that cannot ſay out of perſonall experience, what an hard and laborious taske it is to be a Chriſtian, he ſhal neuer make me beleeue that he hath any thing in him, ſaue a forme of godlineſſe. Seeking, requires a care and an endeuour more then ordinarie. Redeeme we as much time as poſſibly wee may for this one thing, let vs abridge our ſelues rather in our outward profits and the purſuit of them, let vs rather want oportunities for our ſports, let all other things goe to wracke, rather then this one buſineſſe ſhould not be forwarded. Fie vpon it, that ſo baſe a ſpirit ſhould poſſeſſe men, that they ſhould haue more minde to bee ſlaues to the world, and ſeruants to vile affections, then to be Heires of a Kingdome. And thus is the ſecond thing in my Vſe, the Exhortation; of which becauſe I conceiue ſome hope in the mercie of God, that it ſhall not vtterly bee in vaine, therefore I now come to the third thing, the Direction. To exhort to ſeeking, and not to inſtruct how to ſeeke, were vnprofitabe; My direction therefore ſhall be reached out to two things, firſt, Where to ſeeke this Kingdome, this Righteouſneſſe. Secondly, How to know and bee aſſured that wee haue found it. Theſe two things I truſt of your ſelues and out of your owne reaſon you will conceiue to be very vſefull, and of great neceſſitie, ſo that I ſhall not neede to perſwade you to attention touching them. If you are affected with the loue of the commoditie ſpoken of hitherto, you will bee glad to vnderſtand where to inquire it, and how to be reſolued that you haue attained it. Concerning the firſt, where this *Kingdome, this Righteouſneſſe* muſt be ſought: both the one and the other muſt bee ſought in the preaching of the Goſpell, which is proued by this, that the Goſpell is called [i] *the Goſpell of the Kingdome*, becauſe it declares both the nature of this *Kingdome* and the way leading to it; and then *Paul* giues this as a reaſon, why he was not aſhamed of the Goſpell of Chriſt; becauſe by [k] *it the Righteouſneſſe of God is reuealed*, which two Texts (not to inſiſt vpon any more) ſhew plainely that he who aymes at the *Kingdome of God*, and at *the Righteouſneſſe of God*, muſt ſeeke it in the Goſpell. The diſpenſation of this Goſpell, God hath committed to his Miniſters; it is their office, like IOHN BAPTIST, [l] *to prepare by repentance to a Kingdome*, and [m] *to declare to a man his Righteouſneſſe*, viz. *how being vile in himſelfe, he may ſtand and be preſented righteous before God.* Theſe things are plaine: God intending to call his Elect out of the power of darkneſſe, into the Kingdome of his deare Son, [n] *hath appointed Paſtors and Teachers for their gathering*, and meaning to make them to become *the righteouſneſſe of God through Chriſt, hath*

Where to ſeeke the Kingdome of God and his Righteouſnes.

i *Matt.* 4. 23.

k *Rom.* 1. 16, 17.

l *Matt.* 3. 2.

m *Iob* 33. 23.

n *Epheſ.* 4. 11, 12

ſent

ſent them as Embaſſadors to beſeech, to pray, to treat with them in this o buſineſſe; Behold, then art thou perſwaded to *ſeeke the Kingdome of God and his Righteouſneſſe*, either ſeeke it in the preaching of the Word, or elſe there is no hope for thee to obtaine it: when I mention this meanes, I exclude not prayer (as ſome account thoſe that are ſo much for preaching to be enemies vnto prayer) I ſhut not out the Sacrament, I perſwade not a neglect of Reading, nay, I intend and inioyne theſe rather; No hope of good and comfort by a Preacher, had he the tongue of Men and Angels, if there be not ioyned Prayer to prepare to preaching, and to bee as the ſhowres vpon the mowne graſſe, after preaching: Sacraments to ſeale vp the comfort, which is got by Preaching: Reading and Meditation to confirme and digeſt that knowledge which is deriued through Preaching: theſe things muſt not bee ſeuered: God hath ioyned them, and Man may not ſunder them. But whoſoeuer he is, that thinks he may well enough find out the *Kingdome of God and his Righteouſneſſe*, in the neglect or diſ-regard of the Word preached, accounting That of no ſimple neceſſitie to that end, and ſo neuer ſtriues to enioy it, when he wants it; nor cares to make the beſt vſe of it when hee enioyeth it; let that man make what ſhew he will of Deuotion, of reſpect to Prayer, of honour to the Sacrament, of reuerence to Reading, he doth vtterly beguile his owne ſoule, and ſhall bee but as SOLOMONS p *Sluggard, who luſteth, but his ſoule hath nought*; or as the Prophets q *hungrie Dreamer, who in a dreame is eating, but is emptie when he awakes*; it was truely deliuered of him, who ſaid, *that it is impoſsible to finde out that which is ſought by a wrong way*; and I am ſure, the mouth of the Lord hath ſanctified beſides this no way: but of this I may boldly ſay, This is the way, walke in it, and you ſhall finde reſt to your ſoules; and againſt the forſakers of this Path, I may as boldly denounce that of the *Pſalme*; *Such as* r *doe turne aſide by their crooked wayes, them ſhall the Lord leade with the workers of iniquitie*; ſ *They doe but wait vpon lying vanities, and forſake their owne mercy*. And this for the firſt thing in the Direction; where to ſeeke. Now for the next, how wee may know that wee haue found, and that our labour in ſeeking hath not beene in vaine. Touching the *Kingdome of God*: firſt, this is a ſure teſtimonie and a certayne euidence, that a man hath found it. A Kingdome erected in a mans owne breſt; I taught before how all that are admitted into this Kingdome, are Kings themſelues; that Oile of gladneſſe which was powred vpon Chriſt, by which hee was made the King ouer Gods Elect, is like the Oile powred vpon *Aaron*, which ſtreamed thence to his Beard, and to the skirts of his Garments: ſo is that diſperſed from him (the Head) vnto all his Members; and they are partakers with him of his Royall dignitie; and are Kings, not only in reſpect of Triumphing with him ouer Satan, but in reſpect of a Conqueſt they haue ouer themſelues, their fleſh with the affections and luſts being crucified, and they hauing by the power of Gods Spirit gotten ſome command and maſterie ouer their owne hearts. Euery man naturally is a t *ſeruant vnto luſts*, and yeelding obedience vnto ſinne in the

o 2. *Cor.* 3. 24, 25

p *Pro.* 13. 4.

q *Eſ.* 29. 8.

Lact. l. 3. *c.* 28.

r *Pſal.* 125. 5.

ſ *Ioh.* 2. 8.

How a man may know he hath found the Kingdome of God, and his Righteouſnes.

t *Tit.* 3. 3.

the concupiſcence thereof, and is a ſlaue vnto vile affections. He that is brought within the compaſſe of this Kingdome by the power of the Goſpell, is in ſome meaſure diſcharged from this ſeruitude (u *for, where the Spirit of God is, there is libertie*) and though he be not ſtraightway come to that abſoluteneſſe of ſoueraignetie ouer himſelfe, that there is in him no rebellion of the Law of his fleſh againſt God, yet, hee maintayneth a continuall and an implacable warre againſt his owne corruptions; ſo that by that meanes, as it is ſaid of the houſe of SAVL and DAVID, *There* x *was long warre betwixt the two, but* DAVID *waxed ſtronger, and the houſe of* SAVL *waxed weaker:* ſo the old man continually decayeth, and the new man becomes more potent. Here then haſt thou beene a long and a diligent ſeeker of *the Kingdome of God*, by dependance vpon the Goſpell of the Kingdome? and wouldeſt thou know, whether thou haſt found that which thou intendeſt? and ſo mayſt with comfort ſay with *Deborah*, to thy ſelfe, *O my ſoule, thou haſt marched valiantly*; ſee and inquire into thy ſelfe, how thou canſt rule thy thoughts, thy will, thy affections, by the Word of God, and by the Spirit of God. It may be, in many things thou faileſt: but here is the queſtion; Art thou dragged and drawne into euill as a captiue, or doeſt thou follow as a willing ſeruant? Canſt thou truely ſay before God, with whom there is no diſſembling, that the euill thou doeſt, is that which thou wouldeſt not doe, and which thy heart is cleane againſt, and for which thou carrieſt a kinde of indignation againſt thy ſelfe, and art therefore ſtill wraſtling and combating with thine owne vnruly motions, ſtriuing if by any meanes thou mayeſt bee able to ouer-maſter them? I ſay to thee, *The Kingdom of God is within thee*, and thou haſt found the thing which thou haſt ſought for. Otherwiſe, if thou be a ſeruant vnto thine owne luſts, and art willingly and deſirouſly taking thought for the fleſh to content it, ſo that thine owne corruption is no burthen to thee, thou maintayneſt no quarrell againſt it, thou contendeſt not with it; I ſay to thee, Thou art a ſtranger from this Kingdome: thou art a vaſſall of Satan: and all thy profeſſion of Religion is but meere hypocriſie. I haue giuen thee a marke, one of many, by which thou mayeſt know whether thou haſt found that Kingdome. Let me deliuer thee another, by which thou mayſt vnderſtand whether thou haſt found *the Righteouſneſſe of God*, yea or no. I could here inſiſt vpon that perpetuall Companion of being accepted righteous before God through Chriſt, which is called y *peace towards God*, by which is meant inward comfort in the aſſurance of reconciliation with God through Ieſus Chriſt. But I commend this rather now for breuities ſake; *viz.* that *the Kingdome of God* lookes two wayes; to God and to Man: to God, ſo as there it preſents a man faultleſſe in his ſight; to men, ſo as it makes a man like *Zachariah* and *Elizabeth* in the eye of the world, to liue z *without reproofe*: what is that? to liue without iuſt challenge; I ſay iuſt challenge; for the moſt blameleſſe are liable to vniuſt exceptions: Cruell witneſſes riſe vp, who lay to their charge, things which they neuer knew: but yet he which hath found the Righteouſneſſe of *God* (ſuch is the inſepa-

u 2. *Cor.* 3. 17.

x 2. *Sam.* 3. 1.

y *Rom.* 5. 1.

z *Luk.* 1. 6.

rable

rable vnion betwixt Iustification and Sanctification) liues so, and by the Grace of God, so hath his conuersation in the world, that he is not found to liue in the ordinarie practice of any one knowne speciall sinne. Let euery one therefore that would know touching himselfe, whether hee hath obtained to that Righteousnesse by which a Sinner is acquitted before the Tribunall seate of God; inquire into himselfe for this, whether out of conscience towards God, and in desire to adorne the Doctrine of God, and to saue it from being ill spoken of; hee careth to walke in the waies of *Righteousnesse* before men; He who bindes himselfe to such a circumspect walking, as that hee may keepe himselfe vnspotted of the world, and may shine like a light in these naughtie times, that man hath found the *Righteousnesse of God*. He that is altogether dissolute, walking in the waies of his owne heart, or else contents himselfe with a formall carriage, thinking (as the most doe) that it is not good to bee too precise, and so vnder a colour thereof takes ordinarie libertie to himselfe in some things, which are not iustifiable; that man is yet in his sinnes, and hee is no other then a lothsome sinner in the sight of God. And thus I haue at last ended this vse, and so the first point touching the substance of the dutie giuen in charge, *Seeke yee first the Kingdome of God and his Righteousnesse*.

The next is touching the manner or order of seeking: *Seeke it first*. Concerning which, this is the Doctrine:

That the matters of God, appertaining to his Glorie and the saluation of our owne soules, ought in all things to haue the preeminence. *Doct. 2.*

Seeke first; *This before all things, this aboue all things*. The truth hereof shall best appeare, if we take view of it on this fashion, *viz. That heauenly things ought to be first in each mans life, first in each day, and first in euery businesse. First, in each mans life. Remember* [a] *thy Creator in the dayes of thy youth.* [b] *It is good for a man to haue borne the yoke in his youth,* euen [c] *a child must be taught the trade of his way.* Was it not commendable in *Iosiah*, that *his heart was vpright before the Lord*, when he was but eight yeeres [d] old? was it not well that *Timothy* was [e] *trayned vp in the knowledge of the Scripture from a child?* If the first fruits *be holy*, is there not hope, that [f] *the whole lumpe will be so?* Haue you neuer heard of that obseruation touching *Aarons Rod*, that it was of an Almond Tree? and an Almond Tree as appeares, by *Ier.*1.11,12. is *of the Trees which doe first put out*. He that will be for Gods purposes, must begin to blow and bud betimes. A base thing to reserue the yeeres for the Lord, in which a man shall say, I haue no pleasure in them. The putting off till then, is ordinarily punished either with a not caring to seeke, or with a not preuailing to finde.

a *Eccl.*12.1.
b *Lam.*3.27.
c *Pro.*22.6.
d 2.*King.*22.1,2.
e 2.*Tim.*3.15.
f *Rom.*11.16.

Secondly, It must be *first in each day*. [g] *In the morning I will direct me vnto thee.* [h] *I preuented the morning light, and cryed, for I wayted on thy Word*. It is good to consecrate a mans first awaking vnto God. Religious thoughts first let into the heart of a Christian in the morning, will keepe it in the better tune all the day. Drunkards [i] *rise early to follow drun-*

g *Psal.*5.3.
h *Psal.*119.147.
i *Isa.*5.11.

k *Mic.2.1.* *drunkennesse*, and euill men imagine k *wickednesse on their beds, that as soone as the morning light is come, they may practise it.* As they giue their first endeuours to the Deuill, so should Gods seruants deuote and diuert their first and their freshest Meditations to his glorie.

Thirdly, It must be *first in each businesse.* Our Sauiour would none of him, that would doe something else before he would giue attendance
l *Luk.9.61,62.* vpon his l seruice. The Magistrate must make this the first in his function:
m *Psal.101.8.* so *Dauid* comming to the crowne, resolued to m *destroy all the wicked of the Land, and to cut off the Workers of iniquitie from the Citie of the Lord betimes:* and he was ashamed of himselfe, that he had beene so carefull
n *2.Sam.7.2.* of a conuenient house for his owne estate, before he had prouided a better place for the n *Arke of God to rest in.* The Minister must make this first in his calling, preferring Gods Matters and his Businesse, before the
o *2.Tim.2.4.* aduancement of his owne personall o affaires, nay, before his owne p *life.*
p *Act.20.24.* The seruing of his owne turne must not be his mayne end in entring into
q *1.Cor.9.22.* that seruice, but that which the Apostle speaks of, euen that q *by all meanes hee may saue some.* Hee that sets on with the Mastership and gouernment of a Family, by entring into the state of Wedlocke, must make this first in his proceeding. His first ayme must be, as Gods in the first institution of Marriage, the increasing of Gods Kingdome, the aduance-
r *Mal.2.15.* ment of Gods glorie, r *by a godly seede,* and that
s *1.Thes.4.4.* s *he may keepe his vessell in holinesse and in honour.* When Lust and Couetousnesse be the Lea-
t *Pro.20.21.* ders, a Marriage is like an t *heritage hastily gotten, the end whereof shall*
u *1.Cor.10.31.* *not be blessed.* In a word, it must be thus in all things; for, u *whether yee eate or drinke, or whatsoeuer yee doe, doe all to the glorie of God.* And is there not reason why it should be thus! who by so good right may chal-
x *Act.17.28.* lenge the precedence, as God may? x *In him we liue and moue, and haue our being,* is it not of him that we are able to seeke, and to whom is all due, if not to him from whom all comes? Shall not he haue the prime of our dayes, the flowre of our wit, the best and strength of all that is within vs, out of whose bountie wee haue all that wee enioy? Well is it said, that God being the *Ancient of dayes,* may pleade a kinde of Senioritie, and by it require to be first serued. Then besides, the things that concerne the eternall good and happinesse of the soule, are our chiefest businesse, and the following and procuring of them, is the mayne errand for which we are come into this world. God sent no man into this world, properly to make himselfe rich, to come to honour, or to sate himselfe with the vanishing contentments of this life, but the end of euery mans comming into the world is, that by glorifying of God here, he may lay vp in store a good foundation for the time to come. Now, what man of ordinarie vnderstanding, but if hee iourney into any place, hee will bee sure to doe that first which is of most moment? Suppose a man were occasioned to trauell vp to *London* to the Terme vpon some triall of his estate, haply he is requested being there, to performe some kindnesses for others, and it may bee hee hath a meaning to buy some such commodities as the place affords; but what doth hee doe first? whereunto doth hee principally set himselfe?

himselfe? will he not first attend that, for which he vndertooke the iourney, resoluing to set that in some forwardnesse, before he stirreth so much as a foot about ought else? when that is once done, then if any leisure time fall out, he will bestow that vpon his by-occasions. Is there not the like reason in this? A man is comē here into the world, where in a small scantling of time he hath many things to accomplish, but yet such as are not all of like importance; some are but like seeing of friends, or deliuerie of letters, or buying of trifles, or the like, falling into such a iourney, as before I spake of; there is one mayne imployment, and that concernes the soule, it is like a grand Triall at the Law, whereon hangs a mans whole estate; Is it not now agreeing to wisedome, that this should be first followed, and applyed with the first endeuour, that so, if a man bee ouertaken by time, if any of his errands bee left vnfinished, it may not bee, that the not doing whereof may turne to his vndoing, and to his casting away for euer and euer? What should I labour to say more concerning this? Surely, if matters of this kinde must bee sought and cared for at all, they must be sought and cared for, and intended first of all: and therefore forbearing to make any further discourse in so manifest a point, I will hasten to the Vse.

The Vse.

Here is matter inough for a large discourse; it is euen inough to vexe the righteous soule of a *Lot*, to see what indignitie is offered to the things of God, and what folly is committed in reiourning these important businesses, into the hindermost place. To equall *Hagar* with *Sarah*, is iniurious, but to giue *Hagar* the place, and to make *Sarah* to come behinde as an attendant, is intolerable. What saith our Sauiour? Is the seruant that hath beene abroad all day at worke, bid sit downe, and waited on assoone as he is come home? Is he not commanded to attend first vpon his Master, and so to tarrie till his turne [y] comes? How angry was God with the people, who tooke their owne contentment first, in seeling them houses, before they tooke in hand the repairing of his [z] House? and how was the *Prophet* to exclaime vpon those, who were wont to offer the lame and the sicke among their cattel [a] for a sacrifice, as if any thing had beene good inough for God? These things are types and shaddowes of that base vsage which is to be seene in men towards God, who seeme to account the very dregs and refuse of all, to be good inough for him, of whom the best and the principall is not worthie. In stead of *seeking the Kingdome of God and his Righteousnesse* in the first part of life, what more vsuall then to prorogue and to put off this dutie vntill the last act? That to which the dawning of a mans age is due, is posted off vntill the euening, men not considering how that *Folly* (which as *Salomon* saith, *Prouerb.* 22. 15.) *is bound in the heart of a childe*, will, if it be suffred to gather strength, by continuance prooue such a huge and vnruly lumpe, as will not soone bee ouer-mastered: hard is it to plucke vp that plant of corruption, which hath taken roote downewards. Me thinks when I espie an old man, that hath spent his younger dayes in seeking of any thing rather then the things belonging to his soule, to be to seeke how

y *Luk.* 17. 7.

z *Hag.* 1. 4.

a *Mal.* 1. 8.

how and which way to ſerue God aright and to be ſaued, he is like one, who hauing run out his youth in iollitie, is in the end put to his ſhifts, and glad to begge for his lining when he is old. What a miſerie, when one ſhall bring his hoare head in ſuch extremitie to the graue? and farre greater it is when one (through the iuſt hand of God) ſhall, as hee hath liued in vanitie, ſo conclude in impenitencie, and goe out of the world as blindly, as he hath gone on in the world aduenturouſly. This is the iſſue moſtly of ſhuffling the things of God and of our ſoules from the right place. Well; next, for *ſeeking the Kingdome of God in euery day*; I omit to vrge that which is beſt knowne to each mans owne ſoule, touching priuate communings with the Lord, and lifting vp the heart conſtantly towards him euery morning; I doe note only the things that are obuious and apparant. Let the moſt Houſes and Families be a teſtimonie, how rare a thing it is to beginne the day with a ſeeking of the Lord by prayer. Surely, if the Lord ſhould ſend an Angell of his wrath into ſo many houſes, as where this euidence of ſeeking the Kingdome of God firſt doth want, I beleeue it would fare with many Townes as it did with *Egypt*, in the night that *Iſrael* did depart, *not an houſe* (ſaith the Text) *in which there was not one* [b] *dead*. Thinke on it, all you Maſters of Families for your parts, and if you be faultie, thinke whether to neglect this, can bee to *ſeeke Gods Kingdome firſt*, and reſolue that there ſhall not a day paſſe more before you doe reforme it. Gods curſe attends you in whatſoeuer you put your hands vnto, if you leaue out this. Well, what ſay wee to *ſeeking this Kingdome, firſt in euery buſineſſe?* Let me beginne with you Magiſtrates; whereto doe you principally and mainely leuell your authoritie? I cannot accuſe you in particular, but this is the generall guiſe, vpholding of credit, aduancing of profit, pleaſuring of friends, ſpiting of oppoſites, ſuch things as thoſe march in the foremoſt ranke, it is well if any thing, that concernes God and his ſeruice, come in dropping at the latter end; haply for forme and cuſtome, or to get a name, or to ſatisfie the importunitie of a Preacher, ſome little matter is done that way: but where is he that makes this his firſt and chiefe buſineſſe? For one ſuch Magiſtrate as *Nehemiah*, that will lay all at the ſtake, that God may bee glorified by his gouernement, an hundred ſuch as *Gallio*, that doe not care for *ſuch things*. There is as much iniurie offered to God, in our buſineſſe of the Miniſterie. Many an one there is amongſt vs, who if he were demanded, Friend, why cameſt thou hither? What firſt moued thee to become a Miniſter? I beleeue if hee ſhould tell (as we ſay) Gods Truth, he muſt confeſſe, it was more to liue then to labour, rather to gather Sheaues into his owne Barne, then to fill vp the Lords Garner; Surely, that which hath the chieftie in a mans deſire, will preuaile moſt in his endeuour: hee that is more buſie to feather his owne neſt, then to draw the people of Chriſt, as ſo many Chickens vnder his Wings, it cannot be thought that in his putting his hand to the Lords Plough, he ſought for his Righteouſneſſe and his Kingdome firſt of all. What ſhould I ſay of other callings and of other buſineſſes? what thinke wee

[b] *Exod.* 12.30.

(becauſe

(becauſe of the preſent occaſion, of Marriage buſineſſe) what if a man ſhould preſſe vpon all here that are married, and in particular vpon the now newly married, what was the firſt ſought for matter in our ſeuerall choyces? what was the firſt queſtion? what was the firſt inquirie? was it goods, or goodneſſe, was it with what Religion is the woman endewed, or with what portion is ſhee endowed? Surely, that which moſt mooues both Parents in their direction, and parties to be married in their election, is rather portion and proportion, then ſinceritie of heart and well grounded pietie towards God. Hence comes that roote of bitterneſſe which groweth vp betwixt the moſt couples; where Religion was not the firſt motioner, the iſſue of the marriage without great repentance can neuer bee comfortable. A wofull thing, a Woman to haue a Husband, that cannot dwell with her as a man of knowledge: a lamentable thing, a man to haue a Wife, whom he cannot comfortably loue not only as a woman, but as an Heire together with him of the grace of life. I will conclude this vſe. It is not inough (you ſee) that wee take care for heauen, but we muſt giue it our firſt, our beſt, our ſtrongeſt care. I wiſh this to you all that heare me, but eſpecially let me commend it to thoſe whoſe Nuptials wee are here met together to ſolemnize; you are both young, and as your education hath beene, I truſt, in the feare of God, ſo be ſure ſtill to conſecrate theſe your firſt and flouriſhing dayes to Gods glorie, and to the things which concerne your ſoules. Be not now firſt for profit and delight, meaning to reſerue your grauer yeeres for grauer matters. You know not what a day may bring foorth; euen childhood and youth are vanitie; and for euery particular day, remember to beginne it priuately with the Lord; and if God giue you a Family, let all your buſineſſes take their beginning at ſome ſuch ioynt-ſeruice, as may witneſſe for you, that the glorie of God and the pleaſing of him is your chiefeſt ayme. If euer God ſhall raiſe you to ſome higher place, in which to gouerne publikely, then call to mind the Precept giuen you on your Marriage day, and bind your ſelfe to bee more for Gods glorie and for the vpholding of his honor, then for any other reſpect whatſoeuer; and if you haue failed in your proceedings hitherto, not being ſo carefull, touching the Religion either of other as was fit, deſire God that it may not bee layed to your charge, and ſtirre vp your ſelues to make a kinde of recompence therein by a conſtant care, more to ſeeke and more to eſteeme a dramme of grace and a mite of ſinceritie, then all that euer elſe the world is able to afford you. And the more to encourage you to this; I come from the firſt part of my Text, the Charge; to the ſecond, the Diſcharge; *And all theſe things ſhall be added vnto you.*

The plaine point of Doctrine thus ſtands: *That they which labour and ſeeke for heauenly things, ſhall not be left vnſupplyed of earthly things. Here is a ſtirre* (ſaith our Sauiour) *for the things of the World, and you lay about you, as if the duſt of the earth ſhould not ſuffice for euery man to take an handfull, and all your drift is, that you may haue inough for preſent maintenance; Behold, I will ſhew you a more excellent way, I preach ordinarily to* Doct. 3.

you of a Kingdome, I tell you of the Righteousnesse of God, seeke you that in such sort and manner as you ought; Lo, all these things will come in of themselues, it may be, not in the measure you would; but in such a proportion, as your heauenly Father knowes to be conuenient. Looke as the shaddow followeth a man still, which turneth his face toward the Sunne, so these things neuer but attend vpon those that set their thoughts vpon heauenly things. What a world is there for this in holy Scripture? God long agoe made a promise vnto *Abraham*, that if hee would walke with him *and be vpright* (which is all one with that *seeking* here made mention of,) [d] *he would be a God to him, and to his Seede after him.* Now, how can a man bee left destitute, whose God the Lord is? who both knowes ones need (for, [e] *all things are naked and open vnto his eyes*) and is all-sufficient; [f] *The earth is his and all that therein is*, and whose loue passeth the loue of naturall Parents. It is possible for a Woman [g] *to forget her child, and not to haue compassion on the sonne of her wombe, but hee cannot forget,* [h] *his compassions faile not.* The like promise was after renued vnto [i] *Iosh ua*, and the Apostle teacheth euery Beleeuer to account himselfe to haue an interest in it, [k] *I will not faile thee, nor forsake thee.* How often doe we reade such things as these? [l] *The eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy, to deliuer their soules from death, and to preserue them in famine.* [m] *The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* [n] *No good thing shall he with-hold from them that walke vprightly.* [o] *The Lord will not famish the soule of the Righteous.* [p] *The good man shall giue inheritance vnto his childrens children.* That speech of the Prophet *Habakkuk*, three times repeated in the New Testament; *The iust shall liue by his faith*, hath reference as well to the life of the body in this world, as well as to the spirituall life of the soule. Faith is, as it were, the liuely-hood of a Christian; It is the stocke whereon hee liues, inasmuch as it giueth him an assurance not to bee cast off. Christ had a meaning to teach this, euen in the course and order of the Lords Prayer, in setting that of *Hallowed be thy Name, Thy Kingdome come, &c.* before that concerning *daily bread*, that we might build our expectation of being heard in the latter, vpon the truth of our desire for the former. And indeed if we enter into a due consideration of the point, wee must needs acknowledge it to be a truth. He that *seekes the Kingdome of God and his Righteousnesse*, shall not misse of the end of his desire in that heauenly benefit. For, [q] *God will fulfill the desires of them that feare him.* If God will giue the more excellent, will hee deny the things of lesser value? [r] *Feare not*, saith Christ, *your Fathers will is to giue you a Kingdome*: will he who will bestow a Kingdome, not bestow necessarie comforts for the outward man? Will hee who [s] *giues Christ, not giue with him all things also?* Whom thinke we to be respected by God, he that *seekes his Kingdome*, or the Fowles of the ayre, the Beasts of the Forrest, the Lillies of the field, to day fresh, to morrow in the Fornace? Surely, the Seekers of his *Kingdome* [t] *are his chiefe treasure.* [u] *Hee delights in them.* [x] *Hee dwels*

d *Gen.*17.7.
e *Heb.*4.13.
f *Psal.*24.1.
g *Isa.*49.15.
h *Lam.*3.22.
i *Chap.*1.5.
k *Heb.*13.5,6.
l *Psa.*33.18,19
m *Psal.*34.10.
n *Psal.*84.11.
o *Prou.*10.3.
p *Prou.*13.22.
*Chap.*2.4.
q *Psal.*145.19.
r *Luk.*12.32.
s *Rom.*8.32.
t *Psal.*135.4.
u *Psal.*147.11.
x *Iob.*14.23.

dwels with them. [y] *Hee keepes their bones,* [z] *their haires,* [a] *their feete.* Considering then, [b] *Hee giues Beasts food, and the young Rauens that cry,* [c] *Hee lookes after the Sparrowes,* [d] *Hee takes care for Oxen,* [e] *Hee clotheth the grasse:* how is it possible that hee should neglect those whom his soule loueth, yea for whose sakes euen [f] *Kings are reproued,* and which [g] *are to him as the apple of his eye?* Strange, but yet comfortable are the euidences and examples, which the Scripture affords, of Gods prouiding for his in outward things. The Rauens first and last, at morning and euening, brought Bread and Flesh to [h] *Elias*; by him and for him God made that small portion of Oile and Meale, which the Widdow had, to last out to the end of the famine. He prouided strangely for the Widdow of the Prophet, when the cruell Creditor was come to take her sonnes to be his [i] bond-men. He found a meanes for *Iacob* and his Family in the dearth; [k] *he had sent a man before.* It is memorable which befell our Sauiour, and is, doubtlesse, written for our learning. Hee was borne in a poore estate, his Mother could finde no roome in the Inne, it seemes shee was in want, otherwise money would haue commanded more respect. The home-borne people (as it is likely) tooke no notice of her want. Now see, how God, who is a God at a pinch, brought the Wise men from farre with their presents, [l] *Gold, Incense, and Myrrhe!* A notable example of Gods prouiding, when it is least expected, and where there is the smallest likelihood. When *Dauid* fled from *Absolom* and went for his life, and had small leisure to take prouision with him; see how God prouided! [m] SHOBI *the sonne of* NAHASH, *and* MACHIR *the sonne of* AMMIEL, *and* BARZELAI *brought Wheat, and Barley, and Flower, and Beanes, and parched Corne.* I remember what Christ said to his Disciples, [n] *When as I sent you without bagge and scrip, lacked yee any thing? And they said, Nothing.* What meant our Sauiour in feeding those miraculously, that followed him from place to place to heare his preaching, but to giue assurance thereby, that they which seeke heauen as they ought, shall neuer be forsaken here on earth? They shall neuer be oppressed with wants for their bodies, who are carefull to make prouision for their soules. But now, this Doctrine may seeme not to be generally and vniuersally true without exception. For, many deare children of God, and many forward men in Religion, haue beene and are in great want, and may so bee, as is gatherable out of the Parable of [o] *Lazarus*, who would haue beene glad of a few Crums, or to haue licked a Trencher; and, I doe not see, saith the Worldling, any of them all a penny the richer for all their earnestnesse. It is answered, The matter and point vndertaken here to bee proued, is not, that they which *seeke the Kingdome of God and his Righteousnesse,* shall neuer bee poore, shall neuer bee scanted for outward things, shall neuer bee brought euen to a morsell of bread. I know how the Prophets of God were glad of Bread and Water in a hole vnder ground, when the Prophets of *Baal* were fed at *Iezabels* [p] Table. Many deare seruants of God doe with *Michaiah* feed vpon the Bread and Water of affliction; when as they who walke on in

y *Psal.*34.20.
z *Matt.*10.30.
a 1.*Sam.*2.9.
b *Psal.*147.9.
c *Matt.*10.29.
d 1.*Cor.*9.9.
e *Matt.*6.30.
f *Psal.*106.14.
g *Zac.*2.8.
h 1.*King.*17.
i 2.*King.*17.
k *Psal.*105.17.
l *Matt.*2.11.
m 2.*Sam.*17.27
n *Luk.*22.35.
o *Luk.*16.
p 1.*King.*18.4, 19.

their sinnes, drinke Wine in Boules, eate the Lambs of the Flocke, and the Calues out of the Stall, and haue as much as heart can wish. So the poore [q] *Iewes in Shusan were in perplexitie, when the* KING *and* HAMAN *sate drinking in the Palace*; and diuers of the Lords Worthies were destitute and [r] afflicted. But here is that, which is hence proued, that hee whose heart is set to *seeke the Kingdome of God first and his Righteousnesse*, though he may be afflicted, yet he cannot be straitned; though he may be in pouertie, yet he cannot be ouercome of pouertie; [s] *though he may be cast downe, yet he shall not perish*; [t] *he shall neuer be left comfortlesse*, he shall alwayes haue a secret comfort to sweeten all his outward burdens. When hee hath a small proportion, hee shall bee taught [u] *how to want*, he shall euer [x] *eate to the contentation of his minde*. His little, his pulse, his dinner of greene herbs shall relish better with him, then their plentie, to whom euery day is a day of slaughter. Gods countenance being lift vp ouer him, puts more ioy into his heart, then the smalnesse of his portion can giue discouragement. Once, he is sure he shall haue inough for the present, I meane, inough for the necessitie of nature, and comfort with it, and greater plentie when the Lord doth see it to bee more expedient. Thus then we must vnderstand it. *All these things shall be ministred vnto you, foode, rayment, &c.* Christ meaneth not, that God will clothe euery such one in Silke, or feede him with Dainties, or giue him a house of Cedar with pillars of Marble to inhabite in, but he will measure him such a portion of these, as he shall know to be expedient, and euen the scantest portion shall bee sweetned with the gracious feeling of his fauour. Thus is the Doctrine.

q *Hest.3.15.*
r *Heb.11.37.*
s *2.Cor.4.8,9.*
t *Ioh.14.18.*
u *Phil.4.12.*
x *Pro.13.25.*

Vse. Me thinks, in this point I should haue euery mans attention. Who would not be glad to heare of such a stocke for his maintenance here in the world, as shall neuer bee consumed? Euery man affecteth perpetuities. He who hath a lease for yeeres, thinks himselfe well; hee who hath an estate for his owne life and his childs, is in his owne opinion better; but he who hath got the Fee simple estate, hee (hee imagineth) needs not care. These be things whereon men build their hopes, but (alas) is it not possible that for all this a man may fall into an extremitie? what though a man hath ioyned house to house, and field to field, vntil there be no roome? what though his grounds bring forth fruit plenteously, his Barnes bee filled with abundance, his Sheepe yeeld out thousands and ten thousands in the streets? what if hee haue so much Stocke, so many Ships trading here and there, so much certayne comming in? what though, in a word, he were as rich as *Constantine* the Emperour, of whom *Austen* reports, that *God had filled him with so many and so great earthly commodities, that no man might dare to wish the like?* is such an estate so fenced in, or so established by any perpetuall decree that it cannot bee dissolued? Is not the trust in these things [y] *like the house of a Spider, which though it doe take hold vpon the Rafters, yet is suddenly swept downe with a Broome.* [z] *The Lord sometimes looseth the coller of Kings, and powreth contempt vpon Princes*, and sweeps away euen great houses, as a man

De Ciuit. Dei lib.5. cap.25.
y *Iob 18.14.*
z *Iob 12.18.*

man [a] *sweeps away dung till all bee gone.* All the wiſeſt Lawyers in a Kingdome, cannot deuiſe how to ſecure a man for hereafter. See here a new Leſſon, how to be made ſure of meate, and drinke, and clothing while we liue. Here is a portion like that which the *King* of *Babel* gaue to IEHOIACHIM, [b] *a continuall portion, euery day a certayne, all the dayes of his life vntill he dyed*; *Seeke yee firſt the Kingdome of God, &c.* This deed was drawne vp in Heauen, engroſſed by the Pen of the Euangeliſt in the Goſpell, ſealed by the bloud of the Lord Ieſus, who witneſſed a good confeſſion vnder *Pontius Pilate*, who neuer yet did, neither euer will beare witneſſe to a falſhood; and, let all the world bee examined, it ſhall not be able to afford one inſtance of the failing of this aſſurance. How glad men bee when their Lords haue ſealed their Leaſes, how precious be their Euidences and Tenures of Land, how ſafely they are kept that they may not bee embezeled? How all you Merchants reioyce at the ſafe arriuall of a ſhip, and at the report of a boone voyage? how ſecure begin we to be in our thoughts, when we ſee ſomewhat vnder hand? Why ſhould we not with ioy lay that vp in the midſt of our hearts, which ſhall ſecure vs of a better portion, then the greateſt King of the earth is able to beſtow? If the King ſhould giue thee a Penſion or Annuitie out of his Exchequer for thy life, it were much; yet becauſe of it thou canſt not ſurely ſay, Thou ſhalt not want. This promiſe cannot miſſe: his Word, who made it, doth endure for euer, becauſe Himſelfe liueth euer to make good his Word, and it is impoſſible for him to denie himſelfe. And here ſee (I pray you) how farre the thoughts of God are differing from our thoughts, and his wayes from our wayes. Mens common thoughts are, that if Religion ſhould be thus cared for before all other things; if they ſhould preferre matters appertayning thereunto, before things of this preſent life, it were the next way for them to be quite vndone. For what is mens ordinarie reaſon, why they doe redeeme ſo little time from the world for holy Purpoſes, and why they take ſo much euen of the Lords Day, to giue vnto themſelues? Is it not this? Elſe (ſay they) we cannot liue. Hence is it that *the Kingdome of God*, which ought to be firſt ſought, is (as I haue ſhewed) caſt backe into the loweſt place. Men thinke it wiſedome, firſt to be ſure of the World, before they looke after Heauen; firſt prouide for the Body, then for the Soule; firſt ſeeke an eſtate here, then caſt for an eſtate hereafter. This is the common courſe: whereupon it is, that there be many who haue liued long in the World, and haue laboured hard, and toyled infinitely to get a portion in the World, are yet ignorant which way to *ſeeke for the Kingdome of God*; nay, they haue ſcarce ſo much as a thought of it, or a conceit or knowledge what it meanes: *what is the Kingdome of God*; *what is the Righteouſneſſe of God.* How many old men, how many rich men, how many painefull men, who haue euen worne out themſelues with catching for the World, if they were put vnto it, know not what to anſwere? Let vs yet at the laſt, all of vs, and you eſpecially, for whoſe ſakes principally this dayes labour is, learne this wiſedome, from the God of wiſedome,

[a] 1. *King.* 14. 10.

[b] *Ier.* 52. 34.

out of the Booke of Wisedome, which is able to make vs wise vnto saluation. Begin we not still at the wrong end, first the World, then Heauen; first Gaine, then Godlinesse; first Riches, then Religion; first the Backe and the Belly, and then the Soule; but let vs take the true course both for contentment here, and for saluation hereafter: make it your first care, your chiefe care, and in comparison your onely care, how to become members of *Gods Kingdome*, how to attaine to that *Righteousnesse*, without which the *Kingdome* cannot bee enioyed; Either we must denie the truth of God speaking in his Word, and say, that hee feeds and foades vs off with vaine words not to be beleeued, or else yeeld this to be a truth, that this is the alone way to get a comfortable securitie for outward things. Thus it is, as *Nazianzene* saith, *It is profit indeed to get gaine to a mans soule.* This is that wealth, which (as one saith) *can neither be betrayed nor lost.* Hee, who hath it not, is a miserable and an accursed Begger in the midst of abundance; and hee who hath but as much of it as a graine of Mustard-seed, is an absolute rich man, euen when he hath nothing. The World will not beleeue this, yet is Wisedome iustified of her Children.

ὀφελεία χαρδος ουδε ψυχῳ λαβεῖν, *Nec prodi, nec perdi.*

* Rom.8.5. * *They which are after the flesh, sauour the things of the flesh, and they which are after the Spirit, the things of the Spirit.*

FINIS.



TO

THE RIGHT HONORABLE *WILLIAM*, EARLE OF PEMBROKE, LORD HERBERT OF CARDIFFE, MARMION, AND St. QVINTIN, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, *Lord* Chamberlaine *of his* Maiesties *Houſhold*, Lord *Warden* of the *Stanneryes* of DEVON and CORNWALL, one of his HIGHNESSE moſt Honorable Priuie *Councell, my very good Lord.*



IGHT HONOVRABLE, *That which I lately preſented to your Honour at* London *in writing, and which it pleaſed you to accept, at ſuch time as you vouchſafed to admit mee into your Seruice, is now returned backe in Print, in a manner glorying in it, that it may come abroade into the world, vnder the protection of your worthie Name. Well may I thinke it needs, I dare not ſay, it deſerues ſo high a Patronage. And ſurely, had I not beene much heartened by the conſtant Fame of your Honours ſincere affection to Religion,*

I

I should neuer haue made such a bold aduenture, as to offer these my Endeuours vpon this Psalme, *vnto your Noble view. I knew the matter I had in hand, to bee such as needed not to shun the greatest presence, being the Penitentiall acknowledgement to God and the world, of one of the most potent and pious Kings that euer was (the sweet Singer of* Israel, *the man after Gods owne heart) drawne vp by his owne pen, not without the speciall assistance of Gods Spirit. But my plaine and Country-course of handling it, bred some doubt, hauing heard, your Honour to be not meanely accomplisht with (that which the Poets of old were wont to terme,* The Phisician of the minde,) Good Learning. *Yet hoped I, that your Honour knew well (and that out of personall experience) what kinde of Language, in the things of God, is vnto the* hid man of the heart *most pleasing; and therefore would not reiect (as rude) such Lectures, in which there was both a labour for such plainenesse as might best affect the conscience, and a purposed auoiding of that ouer-abound-dant artificialnesse, which might make them like those Spiders webs, to which one once compared Logicke, which are said to be* much in VVorkemanship, but in profit nothing. *Neither hath my hope herein vtterly deceiued me; your Honour not onely receiuing this from me when I brought it to you, but after some fortnights detainement with you for perusall, returning it backe vnto me with acceptance. If now at some of those vacations from the great affaires of State, in which I hope your Honour is wont to bee more retired for*

Ψυχῆς ἰατρεῖον τὰ γράμματα.

χίαν τεχνίκοι μάδεν ἀφελίμοι.

foule

foule occaſions, it ſhall happen you to looke into this Booke, wherefore ſhould I doubt, but that (by the mercie of God) your Honour may here and there meete with ſome paſſages, which may yeeld out ſome content, and may further you in that way of Holineſſe, in which I truſt it is your care to walke, and without which no man ſhall euer ſee the Lord? which if it ſhall ſo bee, how much ſhall my ſoule reioyce; and how ſhall I labour with my ſelfe to glorifie God in that behalfe? But I know to whom I ſpeake, and it is againſt good manners for mee to bee long. The Lord both ſettle and increaſe your Honour in this life, and reſerue you to the Glorie of the next; ſo prayeth ſtill

Your Honours Seruant,

SAM. HIERON.

From my charge at *Modbury* in *Deuon*, Ianuar. 20. 1617.

TO THE CHRISTIAN READER.

THere are alreadie, I confeſſe (good Reader) who haue profitably written in our Engliſh tongue, vpon this *Pſalme*; ſo that I may ſeeme to haue vndertaken a needleſſe taske. The truth is, I doe not profeſſe, to preſent thee with ſomewhat of more worth, then thou haſt receiued from their hands: yet as in our Countrey-worke of Threſhing, no man beateth out the Corne ſo cleane, but that ſome one comming after, may here and there find a Graine remayning in the Straw; ſo it is hard for a man, in treating vpon Scripture, ſo to ſift out all things that deſerue obſeruing, but that another labouring in the ſame Text, may worke that out, which he notwithſtanding all his diligence, did omit. How much are wee bound to God, for the diuers Comments of learned men vpon the ſame Books! Now, whether this which I here offer to thee, ſhall yeeld thee that which in the reſt thou ſhalt not meete with, it is not ſo fit for mee to promiſe, as to leaue it to thy triall. I confeſſe my ſelfe to haue receiued helpe from others paynes, and to haue borrowed light from others, for the making of mine owne Candle burne; yet haue I ſtriuen withall, to make the things for which I may ſeeme beholding vnto others, as vſefull for thee, by enlargement, and by effectuall application, as I could. One ſpeciall thing which moued me to ſet on with the opening of this *Pſalme*, in the

M. Eſtey.
M. Smith.
M. Cowper.

courſe of my Home-Miniſtrie, was the common abuſe which I obſerued of *Dauids* fall. It is ordinarie for ſome to conclude thence, Adulterie to be, if not ſimply lawfull, yet ſomething tolerable. Whereas the true vſe of his, and the like examples, is not to be encouragements to ſinne, but Caueats beforehand to preuent ſinne, and preſeruatiues from deſpairing after ſinne. Now (alas) who can promiſe to himſelfe with aſſurance, the like mercies of God after he hath ſinned, which were vouchſafed vnto *Dauid*? ſuch as, a Time to repent, a *Nathan* to ſtirre vp to Repentance, a Heart to entertayne the Doctrine of Repentance. What knoweſt thou, O thou preſumptuous ſinner, but that either in the very act of Euill, the Lord may cut thee off like an eare of Corne; or elſe giue thee a reprobate heart that cannot repent! Seeke not therefore to ſhrowd thy ſinne vnder the veile of *Dauids* fall, vnleſſe thou wert ſure to riſe as *Dauid* did. Let his offence be vnto thee an occaſion of Feare, not of Boldneſſe. If it pleaſe thee to peruſe that, which God gaue me to deliuer vpon this *Pſalme*, and which I haue here commended to thee for thy vſe, thou ſhalt ſee the deceitfulneſſe of ſinne, to make thee wiſe; the eaſineſſe to fall, to make thee wary; the begetting of Euill by Euill, to make thee both feare and ſhun the firſt occaſions, and (as it were) the very Threſhold of vngodlineſſe; the hauocke of the graces of God, by giuing way to vile affections, to make thee euen to tremble in thy thoughts, with the apprehenſion of a fall. Then if thou haue (through want of due circumſpection) beene ouertaken by ſome ſpeciall ſinne, by meanes whereof thy Faith is ſhaken, thy Comfort gone, thy feeling changed, into either an hardned dulneſſe, or a perplexed diſtreſſednes, thy wonted peace ſwallowed vp into confuſion, thou ſhalt here be inſtructed what to doe, to whom to goe, what to deſire, what to plead, how to await, which way to releeue thy drooping ſpirits, from whence to gather hope of mercy, and vpon what termes to binde thy ſelfe to more obedience. Theſe points all worthy of thee, all expedient for thee, thou ſhalt either be taught, if thou know not; or put in mind of, if thou before haue learned them; or at leaſt ſome way helped forward in them in theſe Lectures. I cannot ſay, theſe things

things are new, or by me firſt diſcouered, as if no mans writings could afford them for thy vſe but only mine. No, bleſſed be God, they be profitably taught by diuers others. But euery Booke commeth not to each mans hand; and as in meats, the differing kind of dreſſing helps the appetite, and the ſame meate cated one way, may content the ſtomake, which in ſome other faſhion would not pleaſe; ſo in Books, the very ſelfe-ſame ſubiect may better ſatisfie in one ſpeciall way of handling it, then another. As for mine owne courſe of handling, I promiſe now no more, nor other, then hath beene in my former Publiſhings. This which is here, was ſo preached, as it is now written: and in preaching my deſire hath euer beene, and I truſt ſhall be, as not to be ouer-homely (which were ill befitting the Oracles of God;) ſo, not to exceed (either by affectation of words, or by a too-exact couching and carriage of the particulars to bee treated on, with that concealement of Arte which in other things is commendable,) the reach of the meaneſt and leaſt-gifted Hearer, the good of whoſe ſoule I am bound to ſeeke, as well as the beſts in the whole Aſſembly. And if thou be one, who wilt deſire ſuch a Diuine for thy ſoule, as thou wouldſt a Phyſician for thy body, to wit, one who may rather releeue thee with an wholeſome Doſe, then pleaſe thine eare with ſome neate diſcourſe, I may ſay to thee, as IEHV did to IONADAB, *Giue me thy hand*, thou and I ſhall agree quickly; thou ſhalt be a fit and welcome Reader for my writing, and I haue written that, which I hope ſhall (at the leaſt) not diſpleaſe thee. Now, in caſe thou reape any good to thy ſoule, by my indeuour to leade thee into the ſecrets of this heauenly *Pſalme*, let God haue the glorie, and me thy prayers, that I may be the ſame indeed, which I would ſeeme to bee in writing, and that my Pen may neuer condemne my Perſon for an Hypocrite. So, wiſhing to thee, that thy priuate Reading may confirme thy publique Hearing, and that both (ſeaſoned with Prayer) may helpe thee on-wards in Obedience, I remayne

Medicus non iucundior, ſed vtilior eligitur.

Euer ready to doe thee my beſt ſeruice in this kinde,

SAM. HIERON.

From Modbury.

THE DOCTRINES HANDLED IN THE SEVERALL Lectures vpon this PSALME.

LECTVRE I.

THe singing of Psalmes, is of very ancient and commendable vse in Gods publique worship.

It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.

LECTVRE II.

Where there is any true remorse for sinne, there is a readinesse (as farre forth as is meete) both before God and the world, to make confession of sinne.

Not the greatest amongst men, ought to be forborne and spared in their sinnes.

There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister.

Words of reproofe are neuer in vaine to a religious heart.

LECTVRE III.

To flie vnto God, is the onely true way to finde comfort in the time of spirituall distresse.

The mercy of God in the pardon of sinne, is a blessing of exceeding worth.

In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.

Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.

LEC-

LECTVRE IIII.

The goodneſſe and mercy of God, in euery reſpect, and which way ſoeuer we conſider it, is exceeding great.

Sinne, of all things elſe, is one of the moſt foule and the moſt dangerous.

LECTVRE V.

By how much the more fully any man vnderſtands his owne eſtate, in regard of ſinne, by ſo much the more will be be earneſt and importunate to finde grace and mercy with the Lord.

It is a great bleſſing of God, to haue a tender and a wakefull Conſcience.

LECTVRE VI.

To the children of God in the day of their Repentance, ſinne, in reſpect that it is an offence againſt God, is the greateſt burthen.

To ſinne, without due reſpect to the ſight of God in ſinning, is ſo much the greater ſinne, and ought to be a cauſe of greater ſorrow.

In the confeſſion of ſinne, it is neceſſary, as much as poſſibly one may, to deſcend into particulars.

Sinne, rightly conſidered, is to be termed Euill.

LECTVRE VII.

The Children of God, throughly conuicted of ſinne, are forward to ſubmit themſelues, euen to Gods ſeereſt courſes towards them, without repining.

That which Gods Miniſters ſpeake by vertue of their office, is to be taken as the Word and Speech of God himſelfe.

Whatſoeuer the meanes is, or inſtrument of any manner of affliction, or bitterneſſe befalling, it is beſt for Gods Children to acknowledge all to be wholly from the Lord.

LECTVRE VIII.

Where there is true Repentance, there is alſo a diſpoſition to lay to a mans owne charge as much as it is poſſible.

The whole nature of Man, is from the very firſt Beginning and being thereof infected with Corruption.

LECTVRE IX.

Vprightneſſe and ſinceritie of the heart, is a matter very pleaſing vnto God, and without which, all outward conformity is abominable.

LECTVRE X.

The knowledge of heauenly things appertayning to the right way of pleaſing God, and of ſauing our owne ſoules, is the true wiſedome.

The Lord himſelfe is the proper Teacher of that ſpirituall and heauenly Wiſedome which is accompanyed with ſaluation.

When God beſtoweth vpon any man ſpirituall wiſedome and religious knowledge, hee giues ſuch a bleſſing as deſerues acknowledgement.

By how much the more any man knoweth, in matters of Religion and Godlineſſe, by ſo much the fouler is his ſinne, when he falleth into any great offence.

LECTVRE XI.

Such outward things as God hath ordayned as helps in matters of Religion, as they are not to be neglected, ſo neither ſo to be reſted in, as if any good could come from them ſimply, without a ſpeciall bleſsing from the Lord.

The blood of Ieſus Chriſt is the thing ordayned by God for the purging and waſhing of our ſinnes.

The purging of a ſinner by the blood of Chriſt, is ſuch an abſolute worke, that it doth not leaue a man guiltie before God of the ſmalleſt ſinne.

LECTVRE XII.

That contentment which the ſoule doth feele in the aſſurance of Gods fauour in the pardon of ſinne, is that which deſerues indeede to be termed ioy.

It is no vnpoſsible thing for a man to haue ioy and gladneſſe in his ſoule, out of the gracious aſſurance that his ſinnes are pardoned.

Hearing is the meanes which God hath ſanctified, for the begetting of that ioy which proceeds from the aſſurance of Gods fauour in the forgiueneſſe of ſinnes.

Though hearing bee the meanes of ſpirituall Ioy: yet it can neuer

uer worke it, vnlesse the Lord shall giue a blessing thereunto.

Albeit sinne, while it is in act and in performance, pleaseth: yet when the conscience is awakened, it will proue exceeding terrible.

LECTVRE XIII.

Spirituall distresse and anguish of the soule, occasioned by the sense of sinne, is no certaine signe of a desperate and forsaken state.

Albeit the committing of a great sinne bee a matter soone done, yet the obtayning of pardon for it, after it is past, is no easie suite.

The anger and displeasure of Almighty God is exceeding terrible.

The children of God being truely touched with and for some one or two speciall sinnes, doe thereby take an occasion to consider and examine themselues thorowout.

LECTVRE XIIII.

The true and sincere desire of the soule to haue sinne pardoned, is and must be accompanyed with crauing and caring to be preserued from the power and seruice of corruption.

The falling of a child of God into some great and speciall sinne, doth rob him, in his owne feeling, of all former graces whatsoeuer.

A cleane heart is a Iewell of great price, and especially to be desired and sought by euery Christian.

LECTVRE XV.

The graces of God euen in the best, are subiect to such a kinde of abatement and decrease, that they stand in neede of oft renuing.

A constant purpose in the heart, and a steady endeuour in the life and course to walke so as may please God, is a matter much to be desired by euery one that would be saued.

LECTVRE XVI.

It is a grieuous thing to be debarred the liberty of Gods house, and the freedome of worshipping him there with the rest of his Seruants.

It is a great Iudgement of God, when a man is not followed with the fauour and blessing of God, in that calling and place which hee doth sustayne.

Gods Iudgements vpon others, ought to be matter of feare to vs, lest wee so offending God, should also so be punished.

LEC-

LECTVRE XVII.

To be depriued of ſpirituall gifts and graces, hauing once receiued them, is a grieuous iudgement.

LECTVRE XVIII.

It is the nature and propertie of ſinne, to rob a mans ſoule of all true comfort.

It is not vnpoſſible, but that the ioy and comfort which ſome great ſinne hath taken away, may againe by true repentance bee reſtored.

Without Gods vpholding, man hath of himſelfe no power to withſtand any the leaſt occaſion or tentation tending vnto ſinne.

LECTVRE XIX.

To be freely, willingly, and cheerefully diſpoſed in the wayes of holy obedience towards God, is a ſpeciall bleſſing, and ſuch as wee ought all earneſtly to deſire.

True Repentance and conuerſion vnto God, breeds in a mans heart a ſincere deſire of being an inſtrument of the like good, by all meanes poſſible, vnto others.

The act of teaching others in the things which doe concerne ſaluation, is no vile or vnworthy ſeruice.

LECTVRE XX.

The mayne and principall matter of all Teaching, by thoſe that intend the good of others ſoules, muſt be the things of God reueiled in his Word.

It is not vnpoſſible but that by the meanes of Teaching, euen they which are moſt vngodly may be reclaymed.

He is moſt fit to teach the way of ſaluation vnto others, who hath had experience of the mercy of God therein for his owne particular.

LECTVRE XXI.

The turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, and ſuch as may comfortably bee expected where that is vſed.

No man can aſſure himſelfe that he hath truly profited by dependance vpon Teaching, vnleſſe he be indeed conuerted vnto God.

LEC-

LECTVRE XXII.

It is a wofull thing to ſtand guiltie of bloud before the Lord.

LECTVRE XXIII.

Great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another, as bad or worſe then it ſelfe.

It is poſſible for a man to be guiltie of a ſinne before God, though he himſelfe hath no apparant hand therein.

The whole matter of mans ſaluation is to bee aſcribed onely vnto God.

The generall acknowledgement of Gods grace and goodneſſe can neuer afford to a mans ſoule any true comfort, till hee is able vpon ſome good ground to apply the ſame to his owne particular.

LECTVRE XXIIII.

Whoſo receiues or expects any mercy or fauour from God, muſt know himſelfe bound to returne ſomething backe by way of thankefulneſſe vnto God.

The exerciſe and act of ſinging, is a duty well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe.

The tongue and voice of man ought to be vſed by him for the declaring of Gods praiſes.

It is a matter agreeable euen to iuſtice with God, that he ſhould be gracious and mercifull vnto thoſe who doe truely repent them of their ſinnes.

All ſeruices tending to the teſtification of our duty and thankefulneſſe vnto God, ought to be performed with cheereſulneſſe.

LECTVRE XXV.

No man can performe the ſeruice of praiſing God, except God doe by his grace ſtrengthen him thereunto.

When God is pleaſed to enable, there neuer wants ſufficiency.

The praiſing of God is no eaſie ſeruice.

LECTVRE XXVI.

It is poſſible for a man to doe the very thing which God commands, and yet therein not pleaſe God.

God

God requires no such seruice in Religion, as hath no more in it then an outward forme.

An outward dutie pertayning to the worship of God, may sometime be omitted without sinne.

In worshipping God, wee must not so much looke what kinde of worship is pleasing to vs, as what it is which the Lord delighteth in.

LECTVRE XXVII.

Of all other seruices to be presented vnto God, a broken heart and a contrite spirit, is in his account the principall.

LECTVRE XXVIII.

The prosperitie and happinesse of Gods Church, is a matter very deare and precious vnto those that are Gods children.

True repentance makes a man desirous and carefull to repaire such more speciall hurts and wrongs as hee hath done, either by his generall euill course before his calling, or by falling into some great offence after his calling.

We must not expect or craue any good thing from God, either for our selues or others, but onely out of the freedome of his grace.

In all our prayers we must referre the successe of our Petitions vnto Gods dispose.

LECTVRE XXIX.

Euen outward things appertayning to this life, and to our state and welfare in this present world, are to be reputed the gifts of God, and his goodnesse for them is to be depended on.

He who is a good man, is also well and carefully affected to the common good.

LECTVRE XXX.

It is a great blessing, when the seruices which men present and tender vnto God, doe finde acceptance with him, and are approued by him.

It is a great mercy of God, when there is a generall freedome and forwardnesse in the people, in respect of the publique acts and exercises of deuotion.

PE-

PENANCE FOR SINNE,

OR

DAVIDS PENITENTIALL PSALME OPENED.

THE FIRST LECTVRE.

PSALME LI.

THE ARGVMENT.

To him that excelleth. A Pſalme of DAVID, *when the Prophet* NATHAN *came vnto him, after hee had gone in to* BATH-SHEBA.



Will not entertaine the firſt and freſheſt of your attention, with commendations either of the whole Booke of *Pſalmes* in generall, or of this preſent *Pſalme* in particular. Let this ſuffice, that this is a part of that Scripture, which by Saint *Pauls* teſtimonie, *is giuen by inſpiration of God:* and is therefore both with all meete reuerence to bee reſpected, and withall not to bee doubted of, but by Gods good bleſſing vpon our paynes, it ſhall returne much vnto our profit.

The generall diuiſion.

Without any further Preamble, I come to the *Pſalme*. In handling whereof, we are firſt to take notice of the *Title*, and then of the whole *bodie* of the Pſalme. The *Title* was of *Dauids* owne prefixing, and is no leſſe to be reputed a branch of holy Scripture, then the reſt of the enſuing Pſalme. In the *Title*, wee haue to obſerue, Firſt, the *Dedication* of the Pſalme.

Pſalme. Secondly, the *Occaſion* of inditing it. Touching the *Dedication* of it, (vnderſtanding thereby the diſpoſition and order for the vſe of this *Pſalme* being framed) it is in the firſt words, *To him that excelleth, A Pſalme of Dauid.* For the ſhewing the ſenſe whereof, I will walke in the moſt beaten path, and ioyne with the common iudgement of the moſt Interpreters. It is manifeſt by the ſacred [a] Hiſtorie, that whereas in the publike and ſolemne worſhip of God, (in vſe vnder thoſe memorable Kings, *Dauid* and *Salomon*) there was much muſicke, and many which were therein imployed: the perſons ſo imployed, were ranged into certaine companies or courſes: among which companies, there was one chiefe, who was as it were the Maſter of the Quire: we reade the names of ſome of theſe chiefe ones, as *Heman, Aſaph, Corah, Ieduthun, &c.* By *him which excelleth*, DAVID then intends him that was the principall Muſician, and had moſt to doe in diſpoſing and ordering of that part of Gods publike worſhip, which ſtood in ſinging. Now to him this *Pſalme* was committed, to the end that there mght be an apt note by him put to it, and ſo it might be of vſe for the benefit and comfort of the people in Gods ſeruice: It was put into his hands as vpon truſt; *Dauid* framed the Dittie: his meaning was, this partie ſhould ſet the Muſicke to it, that ſo it might remaine for the publike edifying. This one thing in one word, is to be obſerued hence;

a 1.*Chro.*9.33. & 15, 16. & 25.1.

The firſt Doctrine.

That the ſinging of Pſalmes is of very ancient and commendable vſe in Gods publike worſhip. This is rightly gathered out of *Dauids* commending this Dittie to him that had skill, to make it fit and readie for the common vſe. *Dauids* intent was, it ſhould bee ſung in the Tabernacle. How many teſtimonies might be produced out of this booke of *Pſalmes*, in which by earneſt exhortations, the people of God are prouoked, and quickned, and ſtirred vp to this dutie: [b] *Come let vs ſing aloud, &c.* [c] *Let vs ſing loud vnto him with Pſalmes.* And in the Pſalme ſpecially deſtined for the Sabbath; [d] *It is good to praiſe the Lord, and to ſing vnto thy name, O moſt High.* Speeches of this kind are ſo ordinarie in this booke, that it were a needleſſe taske to bee exact in the ſetting downe of particulars. There were certaine ſpeciall Pſalmes which the Iewes were wont to ſing ſtill at the Paſſeouer; which gaue occaſion to our Sauiour, in the inſtitution of the Sacrament of his laſt Supper, (brought by him into the roome of the ancient Paſſeouer) to annexe the ſinging of a *Pſalme* to that [e] ſeruice. Had not the Apoſtle *Paul* a purpoſe of the continuance of this vſe in Gods worſhip, when hee gaue charge to Chriſtians, to *ſpeake vnto themſelues*; that is, (as it is well interpreted) [f] *among themſelues in Pſalmes?* It is a notable meanes for the enliuing and ſtirring vp of our dull ſpirits, and for the breeding of a kind of cheerfulneſſe in vs in holy ſeruices; which was the reaſon of *Paul* and *Silas* coupling this kind of exerciſe with their praying vnto God, when they were clapt vp in Priſon at Philippi, [g] *They prayed and ſung a Pſalme vnto God.* They made vſe of that holy kinde of action for the cheering of their ſpirits, and for the teſtification of their ioy, which they conceiued in being accounted worthy

b *Pſal.*95.1.
c *Verſ.*2.
d *Pſal.*9.1.
e *Mar.*14.26.
f *Col.*3.16.
g *Act.*16.25.

thy to ſuffer for the Truth, and for the Name of the Lord Ieſus. I doe willingly ayme at breuitie in this point. This little I haue ſaid is ſufficient to make good the Doctrine. The vſe of ſinging Pſalmes is ancient; we ſee it was in requeſt in the daies of *Dauid*. It is commendable, Chriſt himſelfe with his Diſciples practiſed it: the Apoſtle gaue order for it: and the feeling of thoſe which make conſcience of a right way of vſing it, doth aboundantly prooue it to be comfortable.

The 1. *Vſe.*

Firſt, to ſettle our iudgements herein, that wee may carrie our ſelues in this, as in all other parts of Gods worſhip, like men of knowledge, not doing this out of a cuſtome, or becauſe we perceiue it is a faſhion; but as being aſſured, that God requires it of vs, and that it is his will to bee ſo ſerued. We can haue no true comfort in our deuotions, ſo long as they are but limmes of that which *Paul* termes [h] *voluntarie religion:* ſo long as they are onely taken vp by vs, and not preſcribed to vs, make we neuer ſo great a ſhew of zeale in the performance of them, yet it is nothing; nay, put caſe the things we doe, be preſcribed of God, yet if it be more then wee know, or care to vnderſtand, ſo that that which wee build vpon, is rather either the precept of man or our owne priuate diſpoſition, then the knowne Commandement and Will of God; it is not any the moſt formall and glorious ſemblance of deuotion that can make it acceptable. This may well be eſteemed a branch of that which *Paul* calleth our [i] *reaſonable ſeruice of God:* when a man is able to ſhew vpon what ground he doth that he doth in Gods worſhip. Here then wee haue a warrant for this particular.

h Col. 2. 23.

i Rom. 12. 1.

The 2. *Vſe.*

Secondly, this is to prouoke vs to the cheerefull ſetting of our ſelues to this kinde of dutie in the Congregation. No doubt it makes a ſweet noiſe in the eares of God, when a whole aſſembly ioynes together as one man, in the ſounding out of his praiſe; and when there is an vnion of hearts and voyces in one common act of pietie. The dulneſſe of many cannot be ſufficiently taxed, who notwithſtanding they can diſcouer too much liuelineſſe of affection, either in the hearkning to, or in the vſe of idle and immodeſt Sonnets, which are of little vſe, ſaue to bee the very fuell of luſts: yet in the Church they behaue themſelues in a kind of blockiſh and ſenſleſſe manner, neuer ſtriuing to awake their tongues (as *Dauids* phraſe is,) or to frame their voyces to that heauenly exerciſe: or (if they haue ſome naturall diſabling that way) to make it to appeare, that their hearts take comfort in it, and that their ſpirits are forward to ioyne, when by reaſon of ſome inſufficiencie they cannot bring their voyces to concurre.

The 3. *Vſe.*

Thirdly, this Doctrine ought alſo to moue vs to an inquirie, and that with care, how this ſeruice may bee performed by vs aright. Many a good dutie is marred in the performance: Hearing, Praying, Communicating, they are all good duties; but to doe them ſimply, is not ſufficient: there may be ſuch an hearing, as may be a ſauour of death vnto him that heares; ſuch a praying, as may be turned into ſinne; ſuch a communicating, as may increaſe vnto greater iudgement; and ſo alſo ſuch a

ſinging, as may be rather a vaine iangling, then any pleaſant ſeruice vnto God. Not euery one, who openeth his mouth in the Congregation to ſing with others, doth that which is truely right in the ſight of God. The mayne thing required, is that which *Paul* calleth *Singing* [k] *with a grace in the heart to the Lord.*

k *Col.3.16.*

What it is to ſing with a grace in the heart.

Firſt, here muſt bee an eſpeciall care had herein of the heart, vnderſtanding thereby the inward man; for to it, that God (who is a Spirit, and muſt be worſhipped in ſpirit) looketh directly. *The grace of the heart* herein is partly in a right vnderſtanding of that which is ſung, partly in a right eſteeming thereof. It is meete that the heart ſhould vnderſtand what the lips [l] vtter: *I will ſing with the* [m] *vnderſtanding*, ſaith *Paul*. It is a ſtrange ſeruing of God, when there is no concurrence of the vnderſtanding with that which is outwardly performed. Hee that ſings ſo, wherein, or in what reſpect doth hee praiſe God, better then a ſounding braſſe, or a tinckling Cymball? This condemnes the Latine chaunting in the Popiſh Seruice, and the careleſſe ignorance of the common ſort with vs; who neuer ſeeke to know the meaning of that which they ſound out in their ſinging; as though a noiſe could pleaſe God, where the Spirit is not edified.

l *Pſal.47.7.*
m *1.Cor.14.15.*

Secondly, When the matter ſung, is in ſome meaſure conceiued, there is yet a defect of the full *grace of the heart*, if there bee not a labouring to ſuite the diſpoſition thereof to the nature and qualitie of the ſong. It is all to be done reuerently, becauſe it is a part of Gods worſhip, and it muſt be done to the Lord, more for his glorie and honour, then for the pleaſing of our ſelues: but then more particularly, a man ſhould endeuour to proportion his inward thoughts to the matter: that if the words of the Pſalme be of praiſe, his ſpirit may bee cheerefull; if of Petitions, his affections may bee feruent; if of threatning againſt Gods enemies, and the enemies of his Church and people, his ſoule may bee ſtricken with an awe of God; if of propheſie, he may be poſſeſt with a kinde of attentiue admiration of Gods Wiſedome. Thus ſhall that be attained to, which *Paul* termeth *a grace in the heart*; and ſo ſhall our ſinging become not a lip-ſeruice, but a ſpirituall; it ſhall not bee (as many times it prooues to be) an exerciſe of vanitie, but of pietie; and the heart being thus ſet in order, which is the key of the worke, it ſhall bring the whole man in frame, and make the outward carriage ſuch, as the grauitie of ſuch a ſacred ſeruice doth require. Thus is there a three-fold vſe of this Doctrine: Firſt, To aſſure vs of the lawfulneſſe of ſinging, that wee doe it not at randome or aduenture, but vpon certaintie. Secondly, To prouoke vs to doe it in the aſſemblies, that that which God hath ordained as neceſſarie, we may not dare to vſe as arbitrary. Thirdly, To direct vs in doing it, that wee may not by the lacke of grace bring ſo gracious a dutie into diſgrace.

The occaſion of enditing followeth, *A Pſalme of* DAVID, *when, &c.* There be no words here of difficultie, wee all conceiue this meaning; That after *Dauid* had beene in the name of the Lord reprooued by *Nathan*

than a Prophet, for that foule act of his, in committing adulterie with *Bathsheba*, in testimonie of his humiliation, and for an euidence of his repentance vnto all posterities, hee compiled this *Psalme*. Thus is the sense. The particulars here are thus: First, that *Dauid* did goe in to *Bathsheba*. Secondly, That for a declaration of his repentance for it, he made and published this *Psalme*. Thirdly, That hee did so, vpon occasion of the comming to him of the Prophet *Nathan*. Out of these three seuerall brookes, we shall see there will streame forth much matter. Here first I collect;

That it is possible for a man, after that hee is called of God into the state of grace, yet to fall into a great sinne. This is very euident out of this present example. That DAVID *fell into a great sinne*, nothing better known: who hath not heard of the [o] storie, how he being idle and secure, fell into an vnlawfull liking with a beautifull woman, whom hee saw from the top of his Towre, washing of her selfe; and for the secreting of the euill committed with her, after some other practices, deuised a course to make away her husband, that himselfe might haue her? Here was a fall into *a great sinne*; a sinne wrapt vp and compounded of diuers sins. Adulterie cannot bee committed, without endangering the soule of another, as far forth as our owne; neither could this be performed without the assistance of some euill instruments, who were necessarily to negotiate and trauell to and fro in this businesse betwixt *Dauid* and *Bathsheba*, and were vsed either for feare or fauour to further the fact, and to conceale it also: some bodie was also set on by *Dauid* to make *Vriah* drunke, when *Dauid* would haue had him to goe home, and to lie with his wife: and in the murder of *Vriah*, was not *Ioab* brought in to haue a hand? So, I say, the sinne was great euery way; verie like [p] *that roote of bitternesse by which many be defiled.* It was not confined to *Dauids* person, but was as a running leprosie spreading farre. It annoyed the whole Kingdome, in regard that it was to some godly ones, a matter of griefe; to some profane ones, a matter of reioycing; to some wicked ones, a matter of emboldening. Now as it was a *great sinne*, so it was *after his being called into the state of grace.* Many excellent things are reported of *Dauid* before this fall, which are apparant testimonies of his true conuersion. The words of the 12. Verse of this Psalme plainly shew, that he had felt *the ioy of saluation* before he thus fell; for there hee doth desire the *restoring thereof.* Restoring is properly the rendring backe of a thing lost. *Dauid* had formerly felt *the ioy of saluation*, but now hee had depriued himselfe of the feeling of it, and desires to recouer it. Hee that felt the *ioy of saluation* (vnderstanding thereby *the spirituall refreshing which a Child of God finds in the assured hope of being saued*) shall wee not thinke him to haue beene called? After that *Noah* was conuerted and called, and God had testified of him, that [q] *hee was a iust and an vpright man*, hee was ouertaken with [r] *drunkennesse.* LOT, who had a [s] *righteous soule*, and *was vexed with the vncleane conuersation of the wicked*, (an argument that hee was a man religious indeede) yet who hath not heard of his

The second Doctrine.

o 2.Sam.11.

p Heb.12.15.

q Gen.6.7.

r Gen.9.21.

s 2.Pet.2.8.

doubled [t] inceſt? Whom ſhall wee account in the ſtate of grace, if not *Peter*, who witneſſed ſo good confeſſion, that Chriſt profeſſed thereon *to build his* [u] Church; yet how grieuouſly fell hee, when hee denied his Maſter, not once but three times; not with ordinarie and naked denials, but euen with the curſing of himſelfe? The matter is plaine by example. Let vs conſider a little of it how it commeth to paſſe, that in perſons called vnto grace, there is ſuch a poſſibilitie of falling euen into grieuous ſinnes. To make this manifeſt, we muſt conſider three ſeuerall Actors in theſe caſes: Firſt, the Deuill endeuouring it: Secondly, Man in his corruption yeelding to it: Thirdly, God in his great Wiſedome ordering it.

Whence it is, that euen the Children of God fall ſometimes into great ſinnes.

Firſt, The Deuill being in the generall a profeſſed enemie to all mankinde, is much more ſpitefully bent againſt thoſe who haue beleeued through grace. We haue heard lately * of his practices for the peruerting of thoſe that haue beene called of God by his Word, to the right way. He ſeekes, as Chriſt ſaid to *Peter*, [x] *to winnow them as Wheate*; and like a roring Lyon, he hath them in a continuall chaſe. He leaues no meanes vnaſſayed, by which hee may worke them to ſome euill, thereby to hazzard their ſoules, to impaire their comfort, and to bring a diſgrace vpon that which they haue beene called to profeſſe. He layeth baits and ſnares in their way, and in euery thing which they vndertake, or goe about, he ſeeketh to entangle them.

Secondly, There is none of Gods Children but this is his eſtate, that though hee bee wholly iuſtified before God through Chriſt at the firſt moment of his true conuerſion, yet he is not wholly ſanctified. There is a continuall fight in him betwixt the *Fleſh* and the *Spirit*, betwixt Nature and Grace, [y] *ſo that hee cannot doe the things which he would*. It is in the ſoule of a called Chriſtian, as in a State where there be two Claymers of the Crowne, each of which ſtriuing to make his part ſtrong againſt the other, ſometimes the one hath the vpper hand, ſometimes the other: ſo theſe two, *Fleſh* and *Spirit*, are at a perpetuall variance, ſometimes the good motions of the Spirit preuaile, ſometimes the corrupt affections of the fleſh are more ſtrong, by meanes whereof the Chriſtian is (as it were) compelled to [z] *doe euen the very euill which he hates*. Satan, he cunningly obſerues a mans courſe, and by it concludes touching his diſpoſition, and takes aduantage by thoſe things to which hee perceiues his natiue corruption to leane moſt, to draw him into miſchiefe. No doubt he ſaw and vnderſtood whereunto *Dauid* at this time was moſt apt, in regard of his eaſe and idleneſſe; and where he found him to be moſt weake, there did he make his batterie moſt ſtrong, and his aſſaults moſt violent.

Thirdly, God in his Wiſedome looking on (as I may ſo ſpeake) and beholding his Children in the combate, Satan ſeeking to ſeduce, the World labouring to bewitch, and the Fleſh being euer readie to betray, ſuffereth them now and then to take a foyle; yea and in ſuch a meaſure, as that Satan may ſeeme euen to triumph in their conqueſt, and the limmes of Satan to reioyce greatly in their weakeneſſes.

This

t *Gen.*19.36.

u *Matt.*16.16.

* In a Sermon vpon *Luk.* 22. 31.

x *Luk.*22.31.

y *Gal.*5.17.

z *Rom.*7.19.

This he doth for iuſt cauſes, as namely, Firſt, to humble them, and to abate their naturall pride, by bringing them to an vnderſtanding and ſence of their infirmities. The ſcarre which remaines after a great ſinne committed, notwithſtanding that it be healed by repentance, yet it can no oftner bee looked vpon, but it will fill a mans heart with ſhame, and bee a perpetuall remembrancer to him of his owne weakeneſſe: how can hee chooſe but worke out his ſaluation with feare and trembling, whenſoeuer hee conſidereth it? That which *Dauid* ſpeaks in this Pſalme of the [a] *breaking of his bones*, and a [b] *broken heart*; is an argument that *Dauid* was exceedingly auiled and caſt downe in himſelfe with this ſinne: we may well thinke, it was a meanes to bring him to a more humble and lowly deportment of himſelfe euer after. Secondly, To teach them to cleaue more cloſe vnto the Lord, when they haue found in experience, what becommeth of them ſtrait, when they bee left to their owne ſtrength. Thus the Mother leading her little one by the hand, and perceiuing it to bee wanton and careleſſe, and apt to play with euery toy and feather as it goeth, lets it fall into the durt, and take a knocke; ſhee goeth away from it, and makes ſhew to leaue it there, ſeeming to bee altogether careleſſe of the crie thereof: and why this? but that it may learne to be more tractable, and more eaſie to bee led. Euen ſo God, ſeeing his to forget themſelues, and ſo much (haply) to preſume vpon the leading of his Spirit, that they are dallying with the enticements and witcheries of the world, ſuffereth them to ſlip into ſome grieuous inconuenience, wherewith they are ſtained and ſoiled out of meaſure to their ſhame. Theſe he ſuffereth alſo (it may be) a while to lie in the vexation thereof, as if they ſhould bee forſaken there, and neuer get againe their wonted feeling: and why this? but to bring them to a more frameableneſſe to his owne will, and more watchfulneſſe ouer themſelues to make ſtrait ſteps to their feete, and a more due eſtimation of that hand from an high, by which they muſt be eſtabliſhed. This made this *Dauid* hauing in another particular beene miſtaken, to determine out of the ſenſe of his owne aptneſſe to miſcarrie, and to conclude, that it was [c] *good for him to hold him faſt to God.* And I doubt not but this was it that cauſed thoſe frequent ſuits from him, [d] *Stabliſh me according to thy promiſe:* [e] *Stay thou me, and I ſhall be ſafe:* [f] *Let thy good Spirit leade me into the land of righteouſneſſe:* [g] *Conſider if there be any way of wickedneſſe in me, and leade me in the way for euer.* Other cauſes there bee of Gods thus diſpoſing theſe things, which (I doubt not, but) there will come iuſt occaſion to diſcouer in the proſecution of this Pſalme: as to make more diligent in the vſing of the ſanctified meanes for their vpholding, more charitable to others, and more compaſſionate to them in their falls, when they haue felt the like or worſe in their owne particular. Theſe things, I thinke, I haue once handled afore in part, in the treating vpon that place of *Luke.* Our Sauiours ſpeech to *Peter* touching Satans winnowings, and this Pſalme, will giue plentifull occaſion to fall againe into a more full manifeſtation of this point. It is neceſſarie notwithſtanding

Why God ſuffereth his ſomtimes to fall.

a *Verſ.*8.
b *Verſ.*17.

c *Pſal.*73.28.

d *Pſa.*119.116.
e *Verſ.*117.
f *Pſal.*143.10.
g *Pſal.*139.24.

An Obiection or Queſtion anſwered.

ſtanding before I come to the Vſe, to giue an anſwere briefly to an obiection or queſtion touching this matter. I haue ſaid, that a man called may thus fall. Now whoſoeuer is truely called and conuerted indeede, the ſame hath alſo the Spirit of God: for how elſe may wee account him a right Chriſtian? If then, hee hauing once receiued the Spirit of God, may thus fall as *Dauid* did, what becommeth of the Spirit of God therewhile? Is it loſt? or if not, how can the Spirit of God agree and ſtand with ſuch falls? I anſwere briefly: It is true, whoſo is rightly and truely called, the ſame hath the Spirit of God: for whoſo is called to bee a Chriſtian, is therefore a Chriſtian, becauſe he is Chriſts, and is in Chriſt. Now no man is Chriſts, but he who hath the [h] Spirit. As hee hath the Spirit of Chriſt, ſo hauing once receiued it, he hath it euer. For as wee vnderſtand by the Spirit (when wee ſpeake of hauing the Spirit of God) the gifts and graces of the Spirit, ſuch as concerne ſaluation: ſo the Scripture is plaine, that ſuch gifts, they [i] *are without repentance*. God doth not withdraw them when he hath once beſtowed them. How then can it be, that a man hauing the Spirit of God, ſhould fall into ſo great a ſinne, as this of Adulterie, and the ſame accompanyed with Murder, or into Periurie and falſe-ſwearing, which was *Peters* fault? ſhall it bee thought, *Dauid* had the Spirit of God while hee committed this act; or *Peter* when hee ſo denyed his Maſter? Indeed I know, Papiſts maintaine an vtter loſſe of the Spirit to haue beene befalne them both: but it is againſt all true Diuinitie. *Dauids* yeelding ſo much vpon *Nathans* words, is an euidence that Gods Spirit remained ſtill in him; and *Peter* ſo ſoone weeping, and that with bitterneſſe, vpon our Sauiours looking backe, is an argument of the ſame touching him. We muſt learne to diſtinguiſh, betwixt the being of the Spirit of God, and the working thereof. It alwaies is where it workes, but it doth not perpetually worke where it is. The ſoule of man being in the bodie, doth not alwaies manifeſt the operations thereof. A man weakned in his braine, and not maſter of himſelfe for the time, we will repute a reaſonable creature notwithſtanding; the faculties remaines ſtill, though the exerciſe of it for the preſent is reſtrained. And ſo is it in ſome diſeaſes (as the palſey.) In euery mans vnderſtanding, the being and working of the ſoule in ſome ſpeciall power of it are diſtinguiſhed. Euen thus is it in a regenerate man. The ſpirit which he hath receiued at his firſt acceſſe or entrance into grace, neuer departs; yet it ſometime ceaſeth to worke ſo effectually as it did. It is not becauſe the Spirit of God giuen to the Children of God, is weaker then the fleſh ſimply, and is by that meanes ouer-ruled (as it were) and ſuppreſſed by it; but becauſe (for the cauſes before mentioned) God is pleaſed to exerciſe thoſe which are his, that his power may bee made perfect by their weakneſſe, and that he may in the end after ſundry conflicts, and ſome foyles taken, make the victorie of the Spirit againſt the Fleſh to become the more glorious. This is that which may bee framed as a ſufficient anſwere to this doubt. If there ſhall bee a further doubt yet made, How *Dauid* falling thus, may be reputed a man truely regene-

h *Rom.*8.9.

i *Rom.*11.29.

A diſtinction betwixt the Being of the Spirit of God, and the Feeling thereof.

rate,

rate, ſith it is ſaid, [k] *that hee which is borne of God, ſinneth not?* The matter is ſoone cleered by the ordinarie, and indeede true opening of that place; which is, that by ſinning there, is not meant a falling or failing in ſome one particular, but a becomming as [l] *a ſeruant to ſinne,* to make as it were a common trade or practice of it, without any ſtriuing or labouring, or making conſcience to reſiſt it. Thus did not *Dauid* ſinne: wee doe not find that he went on in this kind of euill: nay, we ſhall ſee in this Pſalme his repentance for it, his deteſtation of it, his reſolution to walke in more holineſſe and vnblameableneſſe of life before God, then he had done formerly. And thus is this Doctrine cleered, touching the poſſibilitie for a man called, to fall into a grieuous ſinne.

k 2.Iob.3.9.

l Rom.6.17.

1. Vſe. Firſt, this is a neceſſarie admonition for thoſe that are called of God by the preaching of the Goſpell, out of the ſtate of nature into grace. Though thou haue neuer ſo great, neuer ſo certaine euidence of thy being a conuerted Chriſtian; though thou haue receiued neuer ſo many graces of the Spirit, ſuch as are wont to be pledges vnto the Choſen of God of their election; yet there is no place for ſecuritie; thou ſtandeſt not vpon ſuch ſure ground, but that thou maieſt through thine owne preſuming, bee ouertaken with ſome grieuous ſinne: beleagred with an enemie that will trie thee euery way, and thou haſt a Traytor in thy boſome, which is readie to ioyne with this enemie, for the drawing of thee into danger. Thou canſt neuer thinke thy ſelfe of better parts then *Dauid*, a man after Gods owne heart; and if hee were ouertaken, can it bee ſafe for thee to bee ſecure? ſhalt thou truſt to thine owne ſtrength, when ſuch an one as he was ſhaken? Bleſſed is hee, whom the fall of ſuch a worthy man as *Dauid* ſhall make to quake, and which ſhall learne by his foyle to ſtand ſo much the more vpon his guard.

Obiect. If any man ſhall be ſo impious, as to ſay; Why, what neede a man to feare ſo much? what if he doe fall? by your owne Doctrine hee ſhall riſe againe, neither ſhall it bee any hazzard to his finall ſtate: wherefore then ſhould a man bee nice to forbeare ſome ſweet or gainefull ſinne, when it can be no vtter preiudice to him in the mayne? *Anſw.* I anſwere: The Spirit of God neuer teacheth to make ſuch inferences; I will not ſay but Satan may ſuggeſt ſuch a motion to the minde of a ſpirituall man, and may labour and endeuour to worke him vnder colour thereof, to giue an aduenture vpon ſome ſpeciall euill; but out of all doubt, it is not out of Gods Spirit ſo to conclude: and hee who ſhall finde himſelfe to agree to ſuch an argument as reaſonable and iuſt, and ſo obey ſinne in the luſts thereof, his thought and opinion of himſelfe, that hee hath the Spirit of God, is but a meere ſurmiſe. And he who knew what it were to be exerciſed with thoſe pangs and paſſions which *Dauid* had after his great ſinne, of which wee ſhall haue cauſe to treate in this Pſalme, he would be loth to pay ſo deare for the ſweet of ſuch a ſinne, notwithſtanding the generall truth of the Doctrine of a finall recouerie. Thus is the firſt Vſe.

2. Vſe. Secondly, this is a comfort when it is conceiued aright, for thoſe who are

are ouer-taken at times with ſome euils of infirmitie. No man muſt by any Doctrine of Scripture, either haue heart giuen him, or take heart to commit an euill: that is a turning of the Grace of God into wantonneſſe; as if a man ſhould willingly wound himſelfe, becauſe he hath an oyle readie in his houſe, which is able to ſtench bloud preſently, and to cure a cut at once, though it bee neuer ſo deepe. But when the Children of God haue beene aſſaulted, and in ſome particular miſſe-led, then out of ſuch examples as this is, there is comfort to bee had for the releeuing of their grieued ſoules, and the refreſhing of their drooping ſpirits. There is no iuſt cauſe to deſpaire, when wee looke vpon ſuch a man as *Dauid* ſinning ſuch a ſinne, and yet receiued after it into fauour. I know well, men are too apt to apply thus ſuch examples, and ſo to ſtrengthen their hands vnto wickedneſſe; but yet though ſome vſe the libertie which we haue in Chriſt, as an occaſion to the Fleſh, the Truth it ſelfe muſt bee taught, for the comfort of their ſoules to whom of right it appertaines. Though the Swine tread the Pearles vnder foote, yet the children of the marriage Chamber will value them according to their worth, and lay them vp as they doe deſerue: yet notwithſtanding that if any doe gather heart by this Doctrine, it may appeare the offence is rather taken by them, then giuen and offered to them: this in a word know wee, that the comfort of this Doctrine appertaines onely to ſinnes of infirmitie. I know, infirmitie is a common word, in the mouth euen of the moſt diſſolute, and it is the cuſtomary pretext of thoſe that make no manner of conſcience of their wayes, when they are blamed for their vngodly courſes, to excuſe themſelues by this, that forſooth they are their infirmities. Therefore it is worthy the conſideration, how a ſinne of infirmitie may be knowne. Thus then.

When a man ſinneth vpon infirmitie.

First, To the end a man may bee ſaid truely to ſinne vpon infirmitie, hee muſt be one, the reſolued deſire of whoſe ſoule it is, to haue reſpect to all Gods Commandements, and to pleaſe him in all things. The Apoſtle calleth a ſinne of infirmitie, [m] *a falling by occaſion into a fault*: meaning, that that is properly a ſinne of infirmitie, when a man is ouertaken by an euill beſide his mayne purpoſe; as when one trauelling vpon the way, and intending no other but to goe on right, and to goe ſteadily, is notwithſtanding againſt his minde, out of his way at vnawares, or elſe at ſome hidden ſtone or ſtub ſtumbleth ſo, that he receiues a fall. If a man want this reſolution, and be not ſuch an one as maketh conſcience of his courſe, and watcheth ouer his waies, and ſtriueth to approoue himſelfe in all things vnto God, his ſinnes are no ſinnes of infirmitie, neither can hee haue any manner of comfort by this Doctrine. When a man willingly giues himſelfe ouer to his owne luſts, and hath no meaning to doe otherwiſe, but goeth on ſtill in his voluptuous way; betwixt his ſinne and this of *Dauids* here, there is no agreement.

m *Gal.6.1.*

Secondly, A ſinne of infirmitie is diſcouerable by the conſequences of it. When a man offends out of weakneſſe, it leaues behind it a deepe impreſſion, and begets ſorrow in a large and exceeding meaſure; yea, and

and proceeds to that indignation [n] noted there as a ſpeciall euidence of Repentance: which makes a man, euen (as it were) to fall out with himſelfe, that he ſhould commit ſo foule a treſpaſſe. So that when a man is apt to ſlight ouer a great euill, as if it were no great matter, imagining that ſome ſuch ſmall ſprinkling, as, *Lord, haue mercy on me,* ſhall waſh it out, his ſinne is no ſinne of infirmitie. It is a raigning ſinne. Then there is another thing comes after it, and that is an earneſt care and labouring to recouer that which a man hath loſt by offending: as when a man being in a iourney caſt behind the companie by ſome accident, is no ſooner gotten vp againe, but immediately hee makes after with a redoubled pace: ſo this is a teſtimonie of a ſinne of infirmitie, when a man is made by it, ſo much the more forward, ſtriuing to make a kind of recompence for his former going backe, by increaſing his endeuour and care to preſſe onward to perfection. If then a man cannot find any ſuch diſpoſition as this is of being bettered by a fault, and of becomming thereby the more carefull to auoid ſinne, his euill is not infirmitie, but obſtinacie; and *Dauids* ſinne ſhall be for him no defence. Thus is the Vſe of this Doctrine, and thus is the right applying of this point. It is a watch-word to all: it is a comfort to thoſe who fall by occaſion into ſinne.

[n] 2. *Cor.* 7. 11.

The ſecond Lecture.

THE ARGVMENT.

To him that excelleth. A Pſalme of DAVID, *when the Prophet* NATHAN *came vnto him, &c.*

NOw followeth the ſecond generall thing in the Title, *viz. Dauids* diſcouerie and laying open of this his fault with his owne Pen, to the view of the whole World: that both the preſent Age in which he liued, and the ſucceeding Times, euen vnto the generall end of all, might vnderſtand it. It was hee himſelfe which compiled this Pſalme: hee it was which prefixed this Title, (*A Pſalme of* DAVID, *after he had gone in to* BATHSHEBA.) The Doctrine is thus:

That where there is any true remorſe for ſinne, there is a readineſſe (as farre forth as it is meete) both before God and the World, to make confeſſion of ſinne. DAVID is here a Patterne to vs of a wounded ſpirit, of a man deepely ſtrooken euen to the very heart, for a great offence. See now how forward hee is himſelfe to make a ſolemne publication of his owne fall, acknowledging it at large before God, and making the world a witneſſe of what he doth in this behalfe. Verily, whereſoeuer there is the

The firſt Doctrine.

the like Touch, there will alſo bee the like minde: where there is ſuch a feeling as *Dauid* had, there will be an aptneſſe to make ſuch a confeſſion as *Dauid* made. This may briefly giue vs ſome ſatisfaction touching the raiſing of this Doctrine from this place. The compunction of heart for his ſinne, makes *Dauid* reſolute and plentifull in the acknowledgement of his ſinne. Now, leſt I ſhould be thought to bind euery Chriſtian, feeling himſelfe a ſinner, and affected with the apprehenſion and ſence of ſome particular fall, to the making of ſuch a publike acknowledgement as this of *Dauids* is; therefore I ſaid in the Doctrine, that *there is a readincſſe (as far forth as it is meete) both before God, and the World, to make confeſsion of ſinne.* There was a more ſpeciall reaſon for *Dauids* diſcouerie of his ſinne on this manner, then doth ordinarily binde euery Chriſtian. *Dauid* was a publike perſon, and his ſinne was very both notorious and ſcandalous: no doubt it was a great griefe and an heart-breaking to many, who ſorrowed much for the diſgrace that came to Profeſſion by this meanes. It was a great emboldening to many, who tooke heart to euill by this example: the enemies of God triumphed not a little, and ſpake their pleaſure againſt God, and againſt his holy Truth vpon this [a] occaſion. Theſe things conſidered, it was neceſſarie that *Dauid* ſhould deale in ſuch a publike manner as hee did: that, as many had beene offended by his Fall, ſo many alſo might be ſatisfied by his Repentance: and that as his Treſpaſſe had beene publike, ſo might his Acknowledgement alſo be. Now euery Chriſtians caſe is not alike: and therefore the like publikeneſſe in confeſſion, is not required of euery one. Where there ſhall be a like manner of offending, there ought to bee a like manner of confeſſing. This then is the generalitie of the Doctrine, that a true and an effectuall touch of ſinne, frames the heart to a readineſſe to make all meete acknowledgement, to God ſimply and abſolutely, without all manner of limitation or exception, to man alſo ſo farre forth, as any due and important circumſtance ſhall make it to be neceſſarie. Touching confeſſion of ſinnes to God, there is no one thing more ordinarie in *Dauids* Pſalmes. I had rather referre it to your owne obſeruation, then fall into particulars. Indeede this was it wherein he found moſt eaſe, and which made the way to his greateſt comfort: he ſaith [b] that he had ſometimes a diſpoſition of keeping in his ſinnes; hoping well inough to ouercome the ſtirring of his priuate thoughts, by ſuppreſſing them; but he found by experience, that this was nothing but an addition to his vexation, and an improuement of his griefe. He neuer could finde any true eaſe, till he reſolued vpon a diſburdening of himſelfe by confeſſion; [c] *Then I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* It is not hard to manifeſt the truth of this Doctrine by examples. We reade of *Iobs* confeſſion: [d] *Behold, Lord, I am vile, &c.* [e] *I haue ſpoken things too wonderfull for me, and which I knew not: therefore I abhor my ſelfe.* How full and how feeling a Confeſſion is that which *Ezra* made

a 2. *Sam.* 12. 14.

b *Pſ.* 32. 3. *&c.*

c *Verſ.* 5.

d *Iob* 39. 37.
e *Eſa.* 42. 3. *&c.*

made on the behalfe of the people, immediately vpon their returne from the Babylonian bondage: [f] *Our iniquities are increaſed ouer our head, and our treſpaſſe is growne vp vnto the heauen. From the dayes of our Fathers haue we beene in a great treſpaſſe vnto this day, &c.* How ample is that which fell out about the ſame time, and is vpon record, when the [g] *children of Iſrael aſſembled with faſting, and with ſack-cloth, and earth vpon them! They ſtood* (ſaith the Text) *and confeſſed their ſinnes, and the iniquities of their fathers.* What ſhall we terme that but a Confeſſion of ſinne, which wee finde in the Prophet? [h] *Wee haue all beene as an vncleane thing, and all our righteouſneſſe is as filthy clouts, and we doe all fade like a leafe, and our iniquities like the winde haue taken vs away.* No other is that, [i] *We haue ſinned, and haue committed iniquitie, &c.* DANIEL is very exact that way in that Chapter. [k] *They were baptized of* IOHN *in Iordan, confeſſing their ſinnes:* and of the Conuerts at *Epheſus*, it is ſaid, [l] *Many that beleeued, came and confeſſed, &c.* Was not a confeſſion couched vnder that ſhort forme vſed by the remorcefull [m] Publican? The very action and geſture of the Woman in the Goſpell, that came into our Sauiours preſence in the Phariſes houſe, ſauoureth altogether of [n] confeſſion: what meant her caſting her ſelfe at Chriſts feete, her weeping, her applying of her haire to the wiping of his feete? what were theſe things but ſilent, (why ſay I ſilent?) they were rather indeed loud and ſpeaking repreſentations of the ſincere acknowledgement of her heart, that ſhee was a moſt vile and wretched ſinner before the Lord. Our Sauiour purpoſed, the Parable of the prodigall ſonne ſhould bee vnto vs the picture of a Penitent, and the liuely reſemblance of a reclaymed and conuerted ſinner: now, what was his reſolution, but to returne to his offended father, and to labour to make his peace by confeſſion? [o] *I will ariſe, and goe to my father, and ſay vnto him, Father, I haue ſinned againſt heauen, and before thee, &c.* and according to his reſolution was his practice. [p] Hee no ſooner came into the preſence of his father, but immediately hee brake forth into words of acknowledgement: out of the abundance of his heart, he could not but rip vp all that he could againſt himſelfe. What more exact confeſſion can wee thinke then that of *Pauls*, acknowledging himſelfe [q] *the chiefe of ſinners*, and blazing himſelfe with his owne Pen to haue beene [r] *a Blaſphemer, a Perſecuter, and an Oppreſſor?* I ſuppoſe theſe particulars to bee very direct for this purpoſe. True repentance cannot be ſilent: when the heart is pricked, the tongue cannot forbeare: there will be confeſſion abſolutely to God, and a readineſſe to performe it alſo before men, ſo farre forth as there is occaſion. A truely humbled ſinner neuer ſtands vpon termes of priuate reputation, where God may be glorified, and any ſuch good office done, by which the ſoules of others may haue benefit. What cared *Dauid* for the cenſure of the world now, when together with the knowledge of his euill, it ſhould reade the manifeſtation of his Repentance? Though ſome haply would deride it, yet he knew well, there were that would reioyce for it, and be as much comforted for his recouerie, as euer they had mourned and ſorrowed for his fall.

We

f *Chap.9.6,7.*
g *Neh.*
h *Iſa.64.6.*
i *Dan.9.5.*
k *Matth.3.6.*
l *Act.19.18.*
m *Luk.18.13.*
n *Luk.7.47, &c.*
o *Luk.15.18.*
p *Verſ.21.*
q *1.Tim.1.15.*
r *Verſ.13.*

We can haue no ſurer marke then this by which to iudge our ſelues, whether we haue receiued any ſuch thorow-touch, as is the companion and fruit of true Repentance. If we be nice and backward in this point of acknowledgement, it is a plaine euidence, we are farre from that liuely feeling which betokeneth Grace. Remember I doe not vrge hence, that euery man ſhould, like *Dauid* here, make publication of all his perſonall faults; that is a ſeruice which God doth ſimply require at no mans hands. Whoſo ſhall fall into any open ſcandall, and commit ſome ſuch ſpeciall ſinne, which falleth out to bee to the common diſgrace of Religion, and to the grieuing of the ſoules to the Godly, ought to manifeſt his Repentance, by making his confeſſion, euen as publike, if it bee poſſible, as his fault: and thereunto tends the diſcipline of the Church, in the right execution thereof, to bring publike treſpaſſers, to the making of a publique ſatisfaction by acknowledgement. And he who ſhould be backward in ſuch a caſe, there were ſmall hope to bee had of his repentance. The mayne thing is, that euery man ſhould binde himſelfe to be very exact in this dutie, betwixt the Lord and himſelfe. He that doth not ſtriue herein to finde out matter againſt himſelfe, by the ſearch of his heart, and by the triall of his wayes, that ſo he may be plentifull in powring out his ſoule before the Lord, and may be euer readie to put vp many plaints, and to commence (as it were) many actions againſt himſelfe; let that man neuer thinke himſelfe to bee in the way of true repentance. When *Dauids* repentance is vnfayned, ſurely, *Dauid* will deale thorowly and effectually with himſelfe. There is nothing more contrarie to a mans natiue diſpoſition, then this diſcouery of himſelfe by a direct acknowledgement. Euer ſince Gods firſt dealing with *Adam* in Paradiſe aſſoone as he had ſinned, this lothneſſe hath beene in the nature of man, to make a plaine confeſſion. See *Gen.* 3. how vnwilling *Adam* was to come directly to the point concerning himſelfe: he would faine haue had it thought, that his turning to hide in the Thicket of the Garden, came from ſome kind of reſpectiue feare in him to Gods Maieſtie, rather then from any ſecret guilt: then, when that could not auaile him, but he was preſſed by a queſtion touching eating of the forbidden Tree, whereby he began to feele himſelfe as it were taken, and that he could not eſcape, yet hee ſought how to ſhift it off, by talking of the Woman; yea, the Woman which God gaue vnto him, ſhee, forſooth, had beguiled him. Somewhat there was to doe to bring him to a plaine confeſſion. It is ſtill in the nature of man, this humour to deſire to make the beſt of it ſelfe, and rather to hide and conceale, then to lay open its owne blemiſhes. Know we therefore, that he hath made a good progreſſe in Religion, that loues to rip vp his heart, and to diue deepe into his owne boſome, and to ſcan the particularities of his life and courſe, that ſo he may be furniſhed with matter of acknowledgement, and may not ſpare himſelfe when he commeth to deale betwixt the Lord and his owne ſoule. And withall, it is no little euidence of grace, when one is apt and readie to communicate his infirmities to and with others, by whoſe aduice and prayers hee may

Confeſſion of ſinne, irkeſome to mans nature.

may be comforted: which is the effect of that councell of [f] Saint *Iames*. The Papists drew the people into an extremitie, in binding them to a reckoning vp of their faults in the eare of a Priest. We are now falne as much vpon the other side: that seldome or neuer either to a Minister, or any other wise and faithfull Christian, we lay open our speciall infirmities; by fayling wherein, little doe wee know what wee lose: [t] *Our wounds stinke, because of our foolishnesse.* [u] *Hee that hideth his sinnes, shall not prosper.* There is, I acknowledge, a kind of publication of sinne, which it might bee wished were abated: That which *Isay* laid to the charge of the people of his time, is now verified; *The triall of their countenance testifieth against them: yea, they declare their sinnes as Sodom:* [x] *they hide them not. The wicked* (saith DAVID) [y] *maketh boast of his owne hearts desire:* [z] *They speake wickedly of their oppression, they talke presumptuously.* Thus our dayes are too forward in the proclaiming of euill. Many are growne to that height, that they respect little who seeth them, it neuer troubleth them that such or such grosse things are noted in them. But when it commeth to such a laying open of a sin, as should testifie humiliation, and should be an euidence of the affliction and compunction of the heart, and of the griefe of the soule for offending God, that is one of the most bitter and vnpleasing seruices: yet that which wee must endeuour too, if wee would bee thought to haue receiued any life, or truth of grace. This, concerning that *Dauid* is the publisher of his owne trespasse. True repentance is alwaies accompanied with a readinesse of acknowledgement. He that feeles the sting of sinne, will bee large and euen curious in this businesse of confession betwixt God and himselfe: and when it shall appeare to bee of any vse, for the promoting of Gods glorie, or the furtherance of the common good of Gods people, or for the procuring of ease and comfort to himselfe, hee will not sticke to doe it vnto men. This is the summe. There will be occasion againe to treate hereof in the prosecution of this Psalme.

The third followeth: *when the Prophet* NATHAN *came vnto him, &c.* This was the meanes by which *Dauid* was wrought to this acknowledgement. Here three particulars: First, *Nathan* the Prophet came to *Dauid*: Secondly, *Nathans* comming was necessary euen for *Dauid*: Thirdly, *Nathans* comming was not without successe with *Dauid*. Concerning the first, it is [a] apparant. The Doctrine is thus:

That not the greatest among men, ought to bee forborne and spared in their sinnes. Euen to *Dauid* must *Nathan* come. The chaire of Estate, the Scepter, the Diademe, none of these things could exempt *Dauid* from reproofe. Sith he would sinne as others, euen hee as others by *Nathan* must bee dealt withall. The maiesty of his place must bee reuerenced, yet the state of his Soule must be pitied, and it must not bee feared to say euen plainely to him, *Thou art the man.* How faithfull and how resolute were the Prophets of God in this course in their times! *Elias* feared not to tell *Ahab* to his face, [b] *Thou hast sold thy selfe to worke wickednes in the sight of the Lord:* [c] *It is thou and thy fathers house that haue troubled*

The second Doctrine.

f *Chap.5.16.*
t *Psal.38.5.*
u *Pro.28.13.*
x *Chap.3.9.*
y *Psal 10.3.*
z *Psal.73.8.*
a *2.Sam.12.*
b *1.Kin.21.20.*
c *1.Kin.18.11.*

bled Iſrael, &c. HANANI the Seer told King *Aſa* in a particular of his
d 2.Chro.16.9. carriage; that d *he had done fooliſhly.* Wee may behold a boldneſſe not
e 2.Chro.25.15. vnlike in that Prophet, that came to e *Amaziah.* How find wee in the
f Ier.7.2. Sermons of the Prophets; f *Heare yee the Word of the Lord, all yee of Iudah that enter in at theſe gates, &c?* Meant he, thinke wee, to ſpare a-
g Ier.13.18. ny, that made this preamble; *Say to the King and to the Queene,* g *Humble your ſelues, &c. O yee Prieſts, heare this: giue eare, O houſe of Iſrael,*
h Hoſ.5.1. *and giue eare,* h *O houſe of the King, &c. Heare, O head of* IACOB, *yee*
i Mic.3.1. i *Princes of the houſe of Iſrael?* Who hath not heard of that direct pro-
k Matt.14.4. ceeding of *Iohn Baptiſt* towards HEROD: k *It is not lawfull for thee to*
l Chap.2.15. *haue her?* PAVL willeth TITVS, l *that he ſhould rebuke with all authority.* What is that? hee would haue him vnderſtand what his place required, and how by vertue thereof, he had liberty to ſpeake by way of reproofe euen vnto all. Hee would not haue him loſe ought of this au-
m 2.Tim.4.2. thority. The charge to m *improoue, rebuke, &c.* it hath no ſuch exception, as thus; If he be but an ordinarie man, be plaine with him; but if he bee a great man, beware; doe not meddle with him. There is no ſuch limitation put in by the Spirit of God. What warrant haue we to diſpenſe in the execution of the Law, without the authoritie of him that
n Tit.1.13. made the Law, n *Rebuke them ſharply that they may bee ſound in the Faith? (them)* which *them?* What, onely the loweſt of the people, and not alſo thoſe which are in higher place? what can be more abſurd, then
o Iſa.58.1. ſo to interpret, o *Shew my people their tranſgreſsions?* They muſt ſingle themſelues out from the number of Gods people, that will claime any priuiledge in this caſe. Nay, to ſay the right of it, there was more cauſe *Nathan* ſhould come to *Dauid* vpon this reproouing errand, then vnto another: inaſmuch as the ſinne of *Dauid* was more exemplar. *Dauids* fault was many times more dangerous then another ordinary mans: ſuch an one as he could not ſo ſinne without much company: who would not bee readie to aduenture vpon ſuch a preſident? I remember what the Prophet ſaith of the licentious and Epicurious people of his time,
p Amos 6.5. p *that they inuented inſtruments of muſike like* DAVID. They fell into an amorous and laſciuious vſe of muſike; and then they would ſeeke to patronize it with *Dauids* name: What, did not *Dauid* loue muſike? An argument that *Dauids* example was ſuch as by which many would receiue emboldening. We ſee euen to this day how far this act of *Dauid* is ſtretched: they which know little elſe of holy Scripture, can yet take vp *Dauids* adulterie as a couert for their wantonneſſe: ſo that it was neceſſarie that of all men elſe, *Dauid* ſhould be dealt with. Better to paſſe ouer the ſins of a thouſand others, then to let his goe vncenſured. And ſo the ſame reaſon ſtill holds: ſo far muſt it be that great ones muſt be ſpared in their euils, that of all others they muſt be ſpecially reproued. Their falls ouerthrow others, and by their enormities no ſmall number is endangered.

1. *Vſe.* Firſt, this is for all vs who are called to *Nathans* office, that we ſhould put vpon vs *Nathans* courage. *Paul* ſaith, by our place we be the Lords
q 1.Cor.4.1,2. Stewards: and of the Steward q *it is required that hee bee faithfull:* and

and this is a ſpeciall branch of his faithfulneſſe, that hee giue to thoſe of the Houſhold, to each *his portion*, and that in [r] ſeaſon. Looke what is fit for euery one, that he muſt haue. Let him haue reproofe, to whom it appertaynes; and he iudgement, to whom iudgement doth belong. Let no man be forborne for his greatneſſe, nor more ouerly proceeded with becauſe of his authoritie. I will not ſay, that wee are alwayes bound to ſuch a direct and perſonall ſpeaking, as out of the Pulpit, to ſay to euery great man that doth amiſſe *(Thou art hee.)* It ſeemeth it was in priuate that *Nathan* ſpake to *Dauid* as he did; and I am apt (for my part) to thinke it was betwixt them two, that *Iohn* told that to *Herod* which hee did: and beſides, we cannot warrant to our ſelues an imitation of the ancient Prophets, euen in the particulars of their behauiour: the generall dutie is that onely which wee are to make vſe of. I could beleeue eaſily that *Nathan* had particular direction for his ſpeech now to *Dauid*, and ſo might ſo ſpeake vnto him as he did. It is poſſible for a Miniſter to carry the matter ſo with that wiſedome and power, as that euery guiltie perſon preſent may find and perceiue himſelfe as directly ſpoken to, as if he ſhould, like PAVL to ELYMAS, [s] *ſet his eyes full vpon him*, and ſay vnto him with NATHAN, *Thou art the man.* We ſee in experience how men take themſelues many times to bee ſpecially meant and aymed at, and are ſtrongly of opinion, that the Preacher had a purpoſe to taxe them aboue others, when as yet there was no ſuch thing: an argument that the Word of God well handled, will find men out, and will creepe into the boſome of the Hearers, though it be not alwayes carryed in appearance with any ſpeciall leuell. It is a miſerable thing then, when wee ſhall be ſo poſſeſſed with a cowardly ſpirit, as not to dare to reproue apparant ſinnes; or if we doe, to ſhew our ſelues bold onely with the vulgar, and to be afraid of thoſe who are like to ſtrike againe. Why ſhould wee feare the high lookes of any, when God hath promiſed that albeit they fight againſt vs, yet they ſhall not preuaile? [t] *I will be with thee to deliuer thee, ſaith the Lord.* God forbid, the Pulpit ſhould bee made a place of rayling, or a Theater for inuectiues, and for bitterneſſe of ſpirit to ſhew it ſelfe on; yet farre let it be from baſe flatterie, and from dawbing vp the ſinnes of greatneſſe with vntempered mortar. Let the King on the Throne heare of his fayling, as well as the Maid at the Mill: the Gentleman that ſitteth in the Quire, as well as the poore that is ranged in the Belfry. Let not our Sermons be as the Spiders web, thorow which doe breake the greater Flies, while onely the leſſer Gnats are taken; but let them be as a true looking Glaſſe, wherein euery one which looks, may behold the iuſt feature of his heart, and the right ſtate and condition of his life. Of all Theſts, that which *Ieremie* calleth [u] *The ſtealing of the Word from men*, is the worſt: *viz.* when there is a with-holding, and a keeping that backe from men which is their due. They which will needs walke in the way of their owne hearts, and hate to be reformed, let them be made to know that the end of ſuch things is death. If they will needs periſh, yet let not vs periſh with them: let vs be ſure to deliuer our owne

r *Luk.*12.42.

s *Act.*13.9.

t *Ier.*1.19.

u *Ier.*32.30.

ſoules, by leauing them quite without excuſe, that they may not be able to ſay in the Day of the Lord to our ſhame, they would haue beene better if we had told them. This is the firſt Vſe: ſith *Nathan* came to *Dauid*, why ſhould we feare to admoniſh any? Nay, the greater any man is, the ſooner let him be dealt with, if he goe awry; not out of contempt of his greatneſſe, but out of feare, that his fault, by how much the more great he is, will be the more infectious.

2. *Vſe.*

Secondly, This muſt teach euery man to [x] *ſuffer the words of Exhortation*, and with [y] *meekneſſe to receiue the Word*. The Apoſtle there perſwading *ſwiftneſſe to heare*, aduiſeth withall [z] *to be ſlow to wrath:* meaning, that euery man ſhould ſtriue to reſtraine the repining of his thoughts, and that tumultuouſneſſe of his diſpoſition, which is apt to bewray it ſelfe, when the Word is preſſed neere to his ſoule, and the finger comes to be put vpon his particular ſore. Who are wee, that wee ſhould ſwell at reproofe, when euen *Dauid* a King, a Prophet, was ſo to be dealt with? what is thy Fathers Houſe, that thou ſhouldeſt ſnuffe at the aduertiſement of a Prophet, when hee which ſwayeth the Scepter muſt not be diſpenſed with? And yet ſee how fleſh and bloud forgets it ſelfe; and if it be but a little ſet vp aboue others, forſooth, beware how you come neere it: why ſhould men, becauſe of their place, aſſume to themſelues both more libertie of life, and more exemption from reproofe? ſo, what a ſtirre there is with many, many degrees behind *Dauid* euery way, that they be meant, pointed at, flung at? &c. Alas, if thy ſoule were ſenſible of the want of ſpirituall comfort, thou wouldeſt then be glad to haue it applyed to thee in particular. Wilt thou haue the ſweet of Gods Word, and not the ſowre? wouldeſt thou bee glad of a mild plaiſter to heale thy rawneſſe, and ſhall not a corſiue for the eating out of thy dead fleſh bee welcome to thee? Caſt not thou thy thoughts vpon him that ſpeaks, neither be raſh to examine his heart, and to iudge of his intents. If he doe that he doth out of by-reſpects, let him anſwer it: ſee thou what thine owne deſert is, and what the Word of God is by which thou art ſpoken to: thou mayſt make vſe with theſe circumſtances euen of an enemie, and get good by that which is ſpoken with an ill meaning to deſpite thee.

x *Heb.13.22.*
y *Matt.13.23.*
z *Rom.12.19.*

Of the ſecond it followeth. Euen *Dauid* needed *Nathans* helpe. The Doctrine is thus,

The third Doctrine.

That there is no man, of what gifts and graces ſoeuer he be, but in ſome reſpect or other, he hath neede of helpe and direction by a faithfull Miniſter. This is apparant by this preſent inſtance. Wee all know what *Dauid* was; a man of an extraordinarie ſpirit, a man after Gods owne heart, wiſer in many things then his Teachers, the very Mirror of the times wherein he liued; his deeds recorded in holy Scripture, and his writings which wee haue among vs at this day, are pregnant euidences of his ſpeciall worth: yet notwithſtanding this, wee ſee it was neceſſarie for him to haue a *Nathan* ſent vnto him, to bring him vnto repentance. One might thinke that ſuch an one as *Dauid*, ſhould haue beene able by his

his owne ſtrength and vnderſtanding, to haue recouered the hurt he receiued by this ſinne: but yet *Nathans* miniſtery was the meanes, and hee himſelfe here (for all ages to enſue) makes that acknowledgement: that we might all know that he was beholding to *Nathan* for this, and that if it had not beene for him, and the mercie of God, working by him, (to ſpeake of an ordinarie courſe) hee muſt needes haue periſhed in his ſinne. Why (will ſome man ſay) is it likely that *Dauid* repented not himſelfe of his ſinne, vntill this time that *Nathan* came vnto him? I anſwere, There is no probabilitie that *Dauid* ſhould continue, from the time of committing it, vntill this preſent, without any manner of feeling thereof, or without any kinde of remorſe: his conſcience wrought vpon him vpon ſmaller occaſions then this was; as, for the cutting off the [a] *lap of* SAVLS *coate, and for numbring the* [b] *people*. Is it likely that his heart ſhould touch him (as is ſaid) and ſmite him for theſe ſmaller things, and yet that hee ſhould ſwallow vp ſuch a foule matter as this without compunction? No doubt there were moneths betwixt the act, and this reproofe by *Nathan*. Can it be thought that *Dauid* vſed not the exerciſe of prayer all that while? and how could he pray, without acknowledgement of ſinne, without begging for forgiueneſſe? and how could he doe this without remembrance of this particular? Why then, if *Dauid* had remorſe for it, what needed this of *Nathan*? I anſwere. Firſt, It may well be that *Dauid*, notwithſtanding ſome feeling and apprehenſion of this euill, yet ſlighted the matter ouer too much, and ſearched not into the depth of it as was meete: hee forgot it too ſoone, and was not ſo thorowly humbled for it, as the caſe required. Secondly, The fault being as it was ſo publique, and ſo ſcandalous; it was neceſſarie, that *Dauid* ſhould be brought to a more publike acknowledgement; that the ſatisfaction giuen, might bee proportioned to the hurt: many had beene offended, and therefore it was reaſon many ſhould bee ſatisfied. Now to bring *Dauid* to theſe two ſpecialties: Firſt, of thorow-humbling himſelfe; Secondly, of making an acknowledgement for publike ſatisfaction, *Nathans* miniſtery was neceſſarie: neither for ought we know, could this haue euer beene effected but by this inſtrument. Gods ſending *Nathan* to *Dauid* is an argument, that God would not otherwiſe perfit his repentance. Thus though *Dauid* knew much, and was himſelfe endewed with a ſpirit of Prophecie, and perhaps in many particulars of ſpirituall vnderſtanding farre exceeded *Nathan*; yet in this hee ſtood in neede of *Nathans* helpe: there was a neceſſitie of his hand to plucke him out of this pit. And ſurely, the knowledge which *Dauid* had hereof, made him to bee ſuch a louer of Gods houſe, and to deſire aboue all things, [c] *that all the dayes of his life he might viſite his holy Temple*: becauſe hee was ſenſible of this, that albeit he knew much, and read much, and meditated, and wrote much for others vſe, yet hee needed quickning and calling vpon by the publike meanes. And why ſhall we thinke hee kept about him ordinarily this *Nathan* and *Gad* (who is termed *Dauids Seer*) but that they might watch ouer him, and take care of his ſoule, and

a 1. *Sam.* 24. 6.
b 2. *Sam.* 24. 10.

Dauid needed *Nathans* comming, notwithſtanding his priuate repentance.

c *Pſal.* 27. 4.

ſpeake vnto him from time to time in the name of the Lord. So that it is plaine by this example, that no man can iuſtly pleade any manner of exemption from miniſteriall helpe. In ſome reſpect or other there will bee neede: either to informe one in that hee knoweth not, or to reuiue the memory of that which is forgotten, or to explaine that which is not cleere, or to prouoke to the practice of that which is neglected, or to quicken, or to comfort: ſome vſe or other there will be, be a man neuer ſo excellent, and his gifts neuer ſo exceeding. The commandement of hearing is generall: [d] *Let euery man bee ſwift to heare:* [e] *Let him that hath an eare, heare, &c.* there is no manner of limitation, or exception. *Paul* was perſwaded of the Romans, [f] *that they were full of goodneſſe, and filled with all knowledge, and able to admoniſh one another:* yet hee thought they had neede of the helpe of his miniſtery: and he commended *hearing* vnto them, as the meanes for their building vp in [g] faith. The ſame Apoſtle commended the *Coloſsians* for [h] *their faith in Chriſt, and loue towards all Saints:* yet euen among them he vrged *Archippus* to take [i] *heede to his miniſtry:* an argument that hee thought his miniſtry vſefull euen for them, notwithſtanding their large proceedings in a good profeſſion. And though the [k] *Philippians* had *had fellowſhip in the Goſpell from that very firſt day of their hearing it*; yet was *Paul* carefull to haſten to them their Miniſter *Epaphroditus*, and willed them that they ſhould [m] *receiue him with all gladneſſe, and make much of ſuch.* It is a token that their great growth in Religion and Grace, had not freed them from the neceſſitie of dependance vpon that meanes. The mayne reaſon hereof is, Gods ſanctifying of this helpe to this end. God will haue euen the beſt, and the moſt abſolute, to wait vpon his Ordinance, both for their firſt gathering them into the number of his Saints, and for the leading them on along vnto perfection, and vnto the meaſure to which hee hath appointed them to come in Chriſt Ieſus. This being a truth ſo plaine out of the Scripture; it muſt needs bee, that all, ſo long as they liue, ſhall haue cauſe to wait vpon this courſe, yea then when they are come to be [n] *of age, and to haue, through long cuſtome, exerciſed wits to diſcerne both good and euill.*

d *Iam.1.19.*
e *Reuel.2.11.*
f *Rom.15.14.*
g *Rom.10.14.*
h *Chap.14.*
i *Chap.4.17.*
k *Chap.1.5.*
m *Chap.2.25, 29.*
n *Heb.5.14.*

The Vſe.

This makes directly againſt their pride, who are ſo well opinioned of their owne good parts, that they thinke they haue no neede of a Miniſtrie to aduertiſe them. There is nothing can be ſaid, but they, forſooth, if you will take their owne words, doe alreadie both fully and ſufficiently vnderſtand it. Sometimes they compare their learning and ſcholerſhip, their reading and wit, with his whole miniſtrie they enioy: and becauſe they imagine, that theirs is the leaſt equall vnto his, therefore howſoeuer for forme and faſhion they may heare, yet it is quite without any deſire, or thought, or purpoſe to bee bettered. I would they would aduiſe well and ſeriouſly vpon this place. Let them aske themſelues, whether they dare any way compare with *Dauid*, either for learning, or skill in the holy Scripture, or for knowledge in Diuinitie, or for Grace. If they will not preſume to equall themſelues with him, let them learne

of

of him to acknowledge an vſe of a faithfull miniſterie. I doubt not but *Dauid* thanked God in his time, as much for *Nathans* comming to him in this caſe, as he euer did for any one particular benefit: and yet out of all queſtion he knew he had ſinned, and that it was not poſſible for him without repentance to be pardoned. Securitie began to ſeyze vpon him, and a woſull deadneſſe had vtterly ouertaken him, had hee not beene quickned and rowzed by this meanes. And it is to bee ſeene in experience, what ſtrange and vnwarrantable courſes, euen many of good gifts and knowledge, runne in their ordinarie conuerſation, whiles they reſt vpon their owne guidance, and relie not in humilitie vpon that hand that God hath ordained for their direction.

This is it wee learne out of this, that it is put downe that *Dauid* fell to this ſolemne acknowledgement, after *Nathan* came vnto him: queſtionleſſe it was that we might know, that euen the beſt Chriſtian muſt bee beholding to the helpe and care of a Miniſter, for his ſpirituall furtherance. Somewhat it is like *Dauid* had done in this matter, but it was nothing to the purpoſe, vntill *Nathan* had reproued him. Euen *the wiſe* muſt haue admonition giuen him, [o] *that he may be the more wiſe.* And whoſo thinks to ſwimme well enough without this Miniſteriall corke, for my part, I can promiſe him no hope not to bee drowned in his owne preſumption. I know no reaſon but *Dauid* might haue done as well as any man, without this helpe, yet he ſhamed not to acknowledge it, that by it hee was reſcued from that euill which might otherwiſe haue carried him headlong to deſtruction. Thus we haue ſeene, *Nathan* the Prophet muſt reprooue euen *Dauid* the King: and it was neceſſarie euen for *Dauid* to haue ſuch an admoniſher.

o *Prou.9.9.*

Now followeth the third, That this comming of *Nathan* was profitable vnto *Dauid*. The Doctrine here is thus,

The fourth Doctrine.

That words of reproofe are neuer in vaine to a religious heart. In *Dauid* a man famous for Religion, we may behold the truth of this point. It was much for a King to beare it, that a ſubiect ſhould come vnto him, and tell him to his face, he was a murtherer, and an adulterer, and that God would iudge him. *Ahab* at the very conceit of ſomewhat likely to be ſpoken to him by *Eliah*, began to breake out into termes of paſſion, and of diſcontentment; [p] *Haſt thou found me, O mine enemie?* and for leſſe by farre then this which *Nathan* ſaid to *Dauid*, clapt vp poore *Micheah* into [q] priſon. *Dauid* other-wiſe: *Nathan* had no ſooner ended his reproouing, but *Dauid* began his [r] confeſſing. Thus is the ſaying true: [ſ] *Rebuke a wiſe man, and he will loue thee.* [t] *Teach a righteous man, and he will increaſe in learning.* [u] *A reproofe entreth more into him that hath vnderſtanding, then a hundred ſtripes into a foole.* Such an one conſidereth, that [x] *the blueneſſe of the wound, ſerueth to purge away the euill:* and that theſe [y] *wounds are faithfull.* Hee knoweth, that the Miniſter doth by his calling, [z] *watch for his ſoule, as one that muſt giue an account:* his charge is, and hee is bound to it, [a] *to rebuke euen ſharply,* [b] *and with authoritie.* Hee that is perſwaded of this neceſſitie of

p 1.*Kin.*21.20.
q 1.*Kin.*22.27.
r 2.*Sam.*12.13.
ſ *Prou.*9.8.
t *Prou.*9.9.
u *Pro.*17.10.
x *Prou.*20.30.
y *Chap.*27.6.
z *Heb.*13.17.
a *Tit.*1.12.
b *Chap.*2.15.

of rebuking that lieth vpon a Minister, if he doe desire to bee free from the bloud of all men, cannot but with patience entertaine the words of admonition: *If hee must doe it* (so will his thoughts bee) *surely, I must beare it*. Hee will also further ponder with himselfe, how as it is true which *Dauid* saith, that [c] *no man can vnderstand all his owne faults*, so others, especially a godly Pastor, conscionably obseruing his flocke, may see them better then hee himselfe can. Wee are blind many times in our owne cases, and are not aware of our owne infirmities. It is possible that our Minister may behold more in vs, then wee thinke. It is oftentimes so with vs, that [d] *we know not that we doe euill*: he that vnderstands this out of the Scripture, and hath found the truth of it in his owne experience, how can he but be glad of an obseruer, and delight in him, that will not suffer sinne to rest vpon him, but will euen plucke him speedily out of the fire into which hee is falling? A man subiect to a disease, though in the generalitie he is desirous and carefull to auoid it, yet in particulars is many times led by his appetite, to eate that which will bring his griefe vpon him, and increase his paine: wisedome now will make him tractable to the aduice of his learned Phisician that sitteth by, and aduiseth him to forbeare. It may be he may be a little tender at the first, being loth to bee withdrawne from that which his appetite is strong to, and which he feeleth to be toothsome; but vpon better aduice, hee will con him thanks that would not suffer him in his owne course. Vpon the same termes, a wise Christian embraceth the counsell of his spirituall Phisician: perhaps it is something harsh at first, because the pleasures of sinne are very bewitching; as euen *Asa*, numbred among the better Kings of *Iudah*, was [e] *yet wroth with the Seer, and put him in prison*: yet at the last, vpon colder bloud, [f] *hee shall finde more fauour with him, then he that flattereth with his tongue*. Thus I haue giuen sufficient light to this Doctrine.

c Psal.19.12.

d Eccl.4.17.

e 2.Chron.16. 10.

f Prou.28.23.

The Vse.

Here is now an vse for all that heare, that they may know what a notable euidence of wisedome it is, to loue a powerfull and a rebuking Ministry. An excellent thing when a man reioyceth in the hearing of such a Sermon, which is to him like the voice of *Nathan* here to *Dauid* (*Thou art the man.*) When a man in this case goeth away with thankefulnesse to God, that directed the Preachers tongue so to speake to his conscience, it is an argument of much grace, it is a signe euen of the power of Godlinesse. *It is a searching, a piercing Ministerie, it speakes to the hid man of mine heart, it is so carried many times, as if it were all on purpose about mee, a very ripping vp of my heart and life; oh I do euen loue it the rather because of this*: this is wisedome indeede. It is a token that a man is able to iudge indeede, what is good, what is profitable. How shall wee thinke of them, that doe purposely shrinke and slinke from some preachings, for this cause chiefly, (as their owne soules know) whatsoeuer is pretended, because they are afraid of some touch to their particular sores, they doubt there will bee somewhat brought home something neerer vnto them, then they willingly would. Their profaneneſſe,

faneneſſe, their ſenſualitie, their licentiouſneſſe, will be taxed. Thus they had rather their hurt ſhould feſter and corrupt, to their vtter ſpoyle, then to ſtand ſtill a while with patience to endure the dreſſing. Nay, what ſhall bee ſaid of them, whom this faithfull dealing in the diſpenſation of the Word, though it bee carried with neuer ſo great modeſtie and diſcretion, doth turne into a kind of rage, that they become, as *Salomon* ſaith, like *Beares robbed of their whelps?* that they become as violent as *Ahab* to *Michaiah*, or as *Herod* to *Iohn Baptiſt?* they are out of all patience, if there be once a dealing with the maſter-ſinne. They bee like a pot ouer the fire, which if it bee not ſtopped, rewards the fire that is put vnder it to make it boyle, with caſting it ſelfe into the face thereof, euen to the putting of it out: ſo they labour to extinguiſh their heate, which ſeeke to kindle in them ſome life of grace. Now if the former bee wiſedome, then ſurely this is folly in the Lords account. No veryer foole, then hee that cannot loue him, by whom hee is holily rebuked for his ſinne. Let vs bee perſwaded then, all that heare, to labour for calme and quiet ſpirits, that with meekeneſſe we may receiue the Word, euen then when it ſeemes, becauſe of the carriage of it to vs-ward, to bee moſt ſharpe. Thanke God that did not ſuffer thee to grow careleſſe in thy euill. Pray to God that hee whom thou heareſt, may ſo ſpeake, as that if there bee any ſecret corruption in thee, which thou art not ware of, he may lay it open to thee; or any knowne euill, of which thou haſt not throughly repented thee, hee may preſſe thee to it more effectually. When wee feele our thoughts beginne to be troubled hereabouts, and an aptneſſe to conceiue it as a wrong done to vs to bee ſo vſed, let vs ſtriue to ſuppreſſe that humour: remember, the Speaker doth but his dutie, why ſhould wee not loue him for his faithfulneſſe. It is a faſhion among earthly Princes, when an Herald commeth from another Prince (an enemie) with a meſſage of defiance, with words of challenge, with termes of reproch and obloquie, yet not to vſe violence to the meſſenger, but to commend him for his confidence rather, and not to ſend him away without reward. Hee is but a meſſenger, it is ſaid; and his fidelitie is approued and applauded, though his errand were diſtaſtfull. Why ſhould it not be ſo in this caſe alſo? Remember we are but Embaſſadors, wee muſt neceſſarily deliuer that we are entruſted with, *Thus and thus, ſaith God, to ſuch and ſuch.* Shall we not bee ſuffered to come and goe with quietneſſe, eſpecially when it is remembred from whom we come, and to what good it tends which is deliuered?

The

The third Lecture.

VERS. 1, 2.

Haue merey vpon me, O God, according to thy louing kindneſſe: according to the multitude of thy compaſsions put away mine iniquities.
Waſh me thorowly from mine iniquitie, and clenſe me from my ſinne.

A generall ſuruey of the whole body of the Pſalme.

WE now paſſe from the Title, vnto the bodie of the Pſalme, as from a beautifull Porch, into that goodly building whereunto it appertaines. The Pſalme for the generall nature of it, is a Pſalme of petition. In it *Dauid* is a ſuter, firſt, for himſelfe in particular, vnto Verſ. 18. then, for the whole Church and people of God in generall. In his ſuite for himſelfe, wee are to conſider, firſt, what he craues; ſecondly, what he promiſeth, in caſe he ſhall be heard in his craving. Touching the things which he craues, I obſerue them to bee theſe ſixe eſpecially: Firſt, Forgiueneſſe of this particular ſinne, whereof *Nathan* had reproued him, and ſo of all manner of corruption which was in him, vnto Verſ. 8. Secondly, Aſſurance of this forgiueneſſe, comfortably ſealed vp vnto his ſoule. Thirdly, Sanctification, and an enablement to abſtaine from ſuch ſinnes. Fourthly, Deliuerance from ſuch fearefull teſtimonies of Gods indignation, as were ſometimes inflicted vpon *Saul*. Fiftly, Reſtitution to that ancient comfort, which hee was wont to feele before hee thus tranſgreſſed. Sixtly, confirmation in good vnto the end. *Dauids* requeſts here for himſelfe, may very well bee referred to theſe heads. Wee ſhall find theſe things to bee lapt and entwined one within the other. A paſſionate and an affected heart, ſuch as *Dauid* had in the enditing of this Pſalme, doth not alwaies tie it ſelfe to preciſe rules of method; one particular is ſometimes often inculcated, and the ſame things are againe and againe ſet downe in diuers formes; and one thing is enterlaced with another, and that thing ſpecially inſiſted vpon, towards which the deſire, in reſpect of ſome preſent feeling, is moſt feruent. Let vs ſet our ſelues to follow *Dauid* in the ſeuerall branches of this Pſalme: and if wee meete with the ſame things once and againe, as wee proceede, let vs impute it to the fulneſſe and feruencie of *Dauids* ſpirit, and know it to be the Wiſedome of God, by this meanes to make them to ſtrike into our hearts a more deepe impreſſion. Beginne we with the firſt requeſt, propounded in the two firſt Verſes, renued in the 7. and amplified in the 3,4,5,6. with an effectuall acknowledgement of that, which makes him ſo earneſt, and ſo importunate a Petitioner for this thing. The ſubſtance of the firſt requeſt, is the obtaining of Gods gracious fauour, in the full and finall

finall forgiueneſſe of his ſinnes. In handling whereof, I will draw all to theſe two heads: Firſt, That *Dauid* ſeekes to God. Secondly, What *Dauid* ſeekes of God. That he ſeekes to God, it is apparant: the whole Pſalme is a petition directed to his Maieſtie: and it doth very plainely yeeld out vnto vs this Doctrine,

That to flie vnto God, is the onely true way to find comfort, in the time of ſpirituall diſtreſſe. That *Dauid* was now in ſpirituall diſtreſſe, nothing more manifeſt: euery word in this Pſalme ſauoureth thereof. It was now with him, no doubt, as at another time, when hee ſaith, [a] *His heart was vexed, and he was pricked in his reines.* His ſoule was ſore troubled, the Lord had wrote bitter things againſt him, and cauſed his ſpirit within him to be full of heauineſſe: He felt nothing but horror in himſelfe, all his ancient feeling of Gods goodneſſe being euen ſwallowed vp with diſmayedneſſe. If euer *Dauid* was, as *Iob* ſpeakes of himſelfe, [b] *like a leafe driuen to and fro*, changes and armies of ſorrowes comming on, ſurely, now it was; neuer at any time in his life was hee more ſenſible of ſinne, and more perplexed with himſelfe what would become of him. Now, who doth not ſee to whom hee turnes himſelfe in this ſtreight; *Haue mercy vpon me, O God? &c.* as if he had ſaid, *To whom ſhall I goe but vnto thee? whither ſhall I conuert mine eyes and mine heart, but vnto thee which dwelleſt in the heauens? to thee, euen to thee will I powre out my meditation, and declare my affliction in thy preſence.* And ſhall we thinke that *Dauids* courſe here was not the true courſe? Is it poſſible that a better ſhould bee thought on? Why then ſhall not this Doctrine bee inforced hence, That the boſome of the Lord, is the only beſt refuge in the day of ſpirituall calamitie? I might by many particular inſtances fetched out of this booke of the Pſalmes, make it plaine, that this was *Dauids* ordinarie courſe: that one ſpeech of his, [c] *I called vpon the Lord in my trouble*, is a ſufficient euidence of his conſtancy herein. We may ioyne that to it, *Whom haue I in heauen but thee? and I haue deſired none in the earth with* [d] *thee: my fleſh faileth, and my heart alſo; but God is the ſtrength of my heart, and my portion for euer.* [e] *It is good for me to draw neere to God.* Theſe words teſtifie, that this was ſtill his courſe, to ſeeke the Lord in the time of affliction. Thus *Paul* being *buffeted by the meſſenger of Satan*, betooke himſelfe to a beſeeching the [f] Lord: and the word (*thrice*) is an argument of his frequencie in that dutie, yea euen then, when he felt no preſent ſupply of that comfort which he longed for. Yea, and Chriſt himſelfe in *the dayes of his fleſh*, bearing the weight of our ſinnes, ſought reliefe, by *offering vp prayers and ſupplications with ſtrong cryes and teares vnto* [g] *God.* Conſider wee a little how many motiues and encouragements there bee for this dutie.

The firſt Doctrine.

a *Pſal.73.21.*

b *Chap.13.25.*

c *Pſal.120.1.*

d *Pſ.73.25,26.*

e *Verſ.28.*

f *2.Cor.12.8.*

g *Heb.5.7.*

Firſt, there is a commandement for it: [h] *Call vpon me in the day of trouble, &c.* Secondly, There is a promiſe of ſucceſſe, [i] *Before they call, I will anſwer, &c.* Thirdly, There is abilitie in God to giue a gracious iſſue to all our diſtreſſes: [k] *His Name is a ſtrong Towre.* [l] *He is able to doe*

h *Pſal.50.15.*

i *Ibid. & Iſa. 65.24.*

k *Pro.18.8.*

l *Epheſ.3.20.*

doe exceeding aboundantly aboue all that wee aske, &c. Fourthly, [m] *Hee is readie* both *to bee found*, and to afford that which is desired: [n] *Mercy pleaseth him.* [o] *Hee is neere vnto all that call vpon him.* Fiftly, Because hee would haue all his diligent in this course, hee hath furnished them with the Spirit of prayer; [p] *Because they are sonnes, hee hath sent forth the Spirit of his Sonne into their hearts, which crieth, Abba, Father:* and hath appointed that [q] *Spirit to be an helpe to their infirmities.* What can be more strong to confirme the necessitie of a dutie then these things? If God will haue it so, God will certainely giue a blessing to it when it is so: [r] *They shall not be ashamed that wait for him.* As, *the Lord* himselfe *neither fainteth,* [s] *nor is wearie*; so [t] *he giues strength vnto him that fainteth; and vnto him that hath no strength, hee increaseth power.* Wee shall bee neuer able to find an example, of so much as one that tooke this course in vaine: rather, when we haue viewed all that haue gone this way, we shall haue cause to take vp the words of the Psalme, [u] *These called vpon the Lord, and hee heard them.* Indeede who is it, but the Lord, by whose holy prouidence come to passe all, whether outward or spirituall afflictions? [x] *These things come not out of the dust, neither spring they from the earth:* doth not *both euill and good*, in their kinds, [y] *proceede from out of the mouth of the most High?* Now what greater error, then not to [z] *turne vnto him that smites?* and *who shall bind vp the wound*, but hee [a] *which made it?* It is hee which hath *spoyled*, [b] and it is hee which must *heale: hee brings downe to the graue*; and [c] *hee must raise vp againe.* These things may suffice for the cleering of this Doctrine.

m Psal.46.1.
n Mic.7.18.
o Psal.145.18.
p Gal.4.6.
q Rom.8.26.
r Isa.49.23.
s Isa.40.28.
t Vers.29.
u 99.6.
x Iob 5.6.
y Lam.3.38.
z Isa.9.13.
a Iob 5.18.
b Hos 6.1.
c 1.Sam.2.6.

The 1. *Vse.* First, this is to reproue the common neglect of this dutie. It should be of right the first thing in practice, when sorrowes and griefes assaile: but it is most vnworthily reiourned into the last place, and scarsly done, till a kind of necessitie and failing in other courses hath enforced vs. Men haue a foolish hope to deceiue their inward anguish, by I know not what by-imployments; as *Saul* thought to allay the vexation of his soule by [d] musike. Thus gaming, and taling, and reading of merry stories, are supposed to bee excellent medicines against spirituall qualmes. But (alas) they are but as the [e] *reede of Egypt*, spoken of, which doth not onely breake into pieces when it is *leaned on*, but in breaking flieth into splinters, to the *piercing of the hand* of him that trusted to it. These things doe both disappoint the hope of him that relieth on them, and in the end tend to the improouement of his woe; in as much as the distresse of the soule, being a little put by therewith for the present, returneth againe with the greater force. A draught of cold water, taken by a man heated with the violence of a burning feuer, seemeth in the tasting thereof, somewhat to allay his inward fire; but scarcely is the cup gone from his mouth, before he feeleth an increase of his broyling drought. Thus are these outward comforts to an agrieued soule, for all the world like money taken vp vpon hard conditions, to discharge some present debt vpon an arrest; which howsoeuer it deliuereth

d 1.Sam.16.16
e 2.Kin.18.21.

uereth at the preſent from the hand of the Bayliſs, and from going to the Priſon; yet it bites deeper at the laſt, and makes the wound to which it was applyed as a plaiſter, to gape a great deale wider then at firſt. A man in hazzard of drowning, catcheth at euery thing hee feeles; the very ſtrawes and looſe reede that ſwimmeth on the water, he layeth hand on, out of an hope thereby to ſaue his life: what getteth hee in the end but matter of entanglement? both he and his imaginarie helps are ſuddenly deuoured of the waues. Thus is the vanitie of all courſes, ſaue of this of ſeeking God. All truſting in them is but like *confidence in an vnfaithfull man*, as [f] *a broken tooth*: things which doe then deceiue, when they ſhould doe moſt ſeruice. Thus is the firſt Vſe for reproofe. The true courſe is leaſt thought vpon. Men therein ſhew themſelues as fooliſh as hee, of whom the Orator, *His head is diſtempered, and hee neglecting that, is very buſie about a ſmall wheale, or blind puſh in his finger.*

f *Pro.25.19.*

Qui cum capiti mederi debeat, reduuiam curat.

Secondly, to prouoke to an imitation of *Dauid* in this. Art thou in *Dauids* caſe, caſt downe with the feeling of thy ſinnes? haue the *arrowes of the Lord light vpon thee, ſo that the venom thereof doe euen drinke vp* [g] *thy ſpirit, and doe the terrors of God fight againſt thee?* Art thou ſo oppreſſed, that it ſeemeth to thee that if thy ſtrength were the ſtrength of ſtones, or thy fleſh as braſſe, yet thou ſhouldeſt haue no power to endure? What ſhalt thou now doe in this caſe, but with *Dauid* turne thy ſelfe towards heauen, and ſay, [h] *Heare, O Lord, and haue mercie vpon me, Lord be thou mine helper.* [i] *Be vnto me a ſtrong rocke, and an houſe of defence to ſaue me.* [k] *Make thy Face to ſhine vpon thy ſeruant, and ſaue me through thy mercie* Surely, this is the onely way, which will bring a man peace at the laſt. There is no ſurer argument of the worth of this courſe then this, that the Deuill laboureth by all meanes with Gods Children in the day of temptation, to breede in them a lothneſſe and vntowardneſſe to this dutie. He will muſter together many diſcouragements, to auert the minde from this important ſeruice. He will make a man beleeue, that becauſe of the dulneſſe of his ſpirits, and the confuſion of his thoughts, and the wandring of his imaginations, and the corruption of his heart, hee ought not to come into the preſence of God: God will not heare him whiles his eſtate is thus. And then, if (as it ſometimes falls out) hee hath prayed, and findes no preſent eaſe thereby, but (perhaps) is more perplexed then before; then he takes aduantage thereby, the more to alienate and eſtrange the affection from this duty: and all becauſe hee knowes, what a remedie this is againſt the ſoules diſtreſſe, and what great redemption there is with the Lord for all that waite vpon him. Whoſoeuer therefore thou art, whoſe ſoule God either now hath, or hereafter ſhall humble, with the apprehenſion and feeling of thy ſinnes, ſo that thou art ſenſible of the want of ſpirituall refreſhing, and of inward ſettlement, let nothing hinder from this dutie. Bee aſſured that all thoſe reaſons which preſent themſelues vnto thee, to keepe thee back herein they are the very ſuggeſtions of the Deuill, and thou pleaſeſt none but him in yeelding to them: ſay thou

g *Iob 6.4.*

h *Pſal.30.10.*

i *Pſal.31.2.*

k *Verſ.16.*

doe it (as thou thinkeſt) abruptly, and confuſedly, and with the comming betweene of many euill and vnfitting motions, yet doe it ſtill: wherefore hath God promiſed his Spirit but to helpe infirmities? It is poſſible that the more thou prayeſt, the more thou mayeſt bee vexed.

l *Pſal.77.3.* *I thought vpon God, and was troubled,* ſaith the Pſalmiſt: and, [l] *I prayed, and my ſpirit was full of anguiſh:* here the meanes of comfort wrought (as might ſeeme) diſcomfort, yet he went on notwithſtanding. Get thee therefore to the Lord howſoeuer it bee; and as *Hezekiah*, when hee had receiued the rayling Letter brought by *Rabſhakeh* from the King of *Aſſyria*,

m *2.Kin.19.14.* [m] *went into the Houſe of the Lord, and ſpred it there before the Lord:* ſo doe thou out of the abundance of thy griefe powre out thy ſoule, and what thou art not able to expreſſe in words, make it vp by ſighes and

n *Lam.2.18.* grones, [n] *and let thine heart cry it.* Certainely, though God for thy

o *Pſal.69.3.* humbling and triall, may • *make thine eyes to faile in waiting for him,* yet it will come to that paſſe at laſt, that thou ſhalt bee able to ſay with

p *Pſal.66.20.* DAVID, [p] *Praiſed be the Lord, which hath not put backe my prayer, nor kept his mercy from me.* Only let me adioyne this, that in ſeeking the Lord for comfort, thou be carefull withall to vſe all meanes which God hath ſanctified, to bring to paſſe that which thou prayeſt for: otherwiſe thy prayers are but mockery. With praying thou muſt couple a dependance vpon the Word and the Miniſtrie thereof, as *Dauid* wayted vpon the mouth of *Nathan*, that by whom hee had beene reproued, by him hee

q *Iſa.57.19.* might alſo be releeued. [q] *God hath created the fruit of the lips to be peace,* and hath giuen to his Miniſters a *tongue of the learned,* that they ſhould

r *Iſa.50.4.* know how [r] *to miniſter a word in time to him that is weary.* God is not ſought aright, if this meanes be neglected: neither will he heare the prayers which are offered to him in the careleſſe vſe of this helpe. *Moſes* at the comming of the *Amalekites* fell to prayer, yet he commanded *Ioſhua*, to

s *Exod.17.9.* chooſe out men to fight with [s] *Amalek:* and ſo it muſt bee in ſpirituall things. God muſt be ſought by prayer, and the courſe followed in obedience, which he hath ordayned for the conuaying of that to vs, to which our prayers ayme. And thus of the firſt; *Dauid* in his ſpirituall diſtreſſe ſought the Lord. This is the true courſe, if wee deſire comfort: other courſes may put by the violence of our inward anguiſh for a time, but all will turne to greater bitterneſſe in the end.

Now it followeth more ſpecially what *Dauid* ſought: It is manifeſt, that his ſinnes might be pardoned. Here wee haue theſe points to treate vpon. Firſt, The excellency of pardon. Secondly, The nature of it. Thirdly, The ground of it. Fourthly, The condition of that which muſt be pardoned. Of the firſt, thus I ſet downe,

The ſecond Doctrine. *That the mercy of God in the pardon of ſinne, is a bleſſing of exceeding worth.* We may conclude this out of the earneſtneſſe of *Dauid* in deſiring it. Hee is exceeding paſſionate and importunate, both here in the beginning, and after in the courſe of the Pſalme, for the obtayning of this grace: as if he thought all things elſe to bee but vile and baſe in reſpect of this one thing: *O Lord, I am now in great diſtreſſe, my fleſh trem-*

trembleth for feare of thee, and I am afraid of thy iudgements: Oh, that thou wouldeſt haue mercy vpon me in the waſhing away of mine iniquities, and in the blotting out of my ſinnes! what can I take contentment in whiles I want this, or what ſhall be able to diſcourage me when I haue this? Take notice, I pray you, of a few particulars tending to the declaration of this truth, touching the valuing of Forgiueneſſe. There be foure ſpeciall prerogatiues with which God hath endowed his Church; and they are, as it were, the Royalties of it, and by them the Church of Chriſt is far more glorious and excellent, then any other ſocietie, or company whatſoeuer. Theſe foure priuiledges are ſet downe together in the latter end of the Creede, and *the forgiueneſſe of ſinnes*, is one of them. Hereto agreeth the Scripture. Concerning the Church: [t] *The people that dwell therein*, ſaith the Prophet, *ſhall haue their iniquitie forgiuen.* So among the fauours conferred vpon *Iacob* and *Iſrael* (by which termes the Church of God is meant) this is reckoned: [u] *I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt.* It is one ſpeciall branch of the new Couenant betwixt God and his people: [x] *I will forgiue their iniquitie, and will remember their ſinnes no more.* DAVID placeth the happineſſe of man in the pardon of ſinne: [y] *Bleſſed is he whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.* Saluation ſtands [z] *in the remiſsion of ſinnes.* Nothing ſo hatefull in the ſight of God, as the man whoſe ſinnes are vnpardoned: were he as beautifull as *Abſalom*, in [a] *whoſe body there was no blemiſh*: as rich as *Nabal*, who [b] *made a feaſt at his ſheepe-ſhearing like a King*: as gloriouſly apparelled as [c] *Herod*: as abſolute in command as AHASHVEROSH, [d] *who ruled ouer an hundred and ſeuen and twentie Prouinces*: as ſtately ſeated for dwelling, as [e] NEBVCHADNEZZER *in his royall Palace in Babel*: as politike as *Achitophel*, who [f] *counſelled like as one had asked counſell at the Oracle of God*: as gracious in Court as HAMAN, [g] *the ſecond in a Kingdome*; yet wanting this grace of the pardon of ſinne, [h] *He ſhall periſh like the beaſts*: he [i] *ſhall be kept vnto the day of deſtruction, and be brought forth vnto the day of wrath.* On the other ſide, were one as much afflicted as *Iob*, who was [k] *ſmitten with ſore byles from the ſole of his foote vnto his crowne*: as hard beſtead as *Lazarus*, who lay looking for the reuerſion of anothers [l] Trencher: as much perplexed as he, who [m] *ate aſhes as bread, and mingled his drinke with weeping*: as much ſcorned as *Dauid*, when [n] *the drunkards ſang of him*; yet hauing his ſinnes forgiuen him, [o] *God the Father, and his Sonne Chriſt will come vnto him, and dwell with him*: his [p] *conſcience within him ſhall be a continuall feaſt*: during his life here, he ſhall be to the Lord, as [q] *the apple of his eye*: his very [r] *haires ſhall be numbred*: in the end, his [ſ] *death ſhall be precious*: his [t] *ſoule ſhall be conueyed by Angels into* ABRAHAMS *boſome*: that [u] *where Chriſt is, there he may be alſo*: [x] *euen at Gods right hand, where there is fulneſſe of ioy, and pleaſures for euermore.* No maruell that Chriſt told this to the poore palſie-man, who was brought before him vpon the backs of foure men; [y] *Man, thy ſinnes are forgiuen thee*: as if he had ſaid, *Thou cameſt to me for a bleſſing; behold,*

t *Iſa.*33.24.
u *Iſa.*44.22.
x *Ier.*31.34.
y *Pſal.*32.1.
z *Luk.*1.77.
a 2.*Sam.*14.25.
b 1.*Sam.*25.36.
c *Act.*12.21.
d *Heſt.*1.1.
e *Dan.*4.16.
f 2.*Sam.*16.23.
g *Heſt.*3.1.
h *Pſal.*49.12.
i *Iob* 21.30.
k *Iob* 2.7.
l *Luk.*16.21.
m *Pſal.*102.9.
n *Pſal.*69.12.
o *Ioh.*14.23.
p *Pro.*15.15.
q *Deut.*32.10.
r *Matt.*10.30.
ſ *Pſal.*116.15.
t *Luk.*16.22.
u *Ioh.*14.3.
x *Pſal.*16.11.
y *Luk.*5.20.

here the greateſt that God can beſtow: with this hee would alſo reward the
z *Luk.7.48.* humiliation of her that waſhed his feete with her teares, [z] *Thy ſinnes are forgiuen thee.* Doubtleſſe the gift of that which the Deuill offered vnto Chriſt, all the Kingdomes of the world, and the glorie of them, could not haue giuen her halfe the contentment that this did: her ſoule was ſatisfied, as with marrow and fatneſſe, at this word: and *Dauid* at this time, mought he haue had his choiſe what to aske, and what to obtaine, no doubt he would rather haue had one little drop of mercy, and one ſyllable of aſſurance that his ſinne was forgiuen him, then all that euer the world was able to afford. Thus may wee bee ſatisfied in ſome meaſure concerning this point, *The worth and dignitie of forgiueneſſe.* The ſoule of *Dauid* at this preſent, valued this one thing aboue all. All things elſe were euen vile and baſe before him, in regard of this one bleſſing. The addition of a new Kingdome to his preſent greatneſſe, the ſetting of ſuch another crowne vpon his head, as that which *Ioab* tooke from the
a *2.Sam.12.30.* King of *Rabbah*, which [a] *waighed a talent of gold, with precious ſtones:* the preſenting of him with many hundred foreskinnes of the Philiſtims, which was a part of the dowrie which *Saul* craued of *Dauid*, when he
b *1.Sam.18.25.* would giue him his [b] daughter: I ſay, no ſuch things would haue ſauoured ought with him, reſpectiuely to this. Neuer did he ſo long for the water of the Well of *Bethlehem*, as for this: neuer did any poore Hart bray for the Riuers of waters, as his ſoule panted for this fauour.

The Vſe. Wherefore is this ſpoken, or to what vſe ſhould all this be put, but to kindle in vs a deſire of this bleſſing? Oh, that we could feelingly grone out this requeſt euery day at the Throne of grace; *Haue mercy vpon me, O God, according to thy louing kindeneſſe, &c. Lord, how much adoe is here in the world for many things! one would bee rich, another would bee honourable, another would be braue: this is for pleaſure, and that for profit: vouchſafe mee this one bleſsing, and let them take all the reſt for mee. Let mee be poore, deſpiſed, ſcorned, the very off-ſcouring of men; let mee liue like a Pellican in the wilderneſſe, or like an Owle in the Deſart: any thing, good Lord, ſo that my ſinnes may bee pardoned.* How are our ſoules acquainted with theſe deſires, what are our affections, and what is our feeling when this is ſpoken of? If wee labour not to come after *Dauid* in this kind of petitioning, ſurely, better it had beene for vs, if wee had neuer beene borne. I remember the challenge made of old,
c *Iſa.55.2.* *Why doe wee lay out ſiluer, and not for bread? and our labour without being ſatisfied?* why are we ſo eager about thoſe baſer things, and ſo careleſſe about that which moſt concernes vs? Wee ſeeke the things which can auaile vs little, vnleſſe it be to make it a matter of more hardneſſe for vs to be ſaued: but wee regard not that which alone of it ſelfe can make vs happie. Wealth is laboured for, Pleaſure is hunted after, Sinne is taken thought for how it may be cheriſhed, Reuenge is ſtudied about how it may bee furthered, Pride is cared for how it may bee maintayned; but among all, forgiueneſſe of ſinnes is ſcarſly thought vpon. Our owne hearts ſhall be iudges of the truth of that I ſay, how ſeldome this comes

into

into our minds with any ſeriouſneſſe, and how little it is laboured in: what ſhould wee thinke to bee the reaſon of this neglect? Surely, it is eaſie to determine: men are not aware of the grieuouſneſſe and danger of their ſinnes. If men knew what it were; to haue many bills of particular ſinnes, hanging vpon record againſt them, as it were vpon the file, in the Lords high Court of Iuſtice, and what a terrible matter it is, to be arraigned at the barre, and out of a ſtraight reckoning of iniquities to be called to a ſtrict account; oh, how their bellies would tremble, in their ignorance and ſuſpence of pardon! how they would like the entangled ſuretie, to whom *Salomon* giues aduice, [d] *giue no ſleepe to their eyes, nor ſlumber to their eye-lids*, till they had againe and againe plyed the Mercy-ſeat of God with this reiterated requeſt, *Haue mercie vpon mee, O God, according to thy louing kindneſſe: according to the multitude of thy compaſsions, put away mine iniquities! Waſh mee thorowly from mine iniquitie, and cleanſe me from my ſinne.* Me thinks a man ſhould euen feare to let the temples of his head take any reſt in the omiſſion of this dutie, leſt his breath ſhould depart, and he returne vnto his earth, before hee had made his peace with God by petition of pardon. Let vs reſolue now to labour with our ſelues, to value this bleſſing as it is. Wee would eaſily bee perſwaded, if wee vnderſtood out of perſonall experience, what it were to haue a wounded ſpirit. He that feeles the ſting of ſinne, oh, what would hee giue for a pardon! hee that can ſay with DAVID, [e] *Mine iniquities are gone ouer mine head, and as a waightie burthen, they are too heauie for me*; hee will ſoone fall vpon his knees with *Dauid*, and ſmite on his breſt with the Publican, [f] *God bee mercifull to mee a ſinner*. In harkning to this exhortation, touching ſeeking for the mercy of God in the forgiueneſſe of ſinnes, I pray let vs beware how wee deceiue our ſelues, in imagining that by ſome formall and curſorie words and geſtures, wee ſhall doe that which is now perſwaded. I know there is a generall deſire of Gods mercy herein among men: and what more ordinary, then for men to beſprinkle ouer their groſſe ſinnes with ſome ſuch words of courſe, as, *Lord, forgiue me*; *I crie God mercy, what a beaſt am I to doe ſo, &c?* which when they haue done, they thinke themſelues as ſafe as *Salomons* ſtrumpet, [g] *That hath wiped her mouth, and ſaith, ſhee hath committed no iniquitie*. No, it is another manner of piece of ſeruice, this which I now perſwade. The true valuing of forgiueneſſe and mercy, proceeds out of a liuely vnderſtanding of ones owne guilt, out of a feeling knowledge of the fouleneſſe of ſinne, out of a ſenſible apprehenſion of the Maieſtie of GOD. Theſe flaſhing motions which breede no care to auoid ſinne, nor conſtancie in vſing the meanes to obtaine forgiueneſſe, are farre from that which we are taught out of *Dauids* practice. It is the hungrie ſoule that can beſt iudge of the worth of foode. It is he which lyeth ſicke vpon his couch, and not able to ſtirre for weakeneſſe, that can tell the worth of health. When thy ſoule is payned with the horror of ſinne, then thou wilt be fit to apprehend the truth of this Doctrine, and then thou wilt

d *Pro.6.4.*

e *Pſal.38.4.*

f *Luk.18.13.*

Note.

g *Pro.30.20.*

neede but little quickning to this kind of ſuite. Thus is the firſt thing obſeruable out of that which *Dauid* ſought. The ſumme of his requeſt is the pardon of ſinne: no doubt, an excellent thing, which *Dauid* in this caſe made choiſe to begge aboue all: when wee come once to feele what *Dauid* did, our requeſt will bee the ſame that *Dauids* was. To a ſoule feeling the ſmart of ſinne, nothing ſo ſweet as the forgiueneſſe of ſinne. If wee bee dull in this particular, wee haue cauſe to ſuſpect our ſelues to haue but little grace. Thus in generall: now more ſpecially touching this that wee call forgiueneſſe of ſinnes, what it is: thus is the Doctrine,

The third Doctrine. *That in forgiuing of ſinne, there is an vtter aboliſhment on Gods part, of the guilt of ſinne.* I gather this thus; *Dauid* craning forgiueneſſe, craueth it vnder the termes of *putting away*, of *waſhing thorowly*, and *of clenſing*. The firſt word, is, *Put away*, or as it is now in our reuiewed Tranſlations more preciſely out of the Originall, *Blot out*: ſo that forgiueneſſe of ſins is, as it were, the wiping out of a Score, or the croſſing of a debt-Booke: all is quite razed out, as if it had neuer beene. The ſecond is, *Waſh thorowly*: ſuch a rinſing and ſcouring *Dauid* prayed for, as may leaue behinde no remembrance of the foulenеſſe; and the ſame is in the intent of the word *cleanſe*. All together ſhew, that ſinne is then pardoned, when God ſo accounts it, as if it had neuer beene committed: the Booke is croſt, the Reckoning is cleered, the Spot is ſcoured quite out, there is no more to be laid to the charge of him that is diſcharged.

To confirme this, we may obſerue, how that in Scripture, where forgiueneſſe of ſinnes is ſpoken of, ſuch phraſes of ſpeech are vſed, as betoken the ſame that I haue ſaid, euen an abſolute riddance, and a finall aboliſhment. *Dauid* [h] termes it a *couering of ſinne*: that is, a hiding it out of the way, in ſuch ſort as that it ſhall neuer come to light: againe, a *not imputing it*; that is, an accounting it, as if the party offending neuer had committed it. *Iſaiah* calls it, [i] *a putting tranſgreſſion away like a cloud, and ſinnes as a miſt*: when a miſt or cloud is diſpelled and diſperſed with the winde, it is ſo diſſipated and diſſolued, that it appeares no more, and can neuer come againe together as it was. *Hezekiah* in his prayer phraſeth it, [k] *a caſting all our ſinnes behind the backe*: as if they were ſo purpoſely diſpoſed, as they neuer after ſhould be looked vpon. *Micah*,* to make the matter full, calls it, a *ſubduing of iniquities*, a kind of treading them vnder foote, and a *caſting them into the bottome of the Sea*, where they are quite buried, neuer to be brought into any further queſtion. [l] *I will forgiue their iniquitie, and remember their ſinnes no more*: there the latter clauſe expounds the former: to *forgiue*, is to *remember no more*: that is, neuer to call that to account which is once remitted. [m] *The iniquitie of Iſrael ſhall be ſought for, and there ſhall be none, &c.* ſo is forgiueneſſe deſcribed. All theſe places confirme this point. Now, I ſaid in ſetting downe the Doctrine, that this aboliſhment is only of the guilt of ſin: for, as for ſinne it ſelfe, God leaues it in part to remayne euen in the beſt, and the worke of Sanctification is not ſtraight-way perfited; but Iuſtification,

h *Pſal.* 32. 1, 2.

i *Chap.* 44. 22.

k *Iſa.* 38. 17.

* *Mica.* 7. 18, 19.

l *Ier.* 31. 34.

m *Ier.* 50. 20.

cation, which by the Apoſtles doctrine ſtands [n] in forgiueneſſe, that is a thorow-worke. Where God forgiues, he remits wholly, and will neuer puniſh for that which is once remitted.

n *Rom.4.6.*

This is firſt, againſt Papiſts, who albeit they acknowledge ſuch a matter as the pardon of ſinne, and doe teach their Penitents ſometimes the vſe of ſome part of this Pſalme, yet they imagine and maintayne *Forgiueneſſe* to be ſuch a thing, in which God remitteth but in part: the fault he is content to diſcharge, but the penaltie, they ſay, not ſo; but he reſerues that to be ſatisfied for here in part, and part in Purgatorie. This to them hath proued a gainefull Doctrine: for, vnder a pretext of ſatisfying for the temporall puniſhment of ſinne, creepe in all thoſe gifts and offerings, and large bequeaths, by which their Reuenues are augmented, and their purſes filled. How can this opinion ſtand with the nature of *Forgiueneſſe*, according as it is deſcribed in the Scripture? If all bee pardoned, what is there behind to bee ſatisfied for? If there bee ſome ſatisfaction expected on our part, how is that forgiueneſſe abſolute? How doth God *remember the ſinne no more*, if after his remitting it, hee ſhall call it againe to a new account? The maine thing which is ſtood vpon for the vpholding of this opinion, is, that wee find in experience, how men whom God pardoneth, are notwithſtanding exerciſed with many croſſes and afflictions of diuers kinds, which they account to bee inflicted by God, that they who endure them, may make thereby ſome kind of ſatisfaction to his Maieſty: and they vrge in particular that which befell him of whom we now treat (euen *Dauid*) who howſoeuer he was receiued into grace vpon his repentance for his great offence, yet there was ſomewhat behind for him to endure: the child begotten in adultery dyed, and he was plagued many waies, as in the inceſt of *Amnon* and *Abſalom*, and was a man full of ſorrowes all his dayes. But the anſwer hereunto is eaſie: by learning to put a difference betwixt a puniſhment, and a correction. It is true, that God layeth many things on his deareſt children, notwithſtanding he hath pardoned them; but yet they are no puniſhments or curſes properly, but rather ſuch chaſtiſements wherein God offereth himſelfe vnto them as vnto [o] children. Death ſeizeth vpon the Elect of God after their admiſſion into grace, yet not as a iudgement or penaltie, as it was firſt inflicted, but as a paſſage vnto life: ſo they are liable to afflictions, but not as to curſes, but as to trials for the perfiting of their repentance, and for the exerciſing of their faith, and for the preuenting of their after-falls: God inflicts them rather as furtherances of ſanctification, then as meanes of ſatisfaction. When God iudgeth his in this world, *It is more*, ſaith CHRYSOSTOME, *for a medicine, then for a puniſhment, more for a correction, then a penaltie*. Thus this Doctrine may ſhew vs the failing of Popery in a maine point touching the nature of Faith. The Scripture teſtifieth plainely that God remits all, both guilt and penaltie; they ſay, God reſerues the temporall puniſhment to be ſatisfied for by our ſelues. Surely, *Dauids* ayme in this ſute was, that God would not at all count with him either for

I. *Vſe.*

o *Heb.12.7.*

for this or any ſinne. He knew well, that if he ſhould bee once vrged to giue ſatisfaction to the Iuſtice of God out of his owne performances, he ſhould neuer be able to endure it. The Popiſh opinion of ſatisfaction cleaues cloſe to our nature, and there is an aptneſſe in vs, to thinke by ſome act of ours, to make ſome kind of amends for the things wee haue done amiſſe in: wee can ſoone perſwade our ſelues to bee able to outwaigh, as it were, our euill deeds by our better; whereas all that euer we can doe, is not the halfe of that which we are bound to performe: and it were ſtrange, if one by paying one debt, ſhould be able to diſcharge another. What good can I doe, which I am not abſolutely and peremptorily bound to doe? and if it be my duty, how ſhall that bee of force to ſatisfie the Iuſtice of God for the things wherein I haue miſcarried? Thoſe errours both in Popery, and in common opinion, proceeded from the ignorance of the true nature of *Forgiueneſſe*. Let the pardon of ſinne be rightly vnderſtood, there is nothing remaines for man to ſatisfie, where God hath giuen a diſcharge.

2. *Vſe.* Secondly, this Doctrine is of great comfort to that ſoule, which out of the feeling of ſinne, hath beene brought to a deſire and a longing for Forgiueneſſe: what better newes to him that trembleth in his heart to thinke vpon his account, and quakes at the remembrance of Gods Iuſtice, then to be told that as God, to whom he is perſwaded to returne, is ready to forgiue, ſo the Forgiueneſſe which hee grants is abſolute? there are no more after-callings when he hath once wiped out the Score in the bloud of his Sonne: there is not the leaſt ſcrip of the Bill kept in hand for any ſecond demand, when once the Bond is cancelled. Gods dealing is not like ſome cruell Creditors, who when they haue receiued all that is due, yet keepe backe the Obligation, and put the poore Debter in feare to bee taken at aduantage, notwithſtanding his payment. No, his courſes herein are effectuall: he neuer entreth an Action againſt him, for whom he hath once accepted the ſatisfaction of his Sonne: I ſay not but God is pleaſed to carry the matter ſo towards his, as that they are mooued to be ſuters for Forgiueneſſe often; not becauſe he hath a meaning to recall that which he hath once done, but hee may thereby make their humiliation perfit, and their aſſurance of his fauour in forgiuing them more complete. *Dauid*, no doubt, knew ere this, the ſweetneſſe and comfort of Forgiueneſſe; yet now a new ſinne gaue a new wound to his ſoule: and the Lord brought him afreſh to bee a petitioner for this grace, to the end that hee might eſteeme yet more, and feele the benefit of it more effectually. Hereupon is it, that though our Creede teach a poſſibilitie to be aſſured of Forgiueneſſe in the words, *I beleeue*, which imploy more then a conceit of ſuch a thing; yet the Lords Prayer binds to be petitioners for it *euery day*: not becauſe it is poſſible for it to bee reuoked, but becauſe it is neceſſary for vs to haue it more and more confirmed, and to increaſe in the certainty of it euery day. Thus touching the nature of Forgiueneſſe: and ſo this ſecond point giues light to the former: for by how much the more abſolute and finall Forgiueneſſe is, by ſo much the more doth it deſerue account. Now

Now followeth the ground of Forgiueneſſe: *Mercy, louing kindneſſe, multitude of compaſsion.* Here two things: Firſt, Gods *mercy* is the ground of Forgiueneſſe. Secondly, The condition and qualitie of this *mercy*. Concerning the firſt, thus is the Doctrine,

That man hath no plea, but the freedome of Gods grace, in making ſute for the pardon of his ſinnes. The fourth Doctrine.

DAVID, wee ſee, mentioneth nothing of his owne, either paſt or to come, by which to perſwade the Lord to that which he intreats. Among men, a man hauing offended, may ſay ſomething in this kinde for himſelfe; as, Though I haue done you wrong in this, yet you may remember that in ſuch or ſuch a particular, you haue beene beholding to mee: I haue done you theſe and theſe good offices, and I may (you know) hereafter make you amends with aduantage. And thus *Paul* in perſwading *Philemon* to entertayne *Oneſimus*, and to remit his running away, and his theft, might plead, that howſoeuer *hee had beene vnprofitable*, yet for hereafter he might be more for his [p] behoofe. There is no ſuch pleading with God. *Dauid* dares not mention any of his former good carriages, as an inducement to God, to ſhew fauour to him; neither doth hee giue hope of any future ſatisfaction; but all his whole plea is *mercy*, he hath no hope but in the *louing kindneſſe* of God; without *the multitude of the Lords compaſsion*, hee hath no manner of conceit to be forgiuen: *Dauid* acknowledgeth himſelfe to lye wholly at the *mercy of God: Lord, I know, that if thou ſhouldeſt adiudge me preſently to hell for this fact, I ſhould haue no cauſe to complaine: it were but right with thee ſo to vſe me. I dare not ſtand to the triall of thy Iuſtice. It is thy mercy, Lord, euen the multitude of thy mercy I appeale to. It is thy gracious Court of Chancery and mitigation which I flie vnto: I am afraid to appeare at the Bench of Iuſtice.* Thus in *Dauid* we ſee what is the plea of a ſinner; *Mercy, Lord, according to thy louing kindneſſe, according to the multitude of thy compaſsions.* The prodigall ſonne in his returne to his Father, what was he but the patterne of a ſinner ſuing here, like *Dauid*, for Forgiueneſſe? And doth he make any little ſhew of relying vpon any thing, but the kindneſſe of his father? he doth not ſo much as ſtudie the mitigation of his fault, or goe about to feede his father with faire promiſes of applying himſelfe to his ſeruice for the time to come, though (no doubt) he was apt enough in that behalfe; but he caſts himſelfe vpon his fathers fauour, he ſaith the worſt he can againſt himſelfe, and hath no hope, but that the affection of his father ſhall preuaile againſt his ſinne. How excellent and how full are the words of the Pſalmiſt to this purpoſe: [q] *If thou, O Lord, ſtraightly marke ſt iniquities, O Lord, who ſhall ſtand? But mercy is with thee:* ſo if thou take vs to the hardeſt, there is no poſſibilitie for vs to eſcape: what then, where is the hope? *Oh, there is mercy with thee.* This is our comfort. Of this truth was *Ezra* ſenſible in that memorable confeſſion of his (often made [r] vſe of;) all his whole prayer argueth, as a deſire of Forgiueneſſe, ſo a hopeleſneſſe to obtaine it but in *mercy: Our Iniquities* (ſaith hee) [ſ] *are increaſed ouer our head, &c. and now, our God,* [t] *what ſhall wee ſay after this?* As if he had ſaid, We haue

p *Philem. v. 11.*

q *Pſal. 130. 4.*

r *chap. 9.*

ſ *Verſ. 6.*

t *Verſ. 10.*

haue nothing to alledge for our ſelues, why thou ſhouldeſt ſhew fauour to vs, [u] *we are before thee in our treſpaſſe, and we cannot ſtand before thee, becauſe of it.* Here is altogether a renouncing of all hope at home. Note wee *Daniel* in his prayer for the returne of the people from captiuity: [x] *Wee doe not preſent our ſupplication before thee for our owne righteouſneſſe, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord conſider and doe it:* [y] *deferre not for thine owne ſake.* What obteſtations are here, what importunate intreaties, and all grounded vpon grace, all accompanied with an abſolute diſclayming of all, ſauing only the goodneſſe of the Lords Nature? I remember how *Paul* handling the point of the freedome of the iuſtification of a ſinner onely out of grace, confirmes it by that ſpeech of [z] *Dauid:* as who would ſay, The very nature of Forgiueneſſe is ſuch, as it argueth the whole that is done, to proceed from *the grace, and kindneſſe, and compaſsion* of the Pardoner. It is not properly Forgiueneſſe, if it flow not wholly out of fauour. Indeed ſuppoſe man had this offer made him, to deuiſe ſome other thing beſides *the Mercie and Grace of God*, by which to further his ſute for pardon; what can we imagine it ſhould bee? It muſt neceſſarily be ſomewhat either in himſelfe, or in ſome other creature. In himſelfe what ſhall he find, for the ſake whereof hee may looke for reſpect? His naturall eſtate, what is it but corruption? [a] *His heart is wicked:* [b] *his mind and conſcience is defiled.* There is not an *imagination* in him, that is other then [c] *onely-euill*; nor a *member* about him which is better then a very [d] *weapon of vnrighteouſneſſe.* His caſe, in reſpect of his cuſtomary practice wherein is it better; conſidering that [e] *he drinks iniquitie like water?* [f] *How can he bring any cleane thing out of his naturall filthineſſe?* Take him at the beſt, being conuerted and turned to the ſtate of grace, yet euen then [g] *the fleſh luſteth in him againſt the Spirit:* and that righteouſneſſe which is in him being mingled with ſo much corruption, is [h] *but as a filthy clout:* [i] *when he hath done all, he is but an vnprofitable ſeruant; he hath done no more then his duty.* Shall hee now find any thing in himſelfe, and in his owne ſtore, which he may bee bold to preſent vnto God, and ſay, *Lord, I pray thee for the ſake of this, yet be kind vnto me?* Well, when he is put out of all hope by any thing of his owne, ſhall he be able to ſupply himſelfe elſe-where, or conteſt with God by the name and merit of others, the regard of whom may preuaile with God as much or more then his owne goodneſſe? The condition of the Angels is happy, their perfection great, their fauour with God as full as they can deſire: but where haue we warrant to plead in their names? what word of promiſe, that for their ſakes God will caſt vpon vs an eye of grace? or what haue they done, or can they doe more then they are bound vnto?

The ſame may be ſaid touching thoſe ſpirits of iuſt and perfit men, who now reſt from their labours, hauing ſerued their time. Where hath God ſaid, that being importuned by vs, either by his regard to them, or by the worth of their deeds, he will be the rather mooued to reſpect vs?

So

u *Verſ.15.*
x *Chap.9.v.18.*
y *Verſ.19.*
z *Pſal.32.1,2.*
a *Ier.17.9.*
b *Tit.1.16.*
c *Gen.6.5.*
d *Rom.9.15.*
e *Iob 14.4.*
f *Ibid.*
g *Gal.5.17.*
h *Iſa.64.4.*
i *Luk.17.4.*

So then, when all is well conſidered, to this wee ſhall bee driuen in the end, euen to catch (as it were) at the hornes of the Altar, and in the renouncing of all elſe, to make the *multitude of compaſsions* to become our only plea.

The Vſe.

This point, as it ouerthroweth all Doctrine of Merit, (for what of ours ſhall come in plea, when *kindneſſe* and *compaſsion* are the onely hope euen of the beſt?) ſo it ſpecially teacheth vs how to demeane our ſelues in our petitions for Forgiueneſſe. It is a commendable vſe amongſt vs, to haue books of Preſidents for Law caſes; and to haue formes according to which to draw vp Declarations, Petitions, and ſuch like Bils. Behold here a notable Preſident, for him that hath a Sute into the great Court of Requeſts, and purpoſeth to frame a Petition for a Pardon. A man cannot doe better, then to caſt his purpoſe herein into this mould; it will ſurely pleaſe the Lord beſt, when it is preſented to him in this ſhape. The more thou accuſeſt thy ſelfe, the more thou diſclaymeſt thy ſelfe, the more thou ſheweſt thy ſelfe hopeleſſe in regard of thy ſelfe, the more thou doeſt, as it were, adiure and importune God by his *louing kindneſſe*, *and by the multitude of his compaſsions*, as witneſſing thy hopeleſneſſe without it; the ſooner ſhalt thou bee heard, the more ſpeedy acceſſe ſhall thy prayers haue, and the more gracious ſucceſſe. If wee would ſue aright for Pardon, labour wee to know the neede of *mercy*, labour wee to vnderſtand the depth and infiniteneſſe of *mercy*, that wee may euer caſt our ſelues into that bottomeleſſe gulfe, our being ſwallowed vp wherein, ſhall be our onely ſauegard. Let *mercy* bee the maine ground of our whole petition: our Introduction and inducement to bee Suters, *mercy*, the ſubſtance of our Requeſt, *mercy*, and the concluſion and ſcope, *mercy*: we are bold to come before him, becauſe hee is mercifull; wee are earneſt Petitioners to him, that to our feeling and ſenſe he would be mercifull; and our drift is, that wee may bee able to his glorie to declare him to bee mercifull. Thus *mercy* being our plea, *mercy* will bee our recompence: God cannot but ſhew *mercy*, where the need of *mercy* is felt, and the deſire of *mercy* is vnfayned, and when the ſute for *mercy* is importunate. And thus this point makes way to the next, touching the nature of Gods *Mercy*, that we may conceiue aright how to relie vpon it in our neede.

The fourth Lecture.

According to thy louing kindneſſe: according to the multitude of thy compaſsions.

The firſt Doctrine.

IT is next to be conſidered, the nature of Gods *mercy*: concerning which, this I ſet downe as the Doctrine: *That the Goodneſſe and Mercy of God in euery reſpect, and which way ſo euer we conſider it, is exceeding great.* Two termes here vſed by *Dauid*, doe giue occaſion to this note. Firſt, *Louing kindneſſe.* It is but one word in the *Hebrew*, and it betokeneth a kind of free inclination, and forward readineſſe to afford fauour: which is meant by that *Iſaiah* ſaith of God, [a] *He is verie ready to forgiue*: and *Micah*, [b] *that mercy pleaſeth him*: and that is the meaning of that title, *Gracious*, which God among others made himſelfe knowne by vnto [c] *Moſes*: he is therefore *gracious*, becauſe he hath a certaine ſpeciall diſpoſition to gratifie and to doe good. Secondly, *Multitude of compaſſions*: The word here Engliſhed *compaſsions*, is noted, to ſignifie ſuch tenderneſſe of the affections, as is in mothers towards the fruit of their bodies; which is ſuch as may bee better felt by thoſe that haue experience of it in themſelues, then expreſſed by the tongue of any; [d] *Can a woman forget her child, and not haue compaſsion on the ſonne of her wombe?* as though it were euen a thing impoſſible, that any thing ſhould be able to maſter or to kill this affection: ſhee were to bee reckoned as a monſter among women that ſhould want it. This was therefore it by which the wiſe *Salomon* would trie the queſtion betwixt the two harlots, which pretended to bee the mother to the liuing child; her whom hee perceiued to bewray the moſt compaſſion, and to be chiefely mooued at the command for the diuiding of the child into twaine, he determined to be the true [e] mother. This affection then which is in mothers towards their little ones, making them to bee in loue with them, euen before they ſee them, whiles they are yet incloſed in the wombe, and to both tend and tender them when they are moſt way-ward, and in a manner to bee careleſſe of their owne eaſe and content, to further their good, is that which *Dauid* hath made choiſe of here, to ſhaddow out Gods Goodneſſe by: neither doth hee ſo reſt, but hee addes an *Epithete* vnto it, (*multitude*, or *muchneſſe*;) both becauſe the meaſure of it is great, and the terme of it large, it laſts alwaies: *for his mercy indureth for euer*, it is repeated in one Pſalme [f] twenty ſixe times. Thus the very ſole view of this place, may giue vs iuſt cauſe to take vp the words of the Pſalme, [g] *How excellent is thy mercy, O God! Thou art louing and kind of thy ſelfe without vrging, without compulſion; thou doeſt euen take*

a *Iſa.55.7.*
b *Micah.7.18.*
c *Exod.34.6.*
d *Iſa.49.15.*
e *1.King.3.27.*
f *Pſal.136.*
g *Pſal.36.7.*

take a delight in being gracious; thou art exceeding tender; the affection of a mother is but a ſhaddow of thy pity: All this doth euen abound in thee, and thy compaſsions faile not. Let vs now caſt our eyes a little further, and gather vp here and there ſomewhat out of that plenty which the Scripture affords for this matter. And herein that I may not roue and wander, but may contayne my ſelfe within a fitting compaſſe, I will declare *the goodneſſe and mercy of God*, as it is ſeene in two things eſpecially: Firſt, *Giuing*. Secondly, *Forgiuing*. The *mercy of God in giuing* is vniuerſall: nothing that is, but for the being thereof it is beholding vnto God. Whereupon *Dauid* calleth vpon all [h] *the Creatures to praiſe God:* and reports [i] *God to be good to all, and his mercies ouer all:* whereby hee meanes, that there is nothing vnder the Cope of heauen, but it enioyeth the great *mercy of God*. Hee it is which cauſed it to bee, and hee it is by whoſe gracious hand it is vpheld and continued as it is. [k] *He ſaues both man and beaſt.* [l] *The eyes of all wait vpon him; hee openeth his hand, and filleth all things liuing, &c.* [m] *He giueth to beaſts their food, and to the young Rauens that cry.* Of this *mercy of God*, euen the wicked taſte: *For* [n] *as in him all liue, and moue, and haue their being:* ſo, ſuch is the Lords louing kindneſſe, that he [o] *maketh his Sunne to ariſe on the euill, and the good; and ſendeth rayne on the iuſt, and vniuſt.* God had pitie euen vpon *Iſmael*, by opening the eyes of *Hagar* to ſee a Well of water, when in the Wilderneſſe of *Beer-ſheba*, ſhee thought there was no remedie, but he muſt periſh for want of [p] drinke; euen with *him*, though appointed to be caſt out, [q] *God was, and made him to grow.* Euen in this generall *mercy of God*, is this Doctrine verified. Herein God ſheweth his readineſſe to doe good; herein hee diſcouereth the compaſſionateneſſe of his nature; herein the largeneſſe and abundance of his grace. But becauſe this was not it at which *Dauid* did ſo mainely ayme in this place, therefore though in paſſage it deſerue our note, and ought to be a iuſt ground of prayſing God, yet will I not ſo much inſiſt on it, but haſte rather to the ſecond, of Forgiuing. And here two things; Firſt, Gods louing kindneſſe in forgiuing. Secondly, His louing kindneſſe continued and heaped to and vpon thoſe whom he forgiues. Touching the firſt. So forward is he to forgiue, that whereas it might ſeeme inough, and is indeed more then can be challenged from him, if vpon Petition he ſhould ſhew grace, yet he doth vrge men herein, and as it were maruell at their ſlackneſſe, yea and euen ſue to them, which haue much more cauſe to be Petitioners vnto him. Wherefore elſe is that ſpeech, *Why will yee die? I deſire not the death of him that dyeth:* [r] *Cauſe therefore one another to returne, and liue yee.* Doth not this ſpeech ſauour of a readineſſe to remit? and why hath he committed to men a Miniſtrie and Word of reconciliation, beſeeching through his Ambaſſadors, [ſ] *that men would be reconciled:* is it not becauſe hee is forward to bee gracious, and euen loth (as it were) that men ſhould periſh in their ſinnes? He is willing to diſpute the matter with the ſonnes of men, and debate the caſe with them, why they ſhould imagine, that any ſinne ſhould be found ſo great, ſo foule, ſo haynous,

Two things, in which Gods mercy is to be ſeene.

h *Pſal.*148.
i *Pſal.*145.9.
k *Pſal.*36.6.
l *Pſ.*145.15,16.
m *Pſal.*147.9.
n *Act.*17.28.
o *Matt.*5.45.
p *Gen.*21.19.
q *Verſ.*20.
r *Ezec.*18.31,32.
ſ 2.*Cor.*5.19,20.

nous, againſt which, his mercy in forgiuing ſhould not bee able to preuaile. What [t] though your ſinnes were of as deepe a die as Crimſon, or wrought in, like the colour of Scarlet into cloth, yet there is in mee, neither want of will, nor power to make them as pure as the driuen Snow, or as white as the cleereſt Wooll: [u] *My thoughts are not as your thoughts, neither are your wayes my wayes, ſaith the Lord.* Indeed you are one towards another, of a ſtiffe, ſturdie, ſtubborne, and implacable diſpoſition; and where you haue once conceiued a diſpleaſure, you are hardly euer to bee reconciled: it is not ſo with me, you ſhall doe mee wrong to conceiue ſo of me: whatſoeuer *your tranſgreſſions be,* in caſe you *turne from them,* [x] *Iniquitie ſhall not bee your deſtruction.* Excellent to this purpoſe is that place and ſpeech, by which God deſcribed himſelfe to MOSES; [y] *forgiuing iniquitie, tranſgreſſion, and ſinne:* the Learned account, that in that place all kinds of ſinnes are comprehended: the firſt word betokening the vniuerſall corruption of nature; the ſecond, euery actuall offence, euery fayling in dutie towards his Maieſtie; the third, ſettledneſſe in euill, when one is growne to a kind of impudency and cuſtome therein: ſo whatſoeuer it is, yet it cannot goe beyond his readineſſe and abilitie to forgiue. It is neither the foulenêſſe of ſinne, nor the multitude of ſinne, nor the long continuance in ſinne, that can preiudice his goodneſſe in this caſe. Vnto *Dauid* hee forgaue a grieuous ſinne, euen this Adulterie coupled with Murther. Vnto the Woman that fell downe at our Sauiours feete in the Phariſes houſe, he [z] *forgaue many ſinnes.* Vnto the Thiefe that was crucified with Chriſt, hee remitted euen an habit, and a very life of [a] ſinne. *Peter* would neither put them out of hope hereof, who had [b] *preferred a Murtherer before the holy One and the Iuſt, and had killed the Lord of Life:* no, nor yet *Simon Magus,* when hee ſaw [c] *him to be in the gall of bitterneſſe, and bond of iniquitie.* Euen PAVL, [d] *a chiefe ſinner, was receiued to mercy:* a man that breathed out threatnings and ſlaughters againſt the Diſciples of the Lord, and was zealous and earneſt in deſtroying the Faith, and thinking he did God ſeruice in ſhedding the bloud of his Saints. Euen *Rahab* the Harlot, and *Manaſſes* the Idolater, and *Zache* the Extortioner, and the *Corinthians* which had beene ſeruants to luſts; ſuch as theſe, the *louing kindneſſe* of the Lord receiued into fauour, and vouchſafed a bleſſing to them all, in turning euery one of them from their Iniquities. Thus is Gods Forgiuing; and herein is that ſaying verified, [e] *Mercy reioyceth againſt condemnation.* The goodneſſe and mercy of God doth in a manner triumph ouer the rigour of his Iuſtice, inaſmuch as [f] *where ſin abounds, there grace aboundeth much more:* and the arme of Gods Iuſtice is as it were ouer-maſtred by his Mercy, that he breaks not out into extremitie as hee might, but turnes his furie into fauour; and where hee might adiudge to Hell, there hee giues an aſſured hope of entrance into Heauen. And thanks be to God for this vnſpeakable gift.

Now, for his louing kindneſſe to thoſe whom hee forgiues: [g] *His compaſsions faile not,* ſaith the Prophet, [h] *they are renued euery day:*

ſo

t *Iſa.1.18.*
u *Iſa.55.8.*
x *Ezech.18.30.*
y *Exod.34.7.*
z *Luk.7.47.*
a *Luk.23.42,43.*
b *Act.3.14,15, 19.*
c *Act.8.22, 23.*
d *1.Tim.1.15, 16.*
e *Iam.2.13.*
f *Rom.5.20.*
g *Lam.3.22.*
h *Verſ.23.*

ſo farre are they from decaying or languiſhing, that they become daily more freſh, and there is a continuall addition to them: God neuer repealeth the Act of Remiſſion. Forgiueneſſe granted once, is irreuokable: it is one of thoſe gifts of God which is without Repentance. Thoſe, to whom the Lord affords this grace, [i] *Hee bleſſeth with all ſpirituall bleſſings in heauenly things:* hee [k] *comforteth them in all their tribulations.* [l] *If they be ſicke, he makes their bed.* If they be *poore*, he teacheth them how to be [m] *abaſed.* If they *fall*, he cuts them not off, but puts [n] *vnder his hand.* In a word, he [o] *reſerues them to Ieſus Chriſt:* he [p] *keeps them by his power through faith vnto ſaluation:* he [q] *guides them by his counſell, and will afterwards receiue them into glorie.* Thus is the *multitude of the Lords compaſsions* towards thoſe, whom he hath once beene pleaſed in his louing kindneſſe to forgiue. He [r] *reſerues mercy.* He hath a ſtore-houſe of *mercy.* PAVL calleth it [ſ] *the riches of his bountifulneſſe.* There is no occaſion of commiſeration that can befall any of his Elect ones, but he hath vnder-hand a particular *compaſsion for it:* hee is neuer wearied in lading them daily with his benefits; hee is neuer tyred out in adding continually to his owne mercies; [t] *Whoſoeuer hath, to him ſhall bee giuen, and he ſhall haue aboundance.* In treating of a matter ſo ample and large, as the Lords *louing kindneſſe*, it is not eaſie to keepe meaſure: it is a kind of alluring ſubiect, and cannot but tye ones thoughts vnto it. Me thinks, when I am about to leaue ſpeaking of it, I am, as it were, carryed backe againe, as if I ſhould adde to that I haue ſpoken, ſomewhat more. It ſeemed to mee euen an hard matter, to looke into my Bible, without beholding ſome ſupply of new proofe. Indeed euery Page, Line, Word therein doth accord with this Point, and proffer it ſelfe to teſtifie this Truth, that Gods *kindneſſe* is exceeding, *and his compaſsions* manifold. Euen where wee reade of fearefull iudgements, wee may behold prints, yea more then prints of *mercy: mercy*, in that hee alwayes puniſheth *nothing ſo ſeuerely as he might: mercy*, in that hee leaues his dealings in it on record, that we might learne by his ſeuerity vnto others, to labour for his *mercy* to our ſelues. And thus for the Doctrine.

i *Epheſ.*1.8.
k 2.*Cor.*1.4.
l *Pſal.*41.3.
m *Phil.*4.12.
n *Pſal.*37.24.
o *Iude* 1.
p 1.*Pet.*1.5.
q *Pſal.*73.24.
r *Exod.*34.7.
ſ *Rom.*2.4.
t *Matt.*13.12.

The Vſe.

This Doctrine, touching the greatneſſe of Gods mercy, and concerning the graciouſneſſe of his diſpoſition, is as neceſſary to be well known as any other point whatſoeuer. For howſoeuer [That God is merciſull] is in the mouth of euery wretch, and nothing is more ordinarie then to turne this, which is euen the ſweeteſt proprietie of this nature, into wantonneſſe, and to vſe it as an occaſion to the fleſh; yet to apply and lay hold vpon the *Compaſsions of the Lord*, in the very right time of needing them, is a matter of exceeding difficultie. It is an eaſie thing in the day of ſenſleſneſſe to preſume, but it is an hard matter when the ſoule within is wounded indeede, not to deſpaire. *Dauid* had no ſmall adoe to ouercome his owne diſtruſtfulneſſe, and to worke himſelfe to a confident dependance vpon the grace of God: ſuch concluſions againſt himſelfe, as, [u] *I am caſt out of thy ſight*, were ordinary with him: hee was faine euen to challenge his owne heart for being ſo vncomfortably (euen) ouer-

u *Pſal.*31.22.

whelmed with diſmayednesse: *Why art thou caſt downe, my ſoule, &c.* twice in one [x] Pſalme. But what ſpeake I of *Dauid*, when, behold, a greater then *Dauid*, euen the hope of *Dauid*, ſuſtayning the heauie burden of our ſinnes, being wounded for our tranſgreſſions, and broken for our iniquities, and powring out his ſoule, found it no eaſie conflict to ouercome the terrour of the Lord, and in the midſt of the beholding of his wrath, to apply his mercy to his comfort? Let *his agony*, let [y] *his ſweating drops of bloud trickling downe to the ground*; let his lamentable *crying out*, [z] *My God, my God, why haſt thou forſaken me*, remayne as a perpetuall and a neuer-dying witneſſe of this Truth. Hee that was able to ſay at another time, [a] *I know (O Father) that thou heareſt me alwayes*, yet now (as it were) at a puſh, while the Lord ſeemed to turne aſide his face, was troubled. It is neceſſary then that the breadth, and length, and depth, and height of the *louing kindneſſe of the Lord*, ſhould be thorowly vnderſtood, that when the ſoule moſt needs it, it may vnderſtand how beſt to apply it. Know then this, that it is euen vnpoſſible for thee to be ſo ready to ſinne, as the Lord is forward to forgiue: thy tranſgreſſions cannot bee multiplyed beyond the number of his mercies, nor thy faylings renued more often then his fauours. If any man periſh in any of his ſinnes, it is not for want of *compaſsion* in God, but onely for want of repentance in himſelfe. Among Schoole-Diuines, Deſpaire is determined to bee a ſinne more grieuous then Preſumption: and this is giuen as a reaſon, Becauſe it is more proper to God to ſpare, then to puniſh: the one appertayning to God ſimply and in it ſelfe; the other, being occaſioned onely by our ſinnes. How rightly this matter is diſcuſſed, I will not now diſpute. But, doubtleſſe, it is a wrong done of an high nature vnto God, when any man ſhall hopeleſly conclude againſt himſelfe, that with God, for him, there is no *mercy*. This is no other, then *to make God a lyar*, by making queſtion *of the Record*, which he hath pleaſed to [b] *witneſſe of his Sonne*. My purpoſe is not in this Vſe to embolden any man to a reſting vpon the *mercy* of God, and vpon his manifold *compaſsions* without caution: for to ſome I muſt ſay after the faſhion, that *Iehu* ſpake to the Meſſenger of King IEHORAM, [c] *What haſt thou to doe with peace?* ſo, What haſt thou to doe with mercy? thou haſt neither part nor fellowſhip in this buſineſſe. But when I haue to deale with him, who ſeeth with *Paul*, that *in him there dwelleth no goodneſſe*; and is ſenſible with *Dauid*, that [d] *his ſinnes are more in number, then the haires of his head*; and is [e] *confounded and aſhamed with* EZRA, *to lift vp his eyes to God*; and is brought with *Iob*, to a kind of [f] *abhorring himſelfe*, and ſeemeth to feele euen the ſcorchings of hell fire, and is therefore ready to pronounce ſentence of condemnation, and of reprobation againſt himſelfe; when I haue to deale, I ſay, with ſuch an one, then I am to preſent him with this Doctrine, which is as cold waters to a wearied ſoule, or as good newes from a farre Countrey: Whatſoeuer thou canſt ſay out of the ripping vp of thine owne eſtate, why thou ſhouldeſt bee reiected, I am able to ſay as much and more, out of the largeneſſe of Gods *compaſsion*, why

x *Pſal.42.5,11. & Pſal.43.5.*
y *Luk.22.44.*
z *Matt.27.46.*
a *Iob 11.42.*
b *1.Iob.5.10.*
Note.
c *2.King.9.18.*
d *Pſal.40.12.*
e *Chap.9.6.*
f *Iob 42.6.*

why thou ſhouldeſt be receiued into grace. If thy ſinnes bee many, behold, here are *compaſsions* many; it is impoſſible for thee to bee ſo giuen ouer vnto ſinne, as God is reſolute to forgiue. His mercy is not prouided for petty ſinnes alone, or for faults of a ſmall ſize; but it is his glorie to paſſe by great offences, and he will bee magnified in reſcuing thoſe from out of the iawes of the Deuill, which were carryed captiue of him at his will. He that commands me to forgiue, g *not to ſeuen times, but to ſeuentie times ſeuen times*, ſhall I dare to ſet any bounds to his grace? Lay vp this point in ſtore (if thou be wiſe) vntill the time of need. It may bee vnto thee as the *Balme of Gilead*, or as that h *ſeaſonable Word, which is*, as *Salomon* ſaith, *like apples of gold with pictures of ſiluer*. Vnderſtand thus much, if thou haſt not yet found it in experience, that albeit it bee ſo ordinary to preſume vpon Gods mercy, yet when the ſoule is ſet vpon the racke, thou ſhalt find it one of the moſt hard taskes which thou euer vnder-tookeſt, to maſter thy owne doubtings of thy owne vnfaithfull heart, and to attayne to this comfortable concluſion, That there is *compaſsion* with the Lord for thy ſoule. There is no man more apt in the Day of ſpirituall diſtreſſe, to exclude himſelfe from out of the reach and compaſſe of Gods kindneſſe, as he that hath indeed moſt intereſt into it. The caſt-downe ſoule, the perplexed ſpirit, the agrieued heart, hath moſt right vnto this infiniteneſſe of Gods mercy: and yet Satan is forward to ſuggeſt to it, that there is hope for any rather then for it. Whoſo therefore loues his owne ſoule, and regards the things which belong vnto his peace, let him labour the right vnderſtanding, and the carefull ſtoring vp of this point, *viz.* That let the worſt that can be, be made of ſinne, yet for largeneſſe, for variety, for vnweariedneſſe, the louing kindneſſe of the Lord doth farre exceed it. And to the end that now for the preſent, thou mayſt know if thou haſt heedfully regarded what hath hitherto beene ſaid, whether thou haſt rightly conceiued of this Doctrine, conſider well what in thee hath thereby beene moued and affected moſt. If thy naturall diſpoſition hath thereby beene cheered, and thou made apt to thinke; (it will be no great danger to take a little libertie now and then, for I ſee I cannot ſinne beyond the wideneſſe of Gods mercy,) this is dangerous, this is a graceleſſe abuſe of a gracious Doctrine. But if thou haue now learned, according to that of *Dauid*, to deriue i *feare* out of the report of *mercy*: that is, to reuerence and honour God, and to ſtand in awe of him ſo much the more, becauſe of the graciouſneſſe of his nature, and to k *feare in thy ſelfe, leſt at any time thou ſhouldeſt be depriued* of this ſo great a good, and come ſhort of that large grace, whereof thou heareſt ſo much teſtified; this ſhall bee a notable witneſſe to thy ſoule, that thy heart is right in the ſight of God, and that thou haſt none of the ſmalleſt ſhares into this great commoditie. Let me craue of euery of you the conſideration of himſelfe vpon this one point. There is no man, hearing this, touching the Goodneſſe, and Mercy of God, but if hee haue any thing, or in any meaſure obſerued it, hee muſt needs bee affected one way, either to take heart to be the more ſecure, conſidering that the Lord

g *Matt.18.22.*

h *Pro.25.11.*

Note.

i *Pſal.130.4.*

k *Heb.4.1.*

is so inclinable vnto grace, and so easie to be won, or else to bee strooken with feare of missing this so great a good, and rauished with a desire of enioying it. See whether of these two is wrought in thee: if the former, thou suckest venom out of hony, and it will bee bitternesse in the end: if the latter, thou applyest aright, and it shall surely turne vnto thy comfort. And thus of these two points, that *mercy* is the ground of Pardon, and that *mercy* is exceeding large. Both the Lords giuing, and his Forgiuing are without bound: [l] *with the Lord is mercy, and with him is great redemption.* Thus then we haue heard of the excellency of Pardon, of the nature of Pardon, of the ground of Pardon. Now, that wee may leaue nothing in these two *Verses* vnexamined, the condition and state of that which must be pardoned, is to be considered of. Concerning which this Doctrine,

l Psal. 130.

The second Doctrine.

That sinne, of all things else, is one of the most foule, and the most dangerous. This I shall soone manifest out of this place. First, For the *foulenesse of sinne*, it is iustly concluded out of *Dauids* request, to haue it *washed* and *cleansed*, and that *thorowly: washing*, presupposeth foulenesse; *cleansing*, is an argument of a stayne. *Thorow* or *much washing*, is a signe that the filth is deeply set; it is such a kinde of spot as cannot bee easily wiped out. Secondly, Touching *the dangerousnesse of sinne*, the terming of it *Iniquitie*, is one euidence thereof; that being a word which betokeneth a falling away from our due allegeance to the Maiestie of God, a kind of rebellion against him: and is it, thinke we, a small danger to bee before God in the state of Rebels? How can their case be otherwise then fearefull whom God so esteemes? what can be their portion so continuing, but a fearefull looking for of Iudgement, and violent fire to deuoure? Then, *blotting out*, is an argument (as in part was shewed the last day) that sinne is in the nature of a debt, and that the multiplication of it is a kinde of running further and further on the Score: and is it nothing to be in the Lords debt, and to bee lyable to an Arrest vnanswerable when he pleaseth? So that here we see is euidence inough of this truth. Sinne is *foule*, for it requires *washing*: it is *filthy*, for it needs *cleansing*: it is *dangerous*, for it is rebellion against God: it makes a man more and more in debt vnto him; the Accounts due to whom no man liuing is able to discharge. *Dauid*, in saying, [m] *Blessed is the man whose sinne is couered*, argueth it to bee a kinde of nakednesse; which being so, confirmes that which I haue said: for who knowes not both the deformitie and the perill of nakednesse? All those purifyings and cleansings of vessels, garments, and bodies, enioyned by the ceremoniall Law, whereof were they pledges, but of this truth touching the pollution of sinne? Man in his first estate had the Image of God engrauen in his soule; what greater glorie? hee was in fauour with God, and interessed into the attendance of Angels; what greater safetie? sinne is the rasing out of this Image, and a planting in, in stead thereof the very feature of the Deuill: can there bee deuised more deformitie? man is hereby cast out of grace with God, depriued of the guard of those ministring spirits, and laid open to the spoile of

m Psal. 32. 1.

of that roring Lyon that ſeeketh to deuoure. Is his danger ſmall that is thus expoſed ? There is nothing ſo odious and hatefull in the ſight of God, as a man in his ſinnes. God being (as he is) Light, and Puritie, and Perfection it ſelfe, cannot but euen deteſt and abhorre that which is his contrarie. Now, deteſtation with God, muſt needs haue danger to attend it. What hazzard is not he in, whom the ſoule of the Lord cannot endure ? Conſider a little, how this, that is thus in the generall ſaid of ſinne, is ſhewable by Scripture touching ſome particulars. How foule is the ſinne of *vncleanneſſe*, when it is accounted a [n] *diſhonour to the body*: and the practiſers of it are compared to [o] *Dogs*, and to [p] *fed Horſes ?* How dangerous is it, when it is ſaid [q] *to carry downe to the chambers of death*, and that [r] *Whoore-mongers and Adulterers God will iudge ?* How foule is the ſinne of *drunkenneſſe*, when it is deſcribed euen by bodily deformities, that accompanie [ſ] it ? how dangerous, when in the end it will [t] *bite like a Serpent ?* How foule is the ſinne of *Oppreſsion*, when the practiſers of it are likened to *Man-eaters*, that liue vpon [u] fleſh? are compared to *Beaſts* of an enlarged [x] *ſwallow*: and how dangerous, when the Lord threarneth a *wo* to ſuch : yea, ſuch a [y] *plague, out of which they ſhall not plucke their necks ?* How foule is the ſinne of *Idleneſſe* and Sloth in miniſteriall duties, when the Lord compares thoſe in whom it is, vnto *dumbe*, yet [z] *greedie dogs ?* and how dangerous, when [a] *the bloud of the people ſhall be required at their hands?* How foule is the ſinne of *going backe in Religion*, when it is ſaid, that the [b] *ſoule of the Lord taketh no pleaſure in ſuch ?* when they are likened to a *Dog, running to his vomit, and to a Sow that is waſhed*, and falleth againe to [c] *wallowing in the myre?* and how dangerous, ſith the ſtate of ſuch men is [d] *worſe then the firſt ?* Thus I could eaſily deſcend into particulars, and let you ſee how Foulenеſſe and Danger are the inſeparable Attendants vpon all ſinne. Euery ſinne is a blot, euery ſinne is a debt. There is no beautie in blots, no ſafetie in debt. Surely, if it were poſſible for a man with the eyes of his body, to ſee the filthy vglineſſe that is in him through ſinne, it would make him euen afraid of himſelfe : and whoſo might behold vnder one view the largeneſſe of the ſcore betwixt God and him, and how deeply he is in debt in the Lords Booke of Account, it would make euen his heart to quake within him to conſider it. Thus touching the Doctrine.

This is firſt, to cure in vs two ſpeciall euils, both in vs by nature, and by vſe and cuſtome both increaſed : one is Pride, the other is Securitie. We are naturally Proud, and well opinioned of our ſelues ; we are naturally Secure, and apt to thinke wee ſtand vpon termes of exceeding ſafetie. Conſider we a little of this Doctrine, and wee ſhall ſoone ſee there is no cauſe for either. This one thing, that thou art a ſinner, ſhould bee inough to abate thy Pride, and to awaken thy Securitie. Saweſt thou euer a Leper, or the like diſeaſed perſon, all whoſe body is beſpred with ſores, ſuch as thy very eye is vnwilling to behold ? Here is a repreſentation of thy ſoule, ten times more lothſome before God, then this poore wretches

1. *Vſe.*

n 1. *Theſ.* 4.4.
o *Deut.* 23.18.
p *Ier.* 5.8.
q *Pro.* 7.27.
r *Heb.* 13.4.
ſ *Pro.* 23.29.
t *Verſ.* 32.
u *Mic.* 3.3.
x *Amos* 8.4.
y *Mic.* 2.13.
z *Iſa.* 57.10,11.
a *Ezech.* 3.18.
b *Heb.* 10.38.
c 2. *Pet.* 2.22.
d *Luk.* 11.26.

wretches caſe is before thee. Hath hee cauſe to be proud; or haſt thou any reaſon to eſteeme thy ſelfe? Kneweſt thou at any time a man in debt more by many pounds then hee is worth, one for whom Writs are out from euery Court, and for whom the Bayliffes and Sergeants lie in wait at euery corner? Here is another ſhaddow of thy natiue ſtate. A world of actions hath the Lord againſt thee, and his Iuſtice is ready to attach thee, and to ſeize vpon thee euery houre. Doſt thou wonder that hee which is ſo much in debt, and ſo continually laid for, is ſecure: doſt thou maruell at his frollikeneſſe and iollitie; and yet thinkeſt it to be no fault in thee, that in the midſt of all this thy ſtate with God, thou art preſumptuous? Oh, that wee could thinke well on this! No doubt it would make vs vnſatisfied in the abaſing of our ſelues; it would cauſe vs giue our ſelues no reſt till we had made peace with God. Thou beholdeſt abroad a vaine perſon fairely ſet out to the eye, tricked and trimmed vp after the beſt faſhion; it may be thou knoweſt of ſome ſecret foule diſeaſe he hath, or of ſome great debt hee is in: doeſt not thou in thy thoughts ſcorne his folly? doeſt thou not ſay to thy ſelfe, No maruell he ſhould bee ſo proud, that hath vnderneath that gayneſſe ſuch a deale of filthineſſe, and that lyeth in euery bodies debt, and oweth more then he can diſcharge? Turne this now to thy owne ſoule, and wonder at thy ſelfe that can bee ſo careleſſe, ſo feareleſſe, ſo preſumptuous, when thy ſoule hath ſuch need of waſhing, and there are againſt thee ſuch Bils of iniquities, for ought thou knoweſt, not yet blotted out before the Lord. I pray let this bee the vſe of this Doctrine, to take downe our Pride, to rowze vs from Securitie. Canſt thou thinke well of thy ſelfe, that haſt by nature ſuch a filthy ſoule? canſt thou be ſecure, when the Lord hath ſo many things to lay vnto thy charge?

2. *Vſe.* Secondly, this ſhould prepare vs for Chriſt, and teach vs to value him aboue all. What is the reaſon the tidings of Chriſt are ſo little reckoned of? whence is it that the Doctrine of ſaluation by his bloud is harkned vnto with ſo ſmall reſpect? Is it not becauſe men know not how foule they are through ſinne, and in what danger by rebelling againſt the Lord? were they aware hereof, how ſweet ſhould that Word be vnto them which is now deſpiſed? how precious thoſe Sacraments, which are now paſſed by as matters of but little worth? He that ſaw the filthineſſe of his inward man, would be glad of a drop of that bloud of that Lambe vndefiled, and without ſpot, by which hee might bee preſented blameleſſe before God. He that vnderſtood the multitude of his debts to God, oh, how he would imbrace him, by whom the Bils of account ſhould be canceled, and ſhould engage himſelfe as a ſurety for him to the Lord? Happie is he whom the feeling hereof makes to long in his ſoule for Chriſt, and to count all things dung in reſpect of him, that reioyceth in that fountaine of grace which the Lord hath opened for ſinne and for vncleaneneſſe, and triumphs in his Spirit, becauſe of the hope to bee diſcharged by another, of that for which himſelfe cannot ſatisfie.

This

This ſhould alſo make ſinne hatefull to vs, and eſtrange our affections from it, and teach vs to make conſcience of auoiding it in our liues. Shall wee delight in that which makes vs lothſome to God? ſhall wee take libertie to our ſelues in that by which wee doe but heape vp danger vpon our ſelues? wee would thinke him mad, that had no felicitie but to lay downe and tumble in the mire. Common ciuilitie teacheth vs to chooſe our way, and not wilfully to runne in the durt: ſhall it not bee ſpirituall frenzy, to take a pleaſure in the filthineſſe of ſinne, and to account it our glory the more we can beſpot our ſelues with preſumptuous euils? Though we cannot, but while we liue here, receiue ſome ſoyle, yet farre be it from vs to wallow in vncleaneneſſe. For caſuall defilements there is hope, but for wilfull pollutions there is little. It is a part of *pure* [e] *Religion, to keepe our ſelues vnſpotted of the world:* and it is an euidence of [f] *our partaking with the godly nature, if wee labour to flee the corruptions which are in the world through luſt.*

3. *Vſe.*

e *Iam.*1.26.
f 2.*Pet.*1.4.

The fifth Lecture.

VERS. 3, 4, 5, 6.

For I know mine iniquities, and my ſinne is euer before me.
Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou ſpeakeſt, and pure when thou iudgeſt.
Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued me.
Behold, thou loueſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.

THe matter of theſe foure *Verſes*, is a ſerious and ſincere acknowledgement of ſinne. They depend vpon the former requeſt for pardon, as an enlargement thereof, and as a reaſon alleadged by *Dauid*, why he ſhould be ſo earneſt with the Lord therein; yet they bee alſo inſerted by him, as an inducement to God, ſo much the rather with grace and pitie to reſpect him: as if he ſaid, *Great cauſe haue I, O Lord, to importune thy Maieſtie with this ſute, and to intreat thee againe and againe in this matter: for I am very ſenſible of my offending thee, and my heart now telleth mee what I am before thee, and in what reſpects I am lyable to thy iuſt diſpleaſure: and now, Lord, I hope and aſſure my ſelfe, that this diſtreſſedneſſe of my caſe which I thus vnfold vnto thee, ſhall mooue thee, being ſo gracious and pitifull as thou art, to haue compaſsion on mee.* Thus is the courſe and connexion of theſe Verſes. Now for their order reſpectiuely the one vnto the other: we may conceiue them thus, *viz.* That in the former

The order of the place.

mer of them there is a matter auouched; in the other three, there is a making good of that which therein is auouched: *I know*, or *acknowledge mine iniquities, &c. and that shall thus appeare: for behold, Lord, I here freely and frankly confesse, that against thee, against thee only haue I sinned, &c. and that both by practice and by birth, I am a grieuous wretch before thee.* Thus briefly and plainly for the laying forth the state of this place. Begin we now with the former Verse. This Doctrine is from thence, and from the maine scope thereof very direct,

The first Doctrine.

That by how much the more fully any man vnderstands his owne estate in regard of sinne, by so much the more will hee bee earnest and importunate to find grace and mercy with the Lord. This we may perceiue by *Dauid*. Wee haue heard him euen passionately earnest with the Lord for pardon, *Haue mercy vpon mee, O God, &c.* and wee shall heare the like againe from him often in this Psalme. Now what mooued *Dauid* to this eagernesse? what made him to behaue himselfe herein as if hee would take no nay? Is not the whole reason deliuered in this Verse, *O Lord, I cannot hold my peace, I am not able to temper my selfe from importunitie in this sute, that thou wouldst haue mercy on me, and wash me thorowly from my sinnes: for I see well the wofulnesse of my estate, neither can I hide from the eye of my soule, the foulenesse of my sinnes.* So that it is plaine by this, that according to the measure of ones feeling and knowledge that he hath of sinne, is his sute for grace. If the former bee effectuall, surely, the latter cannot choose but be importunate. Hee that knoweth his Iniquities, will neuer giue the Lord ouer, till he hath obtained some euidence and token of his mercy. If we shall take view of all those in Scripture, of whose petitioning to the Lord for fauour there is any mention, in them wee shall see this truth, that the sight of their sinnes, and the vnderstanding of their estate, made them earnest with God for the inioying of his grace. That notable prayer of [a] *Ezraes*, now many times made vse of, how full is it, as of importunateneſse with God to find refreshing, so of euidences of aboundant feeling? scarce a word but may be a witnesse, that he like our here penitent Prophet, knew his iniquities: [b] *Our iniquities are increased, our trespasse is growne vp to the heauen:* [c] *wee haue beene in a great trespasse, &c.* Marke what termes he vseth of euill deeds, [d] *great trespasses*; If wee looke well vpon his earnestnesse, we shall see plainely, that it was the feeling and knowledge of sinne that begate it. *Manasses* (saith the Text) [e] *when he was in tribulation, he prayed, and the Lord heard him.* Marke what is said to testifie his earnestnesse with God, *he prayed, and prayed:* that is, he plyed the Lord with sute vpon sute: well, what went with it? *he humbled himselfe, &c.* Whence came this humiliation, but from the sight of his sinnes? Consider how things were wrought: *Tribulation made him looke into himselfe, and grow into a consideration of his estate: the viewing of himselfe, made a muster of his sinnes to bee presented to his thoughts: the beholding of his sinnes, afflicted his soule, and hereupon to pray and pray, and neuer to forbeare, vntill God was intreated of him, and did heare him.* It is a speciall

a *Chap.9.*
b *Vers.6.*
c *Vers.7.*
d *Vers.13.*
e *2.Chro.33.12.*

all example for this purpoſe. *Iob* neuer demeaned himſelfe with ſuch euidence of an hungry ſoule, as when out of the aboundance of his inward feeling, he cryed out, [f] *Behold, I am vile:* and, [g] *I abhorre my ſelfe, and repent in duſt and aſhes*; then he came in with, [h] *Heare, I beſeech thee: I will demand of thee, and declare thou vnto mee.* What made the poore Cananite [i] ſo to vrge the Lord Ieſus, as one that would not bee ſhaken off with one deniall? When the firſt (*Haue mercy on mee*) ſeemed to haue periſhed in the aire, yet ſhee ſet on him with a freſh charge, worſhipping him, and crying, *Lord, helpe me:* we may be ſure the ſenſe of ſinne bred all this: no doubt her feeling was not ſmall, that could patiently beare the imputation of a dogge, and ſubmit her ſelfe to challenge no more then ſome *crummes* of fauour. The woman that fell downe at our Sauiours feete in the Phariſes houſe, we read not that ſhe ſaid much; yet her whole carriage, if it bee conſidered of, ſauoureth of much earneſtneſſe to find grace, and of much ſenſe of her owne iniquities: wherefore ſought ſhee out Chriſt? why fell ſhee at his feete? why was her behauiour towards him ſo full of reſpect? was it not to obtaine ſomewhat from him? Our Sauiours anſwer to her, [k] *Thy ſinnes are forgiuen thee,* argueth that ſhe went on the ſame errand to Chriſt, on which *Dauid* went in this Pſalme; *Mercy, and compaſsion, and clenſing from iniquitie,* was her whole deſire: and ſhall wee thinke all this had any other ground, then an effectuall vnderſtanding of her preſent eſtate? Her caſting her ſelfe downe at his feete, and that behind him, ſo, as not worthy to behold his face; her weeping, and that ſo plentifully, that with her teares ſhee could waſh his feete; did not all theſe things euen in her ſilence teſtifie aloud, that ſhee was aboundantly ſenſible of her ſinnes? No doubt ſhe remembred how her eyes had beene full of adulterie, how her haire in pride and vanitie had beene platted, and curled, and laid out to the view, her wanton kiſſings, and prouoking perfumes, were freſh in her thoughts; the more ſhe conſidered them, the more ſhe lamented them, and the more affectionately ſhe euen hung vpon Chriſt, as the onely refuge of her ſoule, as the ſole foundation of her hope. Her heart was full, and ſhee imployed her eyes by weeping, her mouth by kiſſing, her haires by wiping, her hands by anoynting, to ſpeake that for her which her tongue was not able to expreſſe. What hatned the poore Prodigall home to his Father, what made him begge ſo earneſtly to bee vouchſafed the ſtate of an hired ſeruant? was it not that which is called, [l] *his comming to himſelfe,* by which he ſaw what he had done, and into what miſery hee was falne? Marke his ſpeech vnto his Father; and ſee whether as the laſt doth teſtifie the ſtrength of his deſire, ſo the firſt doth not diſcouer the plenty of his feeling, *Father, I haue ſinned, &c.* I will conclude this ſuruey of examples with the [m] Publican: his ſute is for fauour, *O God, be mercifull:* the ground thereof the vnderſtanding of his ſinnes, *O God, be mercifull to me a ſinner.* It appeares by his geſture, that his feeling herein was not ſmall: poore man! his heart was ſo ſtrooken, that he durſt not come neere, hee ſtood a farre off, as vnworthy in his

f *Iob* 39.37.
g *Chap.*42.6.
h *Verſ.*4.
i *Matt.* 15.22.
k *Luk.*7.48.
l *Luk.*15.17.
m *Luk.*18.13.

his owne seeming, to approch that part of the Temple where God was wont especially to declare his presence: not so much as his eyes would he aduenture to lift vp towards heauen: Alas, thought he, who am I, that I should behold the Throne of my God! hee smote his breast in a kinde of holy indignation with himselfe, that had so offended God. See well whether earnestnesse and feeling did not meet together, and euen kisse each other in this man. So I hope these particulars may satisfie vs some way for the truth of this point. Indeede (in reason) what can make a man earnest and feruent in his desire after any thing, if hee feele not a necessitie and want of it in himselfe? If a mans feeling bee but slender, surely, his indeuours to obtaine will bee but cold: who is forward to craue a Phisician, but hee which conceiues his health to bee in danger? Be a thing neuer so excellent, if a man bee not sensible of some neede of it in himselfe, hee will sooner contemne it then desire it. It is hard for a man so much as to counterfeit an earnestnesse, when he is not aware of some occasion in himselfe to quicken him thereunto: so naturally doe these two things concurre, earnestnesse and feeling: a man cannot keepe himselfe from earnestnesse in crauing and seeking that, in the want whereof he feeleth smart: neither can hee worke himselfe to put on a shew of importunitie, when he is vnsensible of some speciall necessitie. So that there can bee no doubt made of the truth of this point, *Dauids* ground for importunitie, *Behold, Lord, for I know mine Iniquitie.*

The Vse. Remember wee what wee haue heard heretofore, that *the mercy of God in the pardon of sinne, is a blessing of exceeding worth.* Better for vs neuer to haue beene borne, then to misse this fauour, and to be called to an account with God, though it were but for one of our sinnes, and the same the least that euer wee committed. Now the way to obtaine this blessing, is, as wee may learne by *Dauid* here, to petition for it at the Throne of grace. Cold and superficiall requests herein can neuer pierce the clouds, nor finde any manner of accesse to the Seate of God. They bee but as those vapors, which are drawne vp out of the earth into the ayre, which suddenly wanting strength to mount higher, either vanish into nothing, or fall backe againe from whence they were exhaled. Wee shall heare among men many formall, idle, and as I may call them, yawning requests for mercy: you shall haue one in a moode crie, *Lord, haue mercy on mee*, another leanes on his elbow betwixt sleeping and waking in the congregation, and darts out that forme when it comes in course. These be not the suites for mercy which the Lord will harken to. Hee will haue that which is called [n] *the crying of the heart*, before he will afford this fauour: when *the soule thirsts*, when the [o] *flesh longs*, then he will graciously declare himselfe ready to bee found. Now we are here taught, which is the only meanes to bring vs to this feruencie of praying: when thou art once come with *Dauid* to bee able to say with feeling, *Lord, I know mine iniquities*: then will thy soule to some good purpose crie out, *Haue mercy vpon me, Lord.* So that here is that thou must labour in, to haue a feeling and an effectuall knowledge of thy sinnes:

n *Lam.*3.18.
o *Psal.*63.1.

ſinnes: neither muſt thou imagine that this is a thing eaſily attayned vnto: ſuch a knowing as *Dauid* here ſpeaks of, is a matter of no little difficultie. There is more belongs to it, then the common profeſſion, that wee are all ſinners. If any man had asked of *Dauid* before hee was thus rowzed vp by *Nathan*, what hee thought of himſelfe; I doubt not but he would haue ſaid, I am a ſinner; yea, for this very particular, he would haue yeelded himſelfe to haue done amiſſe, and to haue offended God: yet there was more went to it then ſo, before hee came to this which hee here affirmes. Saint *Paul*, before his conuerſion to Chriſtianitie, would not haue denyed himſelfe to be a ſinner: a man of his breeding, and of his knowledge in the Scripture could not but know, that all the poſteritie of *Adam* was guiltie of ſinne before God: yet there was ſome more ſpeciall working before he came to that, p *I know that in me, that is, in my fleſh dwelleth no good thing*. To iudge of ſinne aright, and to ſee indeed the eſtate of a mans owne ſoule in reſpect thereof, is a matter that requires ſome labour to attaine to. When *Dauid* profeſſed here to *know his iniquities*, his meaning was, that he knew how foule, how ſcandalous, how hatefull, how dangerous, how manifold his ſinne was: he beheld it in the true proportion: hee ſaw now that it was otherwiſe by many degrees, then at the firſt he apprehended it. It may be he was apt to ſlight it ouer before, and to thinke that though he had committed adulterie, yet it was no ſuch great matter, for it was but that one time: and neither was hee alone, or the firſt that had ſo offended: hee might deceiue his owne ſoule with the excuſes that he had framed, as, that his hand was not vpon *Vriah*, it was the ſword of the enemie that had ſlaine him: and thus he might flatter himſelfe in ſecret, and make the matter to himſelfe much more tolerable then it was. But now he knew, and conſidered the matter better: he now ſaw that this ſinne was fouler in him then in another, by reaſon of his knowledge, by reaſon of his profeſſion, by reaſon of his place and dignitie, by reaſon of the many fauours which God had heaped on him, in rayſing him from behind the Ewes with young, to bee the Head and Leader of his people: hee now ſaw the particular euils that accompanyed this one ſinne, how that it well might bee called like the euill ſpirit in the Goſpell [*Legion*] becauſe indeed it was a compoſition of diuers euils: he had endangered the ſoule of *Bathſheba*, by drawing her to conſent vnto him: hee had brought others into wickedneſſe that were his inſtruments, ſome in going as meſſengers to *Bathſheba*, ſome in bringing her ſecretly to his chamber, ſome in making *Vriah* drunke, and *Ioab* in particular in imploying him, to leaue *Vriah* to the hazzard of the enemie. He perceiued what a diſgrace he had brought vpon his profeſſion, how he had grieued the hearts of many of his ſubiects fearing God, how he had giuen a preſident to men of vicious and luſtfull diſpoſitions; yea, the very endeuours vſed by him to conceale the whole matter, went to his heart, and the endangering of his owne ſoule, by lying ſo long in his fault before a thorow-repentance: all theſe appurtenances to this one ſinne, hee was now better aduiſed of then hee had beene formerly. Not

Note.

p *Rom.7.18.*

one of these circumstances but he had pondered in his mind, and pressed vpon his soule to the humbling thereof: So that in saying, *hee knew his iniquities*, there was a great thing comprehended. Some little smart he had felt before, but it was soone healed vp, and a skin was drawne ouer the sore: but now the wound was searched to the bottome, now it bled afresh, and neuer till now did he know the depth thereof. Consider then, I pray you, that when the knowledge of sinne is commended to vs, as a meanes to make vs earnest with the Lord for his grace, there is more to be conceiued to be in it then this, to say, *I am a sinner*; there must bee a distinct vnderstanding of the particulars, and circumstances tending to the aggrauation of sinne: it is necessarie that a man doe see sinne in his colours, and so doe studie vpon it, and proceede from point to point in his thoughts, that so he may perceiue the measure of his guilt. This will make him come like the man in the Gospell, [q] *crying with teares, Haue mercy vpon mee, O God, &c.* Now, the true way to bring vs to this thorow and effectuall vnderstanding of our estate through sinne, is the powerfull pressing of the Word of God vpon our soules: which cannot bee more strongly proued then out of this present example. For what brought *Dauid* to this, but *Nathans* ministerie? that wrought vpon his conscience, and made him say, Now *I know mine iniquities, &c.* not as if he had not knowne afore that Adulterie was a sinne, that Murther was a wickednesse; but because hee knew it not to the purpose vntill now. Had the Crucifiers of the Lord of Life, that denyed the holy and the iust One, and desired a Murtherer to be giuen them, beene euer [r] *pricked at their hearts*, had it not beene for the power of *Peters* ministerie? When had *Paul* vnderstood, as was necessarie, that *lust was a sinne*, if hee had not beene set to Schoole to the Lesson of *the Law*, [s] *Thou shalt not lust?* There can be no better euidence of the working of a powerfull ministerie to this end, then the lothnesse and vnwillingnesse which Satan works into the hearts of men, to come within the reach of that preaching, by which sinne is wont to be laid open as it is. How vsuall is it with many to shrinke away from that Ministerie, by which the nature of particular sinnes is most effectually displayed? There be diuers could be very well content to heare, were it not for that, that their personall euils are made to appeare to their consciences more foule by farre, and more vgly then they deemed them. So some things which they thought to be no sinnes, are manifested to them to be sinnes: and some which they conceiued to be but petty, are proued to be hainous; and some which they supposed to be but single, are discouered to be manifold; and some againe which they thought they had repented of, are shewed plainly to be yet not so sorrowed, not so lamented for, not so reformed as is necessarie. Now this secret backwardnes which men shal feele in themselues, to come vnder the working of the Ministerie, by which their soules shall thus be rifled, and their sinnes thus scanned, and searched, and improued to the vtmost, is a plaine proofe of this, that this is indeed the meanes, to bring a man to know his iniquities as he should. I will boldly appeale to the soule and conscience of

q *Mar.9.24.* The true way to come to a thorow-vnderstanding of our estate through sinne.

r *Act.2.37.*

s *Rom.7.7.*

of euery humble, and attentiue Hearer, whether it bee not true which I ſay in this, that he hath beene, notwithſtanding ſome former knowledge, of the corruption of mans nature, yet by the power of the Word faithfully diſpenſed, made to vnderſtand more both touching ſinne in generall, and touching his owne ſinne in particular, then euer he was ware of. Certainely, one of the firſt workings which the Word of God hath vpon the ſoule of a Chriſtian, is to make him ſay, *Verily, I now ſee my ſelfe to be worſe by many degrees, then I ſuppoſed: I thought euer I was a ſinner, but I neuer vnderſtood till now, what it was to bee a ſinner: and there bee many things which I ſuppoſed were very tolerable, which now I ſee and confeſſe, were very vile before the Lord.* Here is then the iſſue of my ſpeech: Wouldſt thou haue grace and mercy with God? I ſay with the Apoſtle, [t] *Let vs goe boldly to the Throne of grace, that wee may receiue mercy, and find grace, &c.* Deſireſt thou when thou commeſt thither, to be feruent in ſpirit, and to beg with importunitie, becauſe thou heareſt it taught, that the Lord loueth ſuch Petitioners? Oh, then labour to haue an effectuall feeling of thy ſinnes! If thou once art ſenſible of them, oh how thy ſoule will pant, how thy ſpirit will worke with ſighes and grones, which cannot bee expreſſed! Perceiueſt thou ſome inſufficiency in thy ſelfe this way, and that thou haſt not ſuch a feeling as is neceſſarie? Goe then to the Houſe of God, wait vpon the powerfull diſpenſation of his Word; pray before, that thy ſoule may be wrought vpon, that thy conſcience may bee ſpoken to. Bee glad when thou heareſt ſinne ſet out at full; eſpecially when thou heareſt thy ſpeciall corruptions come into handling, oh, then liſten aboue all: what if it ſmart a little, whiles the inſtrument is thruſt in? yet doe thou labour to reioyce, when thou art ſo ſmitten. This blueneſſe of the wound ſhall purge out the euill: harken not to thoſe nice ones that will ſay, [This is the next way to bring thee to deſpaire, take heed, thou mayeſt bee caſt downe too much:] No, no: there is no feare of curing thee, when once the dead fleſh is fretted out; when thou art once brought to ſay, *Oh, now, now I know mine iniquities. O, Lord, little did I thinke I had beene ſo naught, ſo vile, ſo corrupt.* It may be, the Deuill will goe about to diſcourage thee, and ſay, Thou art paſt pardon, there is no mercy with God for ſuch as thou. But greater is he that is in vs, then he that is in the world. It is as ſure as the Lord liues, that he who hath brought thee thus farre, will not ſo leaue thee, but will put into thee the Spirit of Adoption, which ſhall cry aloud within thee, *Haue mercy vpon me, O God, &c. For, behold, I know mine iniquities, &c.* It is thou that haſt wounded me, and it is thou which muſt heale me; thy Word hath ſmitten mee, how ſhall I thinke but this, euen thy rod and thy ſtaffe ſhall comfort me? I beſeech you, let mee intreat you to the embracing of this courſe, of which I will not doubt to ſay in the words of the Prophet, [u] *This is that good way, wherein, if you ſhall walke, you ſhall find reſt for your ſoules.* If you will looke into the path which I now ſpeake of, and doe not ſee the prints of *Dauids* feete therein, I will giue you leaue to diſclayme my counſell: but I am ſure, this way hee went:

Note.

t *Heb.4.16.*

u *Ier.6.16.*

Nathans faithfull miniſtrie brought him *to know his iniquities.* This knowledge made him preſſe vnto the Lord with a ſute for mercy: and this ſute, I am ſure, was not ſent emptie away. It was not pocketed vp, as the lot of many Petitions is, neuer to bee looked vpon, but the Lord gaue him his hearts deſire, and fulfilled all his mind. Goe thou, and doe likewiſe. Thus of the generall Doctrine of this Verſe: the more ſpeciall Doctrine followeth out of theſe words, and it is thus;

The ſecond Doctrine.

That it is a great bleſsing of God, to haue a tender and a wakefull conſcience. We ſhall not be able to denie that to be a bleſſing, which God vouchſafed vnto *Dauid* for his ſpeciall good: and that I am very ſure was ſuch a conſcience as I now mention. Obſerue wee *Dauids* words: *My ſinne is euer before me: meets me, as it were, at euery turne: I can doe nothing, I can goe no whither, but ſtill my late fact, with all the dependances thereof, is preſented to my thoughts: mee thinks, I ſtill heare* NATHAN *ſaying vnto me, Thou art the man: It ſeemeth to me, that I doe ſee that honeſt, that faithfull, that innocent* VRIAH, *how he preferred his ſeruice to me, in lying as a Watchman at my Chamber doore, before his owne eaſe and contentment, to which in ſubtilty I perſwaded him. I cannot but remember how readily, and with what obſcruance the poore ſoule went from me, with a Letter vnto* IOAB, *the tenour whereof was his deſtruction. It comes to my minde, as if I ſaw him fall by the ſword of the enemie; euen his bloud hath a voice in my eares, and cryeth from the earth againſt me. Thus are my thoughts exerciſed one while with one particular of this monſtrous ſinne, one while with another; neither ſleeping nor waking can I put it from me. Walke I on my Roofe, then it is preſently in my mind, that from thence I beheld* BATHSHEBA *with a luſtfull eye: goe I into my Chamber, the very ſight of my bed reuiues the memorie of my ſinne. If I heare a Drum, or behold any preparation for the Warre; if* IOAB *my Lieftenant come into my preſence, if I am about to write a Letter, if the tidings of any mans death be brought vnto me, eucry of theſe ſeemes to tell me of* VRIAH. *If* NATHAN *come before me, then, lo, I ſeeme to my ſelfe to be ſummoned at the Barre of the Lords Tribunall, and I cannot behold him but with awe.* Was not here the tenderneſſe and the wakefulneſſe of *Dauids* conſcience? What was it but conſcience, that was ſuch a continuall Worker vpon his thoughts? and was not *Dauid* happy to be thus vrged with an importunate conſcience, and thus to bee pulled by the ſleeue at euery turne? Yes verily. Before hee fell to making of this ſute, he was by this meanes quickned to it; his conſcience would neuer let him bee in quiet, before hee had humbled himſelfe to God, and ſought his fauour by acknowledgement. Thus was it with him now, as at another time, when he ſaid, [x] *There was no reſt in his bones, becauſe of his ſinne.* He was like a man hauing a Thorne in his ioynt, who for the throbbing and beating thereof, cannot be ſtill till it be plucked out: neither could he be at any peace with himſelfe, till hee had eaſed his ſoule by Confeſſion. So that this was one benefit hee receiued by this inceſſant ſtirring of his conſcience, it did euen driue him to the Lord, and forced him in a manner, to get

Obuerſatur mihi ingiter, Tremel.

x *Pſal.*38.3.

get him vnto him right humbly. Secondly, After hee had thus powred out his ſoule before the Lord, and gotten ſome refreſhing by ſo doing, the being of his ſinne euer in his ſight, by the fidelitie of his conſcience, did worke him vnto thankfulneſſe for eſcaping the perill of ſuch a ſinne; vnto watchfulneſſe to preuent the like inconuenience, vnto commiſeration and pity towards others ouer-taken at any time by infirmitie. This good came to *Dauid* by hauing ſuch a conſcience. Had his conſcience beene dull, and hard, and vnapt to doe the office of admoniſhing, what ſecuritie would haue crept vpon him? what careleſneſſe to become a Petitioner to the God of mercy for his grace? what neglect in the obſeruation of himſelfe? what pride in reſpect of others? ſo that it was euery way happy for *Dauid*, to haue ſuch a liuely conſcience, that it was euer preſſing him with the remembrance of his ſinne. And it ſeemes that this was the generall eſtate of *Dauids* conſcience. Hee did once but cut off the lap of SAVLS *garment*, and that in an honeſt meaning, that *Saul* might know his fidelitie, in that when hee did it, hee might as well haue cut his throat; yet he was touched in his [y] heart: and when he had cauſed the people to be numbred, his heart ſmote [z] him: and both the one and the other was for his good: the former was a reſtraint vnto him from violence to *Sauls* perſon, wherein otherwiſe partly his owne vexation, partly the forwardneſſe of his followers to doe him ſeruice therein might haue preuailed: the latter brought him to his knees, and made him cry out, *Lord, I haue ſinned exceedingly, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.* And indeed if it were not a bleſſing to haue ſuch a conſcience; wherefore ſhould the Lord threaten the *Iſraelites* for their diſobedience, to [a] *ſmite them with blindneſſe, and with aſtonying of heart?* meaning, that hee would inflict vpon them ſuch a kinde of brawny and inſenſible dulneſſe, that in doing euill, they ſhould be vtterly without any manner of apprehenſion of their miſdoing: which ſeemeth to haue in ſpeciall manner ſeized on them, when being vrged by *Pilate*, in their fury and implacableneſſe againſt Chriſt, they cryed out with one voice, as men deſperate in the buſineſſe, [b] *His bloud be vpon vs, and vpon our children.* When God would puniſh theſe great ſinnes of the Heathen, (who, when knowing and ſeeing euidences of his power and Godhead in the Creation of the World, glorified him not as God,) [c] *he deliuered them vp into a reprobate mind, viz.* to commit euill without remorſe: and it is a branch of our natiue corruption, to be [d] *paſt feeling*: and the conſequent of it, is a working *of vncleanneſſe with greedineſſe.* The Apoſtle giues this report of them, which in the laſt times being in damnable errors, [e] *that they haue conſciences ſeared with an hot yron*: comparing their conſciences to ſuch parts in the body, which being found by the Surgeons arte incurable, are ſeared vp, and ſo become vtterly without ſenſe. Theſe things are prooſes of this, what a feareſull thing it is to haue a drowzie, a ſilent, a forgetfull conſcience, and therefore by conſequent a bleſſing to haue ſuch a faithfull Admoniſher in ones boſome, as will neuer leaue working, till the knowledge of ſinne is ſo made vſe of as it ought to be.

y 1. *Sam.* 24. 6.
z 2. *Sam.* 24. 10.
a *Deut.* 28. 28.
b *Matt.* 27. 25.
c *Rom.* 1. 28.
d *Epheſ.* 4. 19.
e 1. *Tim.* 4. 2.

The Vſe.

This makes vs ſee how much men are deceiued, who pleaſe themſelues in their inward ſenſleſneſſe. Becauſe they are apt either to ſwallow downe ſinne without ſcruple, or if they haue ſome little touch for the preſent, quickly to forget it: therefore they are confident touching themſelues, that they are in an happy caſe. The ſinne which is vaniſhed out of their remembrance, they ſuppoſe to bee alſo wiped out of Gods Record: yea, it is the labour of many, howſoeuer of things pertaining to profit or reuenge, to the ſatisfying of a corrupt humour, they ſtriue to bee mindefull, and are loth to let any thing ſlip from them; yet (I ſay) it is their deſire to put their ſinnes into the backe end of the Wallet, and the leſſe they ſee them, and the more ſeldome they remember them, the better they are pleaſed. Alas, poore ſoules, how buſie they are to increaſe their owne wo! the miſerableſt eſtate that is, to haue a ſleepy conſcience: no hope of his repentance, whoſe conſcience is benummed. Well is him that hath ſuch a conſcience that will ſtirre vpon the leaſt offence, and will awake at the leaſt blow, and will be a perpetuall ſolliciter, till it hath brought a man before the Lord, to diſcouer that to him which from him cannot be concealed. Wee may ſee by *Dauid* here the good of ſuch a conſcience: *Dauid* by all probabilitie would neuer haue beene ſo earneſt with God, had not his conſcience with him beene ſo importunate. Hee could haue no peace in himſelfe, vntill hee had laboured to make peace with God. Let mee now, to make this Vſe the more vſefull, adde this;

Vpon what condition a working Conſcience is a Bleſſing.

It is true in the generall, that a working conſcience is a bleſſing: but it is onely with this caution, that if it bee hearkned to. It is poſſible for vs, to turne that which in it ſelfe is a bleſſing, into a curſe. As it is a bleſſing to haue children, yet a man may make them no bleſſing by the neglect of education. It is a bleſſing to liue vnder a faithfull miniſtery, yet through it, if a man be not a good hearer, he may increaſe his owne iudgement. It is a bleſſing to haue a friend, which vpon euery occaſion is apt and ready to admoniſh; but yet if a man bee like the deafe Adder that ſtoppeth his eares, hee ſhall but heape vp wrath vnto himſelfe by that occaſion. There is a certaine naturall power in the conſcience, to giue the checke preſently vpon the doing of euill, ſo farre as the minde hath knowledge to vnderſtand what is euill: and when men come to the hearing of Gods Word, their conſciences are many times wrought vpon more ſtrongly then they would. Now it is good ſimply, for the conſcience thus to moue, and it is a token of Gods great loue vnto man, to furniſh the mind with ſuch a reflecting facultie vpon it ſelfe. But now here is the miſchiefe: it is the fault of many to deale with their conſcience, as rich men doe ſometimes with an earneſt and clamorous Begger; or as great men with an importunate Petitioner, whom they will make as if they did not heare, and paſſe along by without regard, and fall into talke of ſome other matter; purpoſely to auoid the taking notice of the other. Thus, I ſay, many vſe their conſciences, indeuouring not to heare them: and when the heart ſmites, they will not anſwere: when it brings the ſinne to ſight, they turne their heads aſide, and will not behold it. If they

they find by experience, that when they are alone, it is the fashion of their conscience to encounter them, they will seeke to furnish themselues with such company, as shall bee sure to giue conscience no leasure to speake to them: nay, if they perceiue, that during that little time which is betwixt their lying downe in bed and sleepe, their conscience will bee vpon them, they will preuent that too, by drawing their thoughts another way, or by the presence of some like themselues to hold them with an idle tale, till sleepe haue ouer-taken them: or if it fall out, that the Word of God, when they heare it preached, doth somewhat awaken them, and sets their conscience to doe its office, they will trie perhaps if they must needs bee there, to sleepe it out; or if there bee no remedy but to bee troubled with it for the time, they will bee sure to helpe it when they bee gone, and will seeke occasions to forget it. The poore conscience shall bee shaken off as *Paul* was, when he disputed before FELIX, *of iudgement to come*, with, [f] *Goe thy way for this time, and when I haue conuenient time, I will call for thee.* Such varietie of tricks doth the Deuill teach for the declining and shunning of the power and working of the conscience. Now by this meanes, this which is in it selfe a blessing, becomes a curse; and the vsing of the conscience in this vnkind and careleſſe manner, is the next way to moue God to silence the conscience, and to giue it ouer to a kind of perpetuall drowzinesse. I remember what God said once to *Ezekiel*, that because of the rebellious disposition of the people, that would neither heare, nor cease when they were spoken to, therefore hee would [g] *make the Prophets tongue cleaue to the roofe of his mouth, and hee should be dumbe; and not be vnto them as a man that rebukes.* Looke as God dealeth with whole societies of men, in taking away from them the benefit of a powerfull ministery, when the same is not harkned vnto; so dealeth hee with particular persons, in striking a dumbnesse into the conscience, when the voice thereof is not regarded. Thus then wee are all here taught to take it as a blessing, when the conscience shall faithfully present vs with the most exact suruay of our sinnes, and so accordingly to vse it as a blessing. Bee sure neuer to turne thine eyes from beholding that which thy conscience offereth to thy view: whatsoeuer thy conscience doth herein, it doth by authoritie, and speciall commission from God, and as his Deputie, and it deserues regard. I doe not doubt but whiles *Dauid* liued vpon earth, this particular sin was euer in his sight. What warrant or colour of reason to thinke that there went a day ouer *Dauids* head, after *Nathan* had awaked him, in which he thought not vpon this fact? what if thou haue once or twice vpon the importunitie of thy conscience, humbled thy selfe before the Lord, shall it bee any hurt vnto thee to renew thy repentance euery day? Nay, know it, thy repentance is not sincere, nor vnfained, if thou once commest to thinke, that which thou hast done by way of repenting is sufficient. Oh, how happy and profitable shall it bee for thee to bee summoned to a continuall reckoning! how will it auaile thy soule and breake thy heart! how will it season thee with humilitie! how will it quicken

[f] *Act.* 24.26.

[g] *Ezek.* 6.3, 26.

quicken thee vnto thankefulneſſe to God, which hath freed thy ſoule from ſuch a treſpaſſe? Neuer doe thou therefore, hauing falne into ſome ſpeciall ſinne, bee angrie with thy conſcience for reuiuing it: doe not giue it a churliſh anſwer, *I pray thee tell me no more of this, haue I not heard it of thee often, and wilt thou neuer leaue to trouble mee?* Nay, bee ſorrie rather and afraid, when thy heart is ſilent. A forgotten ſinne cannot but hurt; a ſinne that is euer in ſight, to a wiſe Chriſtian, cannot but bee profitable. And thus is the Vſe of this Doctrine. It was well for *Dauid* that his ſinne did meete him ſtill. It haſtned his iourney to the Throne of God: the more his ſoule beheld his euill, the more he laboured to hide it from the Lord. I remember what is ſaid of *Balaam*, when hee was riding on his Aſſe to *Balak* King of *Moab*, who had hired him to come and curſe the Iſraelites: the Angell of the Lord met him with his ſword drawne in his hand; the Aſſe ſaw the Angell, but *Balaam* did not; the Aſſe turned out of the way, *Balaam* ſmote her to turne her into the way: well, the Angell met him againe in a path betwixt two Walls, yet *Balaam* made a ſhift to force his Aſſe to paſſe by, though it were with the daſhing of his foote againſt the Wall: hee was neuer brought to ſtoope and yeeld, till the Angell met him the third time in ſuch a narrow place, that there was no way to turne either to the right hand, or to the [h] left. I apply it thus; It is euen ſo with euery of vs; as long as it is poſſible to ſhunne the importunitie of the conſcience, and to put by the clamorouſneſſe thereof, wee will bee ſure to doe it; yea, though it be not altogether without ſome danger to our ſelues, yet wee will indeuour it. It is happy therefore for vs, if by the mercy of God, our conſcience ſhall meete vs againe and againe at euery turne, and ſo hedge vs in with vnauoidable conuincements, as that we ſhall ſee plainly that we haue no helpe, but to flie vnto the Lord, and to become ſuters for his grace and mercy in releeuing vs. And thus farre of that which *Dauid* auouched in this paſſage. He could not but bee earneſt for pardon, *for hee knew his iniquities*: hee could haue no reſt in himſelfe till hee had ſought the Lord, becauſe *of the ſight of his ſinne*.

h *Num.*22. 22, &c.

The ſixt Lecture.

VERS. 4.

Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.

WHat is the dependance of this Verſe vpon the former, I haue ſhewed before. *Dauid* would now make it appeare, that he was ſenſible of his ſinnes, and that his conſcience charged him with his Iniquities: whereupon hee falls into an acknowledgement of his ſinnes: *viz.* his ſpeciall actuall ſinnes in this Verſe: his originall ſinne, the corruption and ſinne of his nature, in the next Verſe. Two things in this fourth Verſe are to bee conſidered: Firſt, How *Dauid* doth charge himſelfe. Secondly, How he doth diſcharge God. The particulars of the Verſe.

Firſt, His charging of himſelfe in theſe words, *Againſt thee, againſt thee only haue I ſinned, and done euill in thy ſight.* Theſe words muſt not be ſo taken, as if *Dauid* went about to limit, or reſtraine his ſinne, in ſome ſuch ſort and ſenſe, as if becauſe of his greatneſſe in the world being a King, hee could not bee ſaid to haue in any reſpect ſinned againſt man. For had not *Dauid* treſpaſſed againſt *Vriah*, in taking away his life, againſt *Bathſheba* in drawing her to vnchaſtitie, againſt diuers others, whom hee had vſed as inſtruments for the promoting of his purpoſes; what if it might be true, that *Dauid* thus offending, was exempted from all humane authoritie, whether Eccleſiaſticall or Ciuill, that might puniſh him; Suppoſe, I ſay, it were ſo (for that is a point which I will not now diſpute) yet that cannot prooue him to haue beene without guilt of any ſinne againſt man: ſo that *Dauid* had no meaning here to abridge his offence, and to reduce it only to the Perſon of God; but hee hath reference in his ſpeech, to that which of all things elſe went moſt to his heart, and to that reckoning with God, which hee knew hee could not ſhunne, howſoeuer hee might finde meanes to ſhift among men. Wee may conceiue of *Dauids* meaning, as if he had ſpoken more largely, thus; *O Lord, when I conſider duly what I haue done, I ſee in many reſpects iuſt cauſe of humbling and of ſorrowing: but aboue all, this moſt woundeth me, when I thinke vpon thy Maieſtie, what thou art in thy ſelfe, and what thou haſt beene towards me, and how now I haue offended thee. I haue carried the matter with much cunning, and the depth of my ſin hath beene hidden from the eyes and knowledge of the greateſt part, and I was apt thereupon to be ſecure, and to thinke my ſelfe in a kinde of ſafety: and for thoſe that are in part priuie to it, they are all ready to ſooth me vp, and to cheriſh me in my careleſnes: but now I perceiue that it is all naught before thee: it vexeth me not a litle, that I ſhould*

ſhould not feare to commit ſuch an euill in thy preſence, which yet I was buſie to hide from the ſight of men: and were this that I haue done no treſpaſſe againſt men, and ſuch as I were able either to conceale, or to iuſtifie to the world, yet I finde I haue to doe with thee, and howſoeuer the matter may be borne out here with men, yet ſtill I remaine a ſinner againſt thee: and when I thinke thereon, I can haue no reſt in my ſelfe till I haue ſought thy fauour. Thus is the ſenſe of the words. Let vs conſider of the Doctrine,

That to the children of God, in the day of their repentance, ſinne, in reſpect that it is an offence againſt God, is the greateſt burthen. DAVID, a child of God, wee cannot doubt; That hee was now at this time in the inditing of this Pſalme in the practice of repentance, what more apparant? Now, let the manner of his ſpeaking teſtifie, how it vexed his ſoule to haue offended God: among many things that troubled him, yet this was the chiefe; *Againſt thee, againſt thee haue I ſinned.* To wrong men, is iniurious; to doe euill in the view of the world, is hatefull: but all this is nothing in compariſon of this, that I haue offended thee: mee thinks all other reſpects and circumſtances of ſinne, are but a trifles, when I conſider this, that I haue preſumptuouſly and rebelliouſly ſinned againſt thy Maieſtie: *Againſt thee, O Lord*, whoſe fauours towards mee are without number, who haſt raiſed me from nothing to a Kingdome, who haſt oft ſaued me from the brinke of deſtruction, and giuen me my life for a prey, when there hath beene but a ſtep betwixt mee and death: who haſt giuen me the knowledge of thy ſelfe, called mee to the hope of ſaluation, graced me with many ſpirituall gifts in a meaſure farre aboue others; and in a word, haſt euen laded mee with thy benefits. This is it which melteth my ſoule into griefe, and filleth my ſpirits with the greateſt heauineſſe. This is the meaning of *Dauids* [onely] to expreſſe the depth of *Dauids* griefe for offending God: neither ſhame in the world, no, nor yet the conſideration of the puniſhment belonging to this ſinne in Hell, touched him ſo neere as this, *It is the Lord my God whom I haue ſinned againſt.* The truth is, ſinne doth therefore vndergoe the name of ſinne, becauſe it is a breach of ſome Law of God. Now, that which makes an act to be a ſinne, ought eſpecially to be reſpected in performing of repentance for ſinne. The ſame thing which makes it properly to be a ſinne, ſhould bee the mayne ground of griefe and ſorrow for committing it. It will not be hard to enlarge this point. Our Sauiour had a meaning to ſhew this in the Parable of the prodigall [a] ſonne: *viz.* in his words of acknowledgement at his returne vnto his father: *Father, I haue ſinned againſt heauen, and before thee.* The ſpeciall thing that touched him euen to the quicke, was, that hee had abuſed and wronged the bountie and kindneſſe of ſo good a father. This made him to inſiſt ſo much vpon the name of *Father*; *I will goe to my Father, and ſay vnto him, Father.* The miſerie which followed his miſcarriage, and the beggerie that hee was falne into, theſe things (though grieuous) troubled him nothing ſo much, as that he had demeaned himſelfe vndutifully to a father. Saint *Paul* treating to the *Corinthians* of [b] repentance, a thing which

a *Luk.15.*

b *2.Cor.7.*

which can neuer be without ſorrow; [c] doth diſtinguiſh vpon *ſorrow*: making one a *worldly ſorrow*, the other *a godly*. A worldly ſorrow for ſinne is, when the heart is afflicted and grieued for miſdoing, out of ſome by-reſpects only. I terme thoſe by-reſpects, in this which concerne ones ſelfe mainely; as when a mans ſorrow is, becauſe of ſome ſhame or detriment to himſelfe. Thus euen the reprobates doe ſometimes ſorrow: *Cain* had a ſorrow in reſpect of the [d] puniſhment: PHARAOH *howled* and tooke on, but it was becauſe of the thunder and the haile; when that was ouer, he was as bad as [e] formerly: ESAV *wept*, but it was onely for the loſſe of the bleſſing; it mooued him as an inconuenience to himſelfe, not as a treſpaſſe againſt [f] God: *Saul* was *grieued*, but not till he heard *Samuel* ſay, that [g] *the Lord had caſt him away from being King*: AHAB *humbled himſelfe, and put on Sackloth*, but it was becauſe the Prophet had greeted him from God, with the bringing [h] *of euill vpon his houſe, and with the taking away of his poſteritie*. This is a worldly ſorrow, and when a man goeth no further then this, this is vnto him but the meſſenger of death. Now the *godly ſorrow* is of another nature: a way is made to it, by the apprehenſion of theſe ſharper things, ſuch as are the conſequences of ſinne. For ſhame amongſt men, and the feare of Hell, theſe things doe profitably worke vpon the conſciences of Gods children, and hereby their hearts are pricked: but at laſt they come to this, to grieue more for the offence againſt God, then for any manner of reſpect vnto themſelues: ſo that albeit there were no Hell, nor puniſhment to bee looked for, and that they could carrie the matter ſo, as that no diſgrace nor ſhame with men could happen to them, yet this would wound them, and that deepely, that they haue diſhonoured God. Thus is the *godly ſorrow*. This proceedeth from that Spirit which *Paul* calleth [i] *the Spirit of Adoption*: the other floweth from that in the ſame place hee termes, *the Spirit of Bondage*. The ſlaue wiſheth his offence vndone, becauſe of the whip: the ingenuous child grieues at the diſpleaſure of his father, and accounts himſelfe worthy of the whip for doing that. As this ſorrow iſſueth out of this Spirit, ſo it brings forth ſuch a repentance, as *Paul* perſwaded to, by the name of [k] *Repentance towards God*: meaning thereby ſuch a *repentance*, as the reſpect of the ſoule to God hath cauſed. A man grieues for ſinne, becauſe God is diſpleaſed: a man hates ſinne, becauſe God abhorres it: a man reſolues to forſake it, becauſe God requires it. This is *repentance towards God*. A rightly diſpoſed Chriſtian looketh more vpon whom he hath offended, then vpon what he hath deſerued by offending. This is that which is vpon the matter required in the firſt Commandement, which binds vs to this, that our regard to God in all things ſhould haue the preeminence. My loue of good muſt be more for Gods ſake, then the rewards ſake: my deſire of heauen muſt bee more for the fruition of God there, then for my owne ſaluation there: my griefe for ſinne more becauſe God is offended, then becauſe my ſoule is indangered: nay, I ought to carrie that minde, rather to hazzard my ſoule for the auoiding of ſinne, then to auoid ſinne only

[c] *Verſ.* 10.

[d] *Gen.* 4.13,14.

[e] *Exod.* 9.27.

[f] *Gen.* 27.38.

[g] 1. *Sam.* 15. 24,25.

[h] 1. *King.* 21. 21,27.

[i] *Rom.* 9.15.

[k] *Act.* 20.21.

only out of this reſpect, that I may ſaue my ſoule. This may ſerue for the opening of the Doctrine. It was *Dauids* maine griefe, that hee had ſinned againſt the Lord.

The Vſe. This is to bee made vſe of as a marke of triall, whether wee bee the Children of God or no; and whether that repentance, which perhaps we imagine we haue practiſed, and doe practiſe, is vnfained. It may bee thou haſt had in thee at times ſome kind of remorſe, ſome manner of compunction, thy heart hath been ſtrooken for thy committed euils, and it hath beene ſo with thee, that thou haſt earneſtly wiſhed that ſuch and ſuch things thou hadſt neuer done. This I will not ſay hath beene amiſſe ſimply. But now conſider thy ſelfe well what it is which doth afflict thee moſt, and what thought it is among others, by which thou art tormented chiefely: the thought of ſhame, the thought of iudgement, the thought of Hell, or the thought of God. I will not diſcommend it in thee, that ſhame hath made thee ſenſible of offending: *Paul* tooke aduantage to worke vpon the Romans, out of their [l] *being aſhamed of former euils*: and hee had a deſire, to bring men to ſhame for ſome particulars: [m] *Some haue not the knowledge of God, I ſpeake this to your ſhame.* *Haue no company* (ſaith he) [n] *with the diſobedient and ſtubborne perſon, that he may be aſhamed:* a good preparation to repentance. It was commendable in *Ezra* that [o] *hee was aſhamed to lift vp his eyes:* ſo neither will I checke thee for it, if thy heart be aſtoniſhed and appaled with the feare of iudgement and damnation. Wee are taught by Chriſt, to *feare* [p] *God, becauſe of his power to caſt into Hell.* It was good in *Dauid* that *his fleſh did tremble for feare of God*, and that [q] *hee was afraid of his iudgements:* and in *Iob*, that [r] *the puniſhment of God was fearefull vnto him.* But this is it which I perſwade thee to trie thy ſelfe by; What thinkeſt thou if there were no ſhame, no danger, no puniſhment, neither in this world nor in the next, no more to be conſidered in it, but that God hath forbidden it, hee will diſlike it and take it in ill part that thou doſt this, and that? canſt thou for all this, in caſe there were no more in it then ſo, find thy ſelfe inclineable to ſorrow for euils paſt, and to a purpoſe of amendment for the time to come; or at the leaſt, doſt thou ſtriue to bring thy ſelfe to this, and out of a knowledge that it ought to be ſo, labour that with thee and in thee it may be ſo? this ſhall be a certaine teſtimony to thy ſoule, that thou art a child of God, and that thou art a practitioner of that repentance, which Saint *Paul* calleth a [s] *repentance neuer to be repented of.* I pray let vs learne this point, as a point of ſpeciall behoofe to bee made vſe of for our reſolution in this important matter, I meane our ſtate towards God, and the ſinceritie and truth of our repentance. It is poſſible for a Reprobate, for an Hypocrite to bee grieued; ſuch an one may wiſh from his heart, that ſome particulars of his actions could be recalled. Doubtleſſe, *Iudas* if he could haue vndone that which hee had done in betraying of Chriſt, he would rather then any thing haue effected it. But here is the thing; I may be ſorrie I haue done amiſſe, I may determine to doe ſo no more, and yet my diſpoſition to ſinne, my affection

l *Rom.6.21.*
m *1.Cor.15.34.*
n *2.Theſ.3.14.*
o *Ezra.9.6.*
p *Luk.12.5.*
q *Pſ.119.120.*
r *Iob 31.23.*
s *2.Cor.7.10.*

Note.

affection and loue to euill, bee the ſame it was: perhaps if I could doe euill ſafely, in regard of the knowledge of men, and ſecurely, without hazarding my ſelfe vpon the wrath of God, I would to it againe with a full bent. This is nothing but a ſpirit of bondage, my reſpect is herein wholly to my ſelfe, to God nothing. But if I ſtriue to this, that I may hate ſinne, and lothe it, becauſe God abhorres it, and may reſolue euen for his ſake not to doe it, though in regard of any danger to my ſelfe, I need not feare it; this is of the Spirit of Adoption, and this was the truth of *Dauids* diſpoſition in this caſe. And this is it which limits the children of God, and keepes them within compaſſe, after they haue receiued the witneſſe of Gods Spirit with theirs, that they are the Lords, and that they ſhall vndoubtedly be ſaued. Some account this a Doctrine of preſumption, and thinke there is a window opened to all manner of licentiouſneſſe, when men are come to be aſcertayned, that no ſinne whatſoeuer ſhall be laid vnto their charge, no euill ſhall be able to ſeparate them from the loue of God. But when they are come to this hope, and haue receiued many teſtimonies of their being ſo in the ſtate of grace, as that they ſhall neuer be caſt off, the ſenſe of Gods loue, the reſpect to his Maieſtie, the knowledge of ſinne to be lothſome in his eyes, preuaileth more with them, both to watchfulneſſe, that they may not offend, and to remorſe of ſoule when they haue ſlipt, then all feare of Hell or of puniſhment whatſoeuer: nay, euen when by pledges of Adoption, the feare of hell is vtterly remoued, yet they make more conſcience of ſinne, and are more grieued for offending God, then when in reſpect of their eſtate with God, they were moſt vncertaine. Thus for this, *Dauids* ſorrow for his ſin, becauſe it was *againſt God*: an abuſe of his mercy, an ill requitall of his many fauours, a neglect of his Word, which ought to haue ſwayed with him aboue all. Let vs proceed, and let vs ſearch and ſift this place yet further, to ſee what holy inſtruction it may yeeld vs. Thus therefore,

The ſecond Doctrine.

That to ſinne without due reſpect to the ſight of God in ſinning, is ſo much the greater ſinne, and ought to be a cauſe of greater ſorrow. We muſt conceiue of *Dauid* here, as of a moſt exact patterne, both of a man rightly iudging of ſinne, and of one effectually grieuing for ſinne. Now conſider a little how it was: *Dauid* ſaw his ſinne now in the true ſtate and proportion of it, and conceiued of it as it was. *O Lord* (thought he) *what a wretch was I? nay, what a beaſt was I? I was carefull to carry the matter cloſely, and I ſtrayned my wits to deuiſe couerts for my wickedneſſe: I was very induſtrious that men might not vnderſtand what I did: I would haue had my fault with* BATHSHEBA *cloked by the company of her husband: I imagined if I could haue done ſo, it had beene all well: that not ſucceeding, I deuiſed a plot to haue him ſlaine, yea, ſo ſlaine, as that no man might ſuſpect me to be the authour of his death, and that in hope by the marriage of the widdow, to hide my adulterie from the world. Herein I preuailed, and with this I flattered my ſoule in ſecret, thinking my ſelfe ſafe and out of danger. Thus I reſpected thine all-ſeeing eye and knowledge but a little: I imagined, that if I could eſcape the notice of the world, I ſhould doe well enough for*

thy knowing: but now, now Lord, I ſee to my ſhame and griefe, and to the wounding of my ſoule, that I was in an exceeding fault, ſo little to reſpect thy ſight. It grieueth me now aboue all, that I ſhould aduenture vpon ſuch a wickedneſſe before thy face, and that I ſhould dare in thy preſence to commit ſuch an haynous ſinne. Oh, why did I forget, that thou wert an Obſeruer of my whole carriage? thou ſaweſt the luſt of my heart, when I looked wantonly vpon BATHSHEBA: *thou ſaweſt the paſſage of my Meſſengers to and fro: thou ſaweſt when ſhee came ſecretly to my Chamber: I cauſed all to goe out from me, but I could not ſhut out thee: I ſhrowded my ſelfe in the mantle of the night, but to thee the darkeneſſe and the light are both alike: I made the Curtaynes to be drawne about me, but all was naked before thee, no Canopie being able to keepe off thy piercing view. I ſent for* VRIAH *from the Campe, vnder a ſhew of hearing by his report the courſe of the Warres: I perſwaded him to goe to his houſe, with a pretext to haue pity on his trauell: I gaue directions in priuate to* IOAB, *for placing him ſo in the battaile, as he muſt needs be ſlaine: I gaue it out that it was the fortune of the Warres that hee was dead, and thereto to be imputed: I comforted his Wife with theſe fayned words, and thought by a ſpeedy marriage with her to ſalue vp all: but in all theſe thou kneweſt my heart, and not a particular of my courſe there was but thou obſeruedſt it. Wo is me, that I ſhould not thinke on this before, and that I ſhould make ſo little account of thy preſence: what haue I got by ſecreting this from man, ſith there is not any the ſmalleſt portion of it vnto thee vnknowne?* Thus it was an improuement of *Dauids* ſorrow, thus did it rend his heart the more, thus did his ſinne ſeeme the more foule and haynous to him, becauſe hee had beene ſo regardleſſe of Gods eye: he was afraid to ſinne before men, but thought it nothing to offend before the Lord. And had not (thinke we) *Dauid* cauſe thus to be affected with this thought? To thinke God looks not on whatſoeuer we are doing, is a kind of Atheiſme. The Spirit of God deſcribing a wicked [t] man, proues him [u] *to thinke alwaies there is no God:* [x] becauſe *he ſaith in his heart, God hideth his face, and will neuer ſee.* If a man thinke God looks on, yet ſlights it ouer without regard, he doth (as it were) not care though he ſee: how can this be leſſe then impietie? he is loth man ſhould ſee him, but yet is not afraid though God behold him: is not this a breach of the firſt Commandement, and an eſteeming of man, more then God? I doe not maruaile though it went to *Dauids* heart, and that hee inſiſted vpon this as an aggrauation of his ſinne, that hee had not feared euen in the ſight and preſence of his glorious Maieſtie to offend. No doubt, this made him ſenſible of ſome dregs of Atheiſme in himſelfe; hee ſaw hee could not cleere himſelfe from a kind of contempt of God. I remember a ſpeech of *Ezraes* in his confeſſion: [y] *Behold, wee are before thee in our treſpaſſe*; as if hee ſaid, We haue the more cauſe of humiliation and ſorrow, becauſe wee had no more regard of thy preſence: wee gaue the aduenture, becauſe we could find how to excuſe the matter to the world; but we ſtood not in ſo much awe of thee as we ſhould: but now we ſee that we were all the while in thy view, and becauſe of our neglect thereof,

t *Pſal.10.*
u *Verſ.4.*
x *Verſ.11.*
y *Chap.9.15.*

we

we now perceiue we cannot *ſtand before thee*, if thou ſhouldeſt proceede againſt vs in extremitie. This may ſuffice in briefe, for the laying open of this point. A ſinne is euer ſo much the more foule, by how much the more the Committer of it, did, in committing it, forget Gods beholding it. *O*, ſaid DAVID, *I did euill in thy ſight, and yet I feared it not. I made no ſuch account of thy preſence as became me: how it vexeth me, that I durſt be ſo vile before thee, and ſtucke not vpon the doing of that whiles thou lookedſt on, which I would haue beene aſhamed to haue done, if the meaneſt Officer in my houſe, or the baſeſt Groome in my ſtable had beene by.*

This ſerues to be a direction to vs in the practice of repentance. This Pſalme is on purpoſe come to our hands by the prouidence of God, for our guidance in this great dutie of humiliation for ſinne before GOD, without which there can bee no ſaluation. Hee that intends to humble himſelfe before God in priuate for any ſpeciall ſinne, this muſt bee his courſe, if he will doe himſelfe right; he muſt muſter together all circumſtances that he can poſſibly call to mind, which may any way tend to the improuement of his fault. A man muſt not ſpare his fault in this caſe. It is beſt rather to endeuour the aggrauating of it, then in any degree or meaſure, to mince or diminiſh it. The more ſinne ſhall wound our ſoules, the more we are prepared for the Balme of grace to be powred in. Now among other circumſtances, this is a mayne one to bee inquired into, whether at any time thou tookeſt heart to doe amiſſe by the hope of ſecrecy. If at any time it hath beene ſo with thee, that thou haſt aduentured the doing of that, notwithſtanding the Lords looking on, which thy heart knoweth thou wouldeſt not haue performed, in caſe the meaneſt or filleſt amongſt men had ſeene thee, learne by this place, and by the worthy Author of this Pſalme, to labour thy ſoule to an eſpeciall degree of humiliation euen for this: *O Lord, euen in thy ſight haue I not feared to doe naughtily.* I beleeue there are many, to whoſe care and practice the vſe of this point may be well commended. Thinke we with our ſelues, how many times we haue become bold to doe amiſſe, becauſe no eye of man hath ouer-ſeene vs. Much wantonneſſe, much falſhood, much backbiting, many omiſſions of ſpeciall duties to God, many neglects, many iniuries in regard of men are carryed out ſecurely with this; No man beholds vs: the ſight of God all the while is little reckoned of. Let vs bee ſure to remember this in the practice of Repentance, and in the examination and ſurueying of our ſelues. By no meanes let vs paſſe this ouer. If we haue at any time feared the eye of man, more then Gods ſeeing, let vs know, that that very particular doth challenge at our hands a meaſure of Repentance more then ordinarie. 1. *Vſe.*

Secondly, wee are taught here, that inaſmuch as it is ſuch an aggrauation of ſinne, when the eye of Gods Maieſtie is not duely thought vpon, therefore we ſhould endeuour euer to be ſenſible of this; that whereſoeuer we be, or whatſoeuer wee goe about, wee are before the Lord, not ſo much as a word or a thought being hidden from his knowledge. How direct the Scripture is in this, we haue beene often taught: *The eyes of the* 2. *Vſe.*

z Pro.15.3. a Ier.23.24. b Heb.4.13. c Gen.6.5. d 1.Kin.8.39. e 1.Chro.28.9.

z *Lord in euery place behold the euill and the good.* a *Can any hide himselfe in secret places, that I shall not see him, saith the Lord, &c? All things* b *are open vnto his eyes with whom we haue to doe.* The very inward meanings of the heart the Lord seeth, as is the true Translation of that saying of c *Moses.* Though the heart be seated in such a darkesome Closet, that man himselfe whose it is, albeit he would giue a world for a sight thereof, yet could not haue it; yet the Lord beholds it: there is not so much as a thought priuily conceiued there, but hee descryeth it; not a sparke of lust so softly blowne and kindled, but he discernes it; bee it but the smallest seed of vngodlinesse, and neuer so warily couered, yet he obserues it: d *The Lord knoweth the hearts of all the sonnes of men:* e *Hee searcheth all hearts, and vnderstandeth all the imaginations of thoughts.* This is a matter of especiall behoofe to bee well thought vpon. It is not our muffling, like *Tamar,* nor our hiding behind the doore, like *Sarah*; nor our running among the bushes, like *Adam*; nor our burying our selues in the keele of the ship with *Ionah*, that can shroud vs from the Lord: the bolting of the lodging, the closing of the windowes, none of these deuices can preuaile in this case. God knoweth still what thou art doing, and what thou art thinking, euen a great deale better then thy selfe. Labour wee to haue this euer in our thoughts, and when wee finde our selues affected with a kind of awe by the looke of man; let vs thinke what an horrible thing it is, if we shall not be strooken with a regard vnto the Maiestie of God much more. If euer wee come to *Dauids* feeling, this small respect vnto the sight of God, will grieue our soules aboue all. Thus haue I obserued two speciall causes of *Dauids* sorrow: First, that he had offended God: Secondly, That he had feared the eyes of men more then his presence. Now, there is somewhat yet to bee noted out of these words, and out of the manner of speech that is here vsed, *This euill, &c.* Here two things.

The third Doctrin.

First, *That in the confession of sinne, it is necessary, as much as possibly one may, to descend into particulars.* This is *Dauids* confession, that we cannot deny; that it is a plat-forme for vs how to confesse, it must needs bee acknowledged. Now, *Dauid* in confessing, doth not content himselfe with acknowledging of somewhat only in grosse, but hee proceeds, wee see, to the pointing out of particulars; *This euill, &c.* He passeth not the matter ouer with a generall phrase; *Lord, all men are sinners, and so am I: but, O Lord, it is true indeed that I haue sinned against thee, and behold wherein, here is among others a mayne offence, a particular euill which I haue done. This, O Lord, this is it which I haue at this time speciall occasion to acknowledge.* Thus at another time he insisted vpon the particular, in his humiliation for the fault of numbring the people: f *I haue sinned exceedingly in that I haue done.* Thus *Ezra* in that oft remembred confession, besides the general acknowledgement, that g *his and the peoples iniquities were increased ouer their heads, and their trespasse growne vp to heauen,* falleth into the particular of matching with the vncircumcised h Nations. See also *Nehemiah* the ninth, where it is said in the beginning of the Chapter, that

f 2.Sam.24.10. g Chap.9.6. h Vers.11.

the

the children of Iſrael being aſſembled, ſtood and confeſſed their ſinnes: what ſpecialties are ripped vp, both of Gods fauours to their ſtate, and of their abuſings of his goodneſſe. There is in that Chapter, whoſo ſhall obſerue it, a great exactneſſe and diligence that way, euen to enlarge particular euils, and to lay them open before the Lord in their full proportion. The like ſhall we find in *Daniels* [i] prayer: there is firſt the general, [k] *We haue ſinned, we haue committed iniquitie, and done wickedly*: then there follow particulars, *We would not obey thy ſeruants the* [l] *Prophets: wee haue not heard thy* [m] *voyce: we made not our prayer before the Lord our* [n] *God. They were baptized of* IOHN *in Iordan, confeſſing their* [o] *ſinnes:* Thoſe verie words teſtifie a deſcending into particulars: *their ſinnes*, the euils whereof they were ſpecially and particularly guiltie, thoſe they acknowledged: that is, ſo much the more manifeſt by their comming vnto *Iohn* for particular [p] directions, *What ſhall wee doe, &c?* an argument that they had ſight of their particular faylings, inaſmuch as euery ſeuerall ranke of people was deſirous to know, how to giue particular euidence of amendment. Did not *Paul* bind himſelfe to an acknowledgement of particulars, when he ſetteth downe with his owne pen, that *he was a perſecutor, a blaſphemer, and an* [q] *oppreſſor*, when he talkes of *luſt* diſcouered vnto him to be ſinne, by *the knowledge of the Law*, and of the ouer-ruling tyrannie thereof, in carrying captiue vnto thoſe verie things which his ſoule [r] abhorred? *Many of them that beleeued* (ſaith the text of the Epheſian Conuerts) *came and* [ſ] *confeſſed.* Thinke wee they carried the matter in termes of generall acknowledgement? No, their *bringing out* into publique *of the bookes of thoſe that vſed curious arts, to burne them before* [t] *all*, is a ſigne that they fell into a ſuruey of particular ſinnes. If this were not verie behoofefull, what ſhould wee thinke to haue beene the reaſon of [u] *Peters* courſe, in labouring the repentance of his hearers, by drawing them into the conſideration of a ſpeciall ſinne, and by preſſing it vpon their conſcience ſo, as that they might plainely ſee their owne perſonall guilt in that behalfe? Hee is at them againe in the like [x] ſort. The truth is, that this is the next way to bring to that meaſure of humiliation that is neceſſarie. While a man goeth no further than this, *I know I am a ſinner, and ſo we are all*; this neuer workes to any more than a formall kind of repentance, as *Lord, haue mercie on me, &c. God, forgiue vs, &c.* But when a mans heart is touched with the apprehenſion of particulars, here is *this euill, and that euill, and the other that I haue fayled in, and euerie of them hath theſe & theſe circumſtances to enlarge it*: this wounds the hart, this humbleth the ſoule, this makes the repentance to become vnfayned. It is ſaid, that [y] *if we would iudge our ſelues, we ſhould not bee iudged.* To ſcape Gods future iudgement, wee muſt now fall into a iudging of our ſelues: and in this we muſt (as much as we may) imitate the ſame courſe which the Lord wil then hold. Now what will the Lord doe? will he onely lay it vnto mens charge in generall termes that they are ſinners? Nay, *I will reproue thee, and ſet thy ſins in order before* [z] *thee: he will bring euerie worke to* [a] *iudgement: hee will lighten*

i *Chap.* 9.
k *Verſ.* 5.
l *Verſ.* 6.
m *Verſ.* 11.
n *Verſ.* 13.
o *Matth.* 3. 6.
p *Luk.* 3. 10.
q 1. *Tim.* 1. 13.
r *Rom.* 7. 7, &c.
ſ *Act.* 19. 18.
t *Verſ.* 19.
u *Act.* 2.
x *Chap.* 3. 14, &c.
y 1. *Cor.* 11. 31
z *Pſal.* 50. 11.
a *Eccleſ.* 12. 14.

b 1.Cor.4.5. *lighten things hid in darkeneſſe, & make the counſels of the hearts* b *manifeſt.* Hee therefore that would iudge himſelfe, muſt ſtriue to come as neere this very courſe which God will hereafter take, as he poſſibly can: he muſt labour to draw vp bills of particulars againſt himſelfe, and to proceed frō poynt to poynt with his owne ſoule: that when he commeth to deale betwixt God & himſelfe, he may be able to ſay, *Behold, Lord, this euill haue I done, in this I haue done naught: This thought, this word, this action hath beene other than it ſhould haue beene.* We may well thinke that *Iob* was accuſtomed to ſome ſuch courſe, when he ſaith, *hee could not anſwer to one of a thouſand:* it is a ſigne hee was acquainted with particulars.

The Vſe. We ſee now ſtill what directions we are furniſhed with, by Gods prouidence, for the neceſſarie duetie of repentance. I taught out of the title of this Pſalme, that when the heart is touched indeed, then there is ſtill found an aptneſſe to confeſſe: now here we ſee what is required to confeſſion, an inquirie for particulars. It is neuer as it ſhould bee, till a man be able and apt to charge himſelfe before God with this and this. Wee may finde this in experience, that there be many who will not ſticke at a generall ſpeech, that they be ſinners, and yet will ſcarſely be knowne of one ſpeciall euill to account for. If you fall with them into the ſeuerall Commandements, they will be readie to diſcouer a conceit, that there is ſcarſe one that they are faultie in. In the firſt Commandement they acknowledge no God but one, in the ſecond they doe not worſhip Images, in the third they ſweare as little as any, and neuer but for the truth; in the fourth, they keepe their Church on Sundayes as well as moſt: in the ſecond table, there is neyther Treaſon, nor murder, nor theft, nor whoredome, nor the like groſſe ſinne, but concerning it they are readie to proteſt their innocencie. He that ſhall heare them in particulars, I doe not ſee, how he ſhall beleeue them in the generall, when they ſay they be ſinners: for when you arraigne them at the ſeuerall Commandements, they are readie to plead not-guiltie to them all: ſo long as men are thus without ſenſe and apprehenſion of particulars, there is no hope of bringing them euer vnto good. Happie is he that is pricked at the heart with the feeling of *This euill.* The truth of repentance for that one, will bring him to a thorow-repentance for his whole eſtate. *This one euill* thorowly vnderſtood, brought *Dauid* on his knees, brake his heart, melted his ſoule, made him crie for pardon, beg for purging, and importune the Lord for a free Spirit to eſtabliſh him. Labour then by all meanes, to be able to charge thy conſcience with particulars before God. This will make ſinne bitter vnto thee, and mercie ſweet vnto thy Soule. And by this now we may ſee the neceſſitie of beeing thorowly acquainted with the Law of God: *By the Lawe commeth the knowledge of* c *ſinne.* This *Lawe is exceeding* d *large:* and within the compaſſe thereof it compriſeth many things: the more a man ſhall view himſelfe in this glaſſe, the more faults hee ſhall ſpie out in himſelfe. This is the reaſon the Deuill laboureth as he doth, to hinder men from the exact vnderſtanding

c *Rom.3.20.*
d *Pſal.119.96.*

derſtanding and knowledge of the Law, and indeuoureth to cheriſh in them a kind of contentednesse with the generall words; againſt which if they be no treſpaſſers, he is apt to perſwade them that their ſinnes be but few, and that there is no great matter for which they are countable before the Lord. Vpon the ſame ground Satan breeds in mens hearts a diſtaſte of the powerfull preſſing and application of Gods Word; hee knoweth well that his Kingdome is neuer like to receiue any loſſe, vntill men come to the knowledge of particulars: when their ſinnes are once in order preſented to their thoughts, then he is ſure they are in the way to bee ſet looſe from his yoke, and to bee tranſlated into the glorious libertie of Gods ſonnes. Let this therefore be our ayme, to be acquainted with our particular failings, that when wee haue occaſions to talke with God, we may be able to ſay, *This and this, O Lord, is the euill I haue done*: and it ſhall bee neceſſarie for vs that are Miniſters, for the furtherance hereof, to open vnto the people the ſecrets of the Law. Men offend in many things, not knowing they offend, and all becauſe the depth of the Law is not diſcouered to them. It ſhall be our part to helpe them herein, that they may bee brought to ſee the length, and depth, and bredth, and height of euery ſeuerall Commandement, and ſo may be the better acquainted with their owne eſtates in reſpect of ſinne. This is the firſt thing which I haue thought to bee conſidered out of theſe words. The other followeth [*Euill*] thus,

That ſinne rightly conſidered, is to be termed euill. Wee muſt thinke it is not for nothing that *Dauid* calls his ſinne, *Euill*. Indeede, it is an ordinarie title by which ſinne is ſtiled in the Scripture. It were eaſie to heape vp places, if in a matter ſo apparant, it were neceſſary. Well may it be ſo called and ſo reputed: Firſt, In reſpect of the Author of it, the Deuill: who is called, [c] *The euill one*: ſuch as is the author, ſuch is the effect. Secondly, In regard of it ſelfe being produced; it is the ſource and fountaine of all euils in the world whatſoeuer: whatſoeuer there is which men account *Euill*, whence proceedeth it but from ſinne? It is that which hath infected the whole world: and what change and declining there is in the creature, from the firſt eſtate of excellencie wherein God created it, it is ſinne only which hath cauſed it. All iudgements, plagues, puniſhments, all manner of miſeries, whether of ſoule or body, whether belonging to this life, or to that which is to come; what are they but the fruits of ſinne? Before ſinne came into the world, there was no manner of hurt, no manner of annoyance in the world: with ſinne came in a world of miſeries, and as ſinne hath increaſed, ſo haue ſuch euils increaſed. Well then might *Dauid* call ſinne *Euill*, that hath ſuch an euill father, and which is ſo fruitfull in an euill off-ſpring: what euill ſoeuer there is, vnto only ſinne wee may impute it. Thus briefly. *The fourth Doctrine.*

[c] *Matt.5.37. & 13.19.*

This is only noted, to beget and increaſe in vs an hatred and a deteſtation of ſinne. The very name of *Euill*, is abhorring and fearefull vnto nature, yet the *Euill* of *euils* is too much delighted in. It is but a *paſtime* to *2. Vſe.*

to [f] some; some doe make a mocke [g] thereof: to some it [h] *is so sweet, that they will not forsake it.* These be not aware that sinne is *euill.* Doth he thinke it *euill,* that in the practice thereof doth place a kind of happinesse, or he that hates to be reformed? Happy we, if we were aduised of the *euill of this euill,* and knew that howsoeuer it is sometimes coloured and varnished with the shew of good, sometimes allayed with the pretence of tolerable, sometimes presented to our thoughts with hopes of some kind of sweetnesse and contentment to bee found therein; yet it is *euill* still, and will shew it selfe indeed to be *euill* in the end: wee can flie and feare the fruits of sinne, as Plagues, Pestilence, Paynes, Dearths, Stormes, and such other euidences of Gods wrath; but yet the thing it selfe euen into our bosomes we can willingly receiue. Remember sinnes name, it is *euill, naught:* [i] *Yee that loue the Lord, hate euill:* [k] *He that delights in euill, surely, euill shall hunt him to destruction.* Thus of this wherein *Dauid* chargeth himselfe. We see his mayne griefe: he had offended God, and made small account of his presence. Wee see how hee points out the particular wherein he had especially fayled, that he might humble his soule with the knowledge of his particulars. We see how he now calleth that *euill,* in dislike and lothing, which was sometimes greedily embraced by him as some speciall good. This is the Summe.

f *Pro.*10.23.
g *Pro.*14.9.
h *Iob* 20.12,13.
i *Psal.*97.10.
k *Psal.*140.11.

The seuenth Lecture.

VERS. 4.

That thou mightest bee iust when thou speakest, and pure when thou iudgest.

HOw farre *Dauid* did charge himselfe in respect of his actuall offending, we haue heard. It followeth now next to consider, how diligent he was to discharge God. *Dauid* in these words submits himselfe to Gods Iustice, and acknowledgeth that whatsoeuer the Lord hath either spoken to him by *Nathans* ministerie, or done to him in taking away the life of the child begotten in Adulterie, or should hereafter inflict vpon him, it is all but iust: there can bee no aspersion of seueritie, no imputation of iniquitie laid vpon his Maiestie. This is the substance. For the connexion of the two clauses, the former (I meane) of this Verse, and this now read, wee must not so take it, as if *Dauid* had purposely sinned to make a way for the manifestation and cleering of Gods Iustice, because hee saith, *I haue done euill in thy sight, that thou mightest be iust, &c.* This word [*that*] doth not alwaies betoken an intent, but sometimes it declares the sequell and euent of a matter.

For

For thus now it was come to paſſe by *Dauids* offending, and by the conuiction of his conſcience, that he muſt needs yeeld the Lord *to be iuſt and pure* euery way. Conceiue it (if you pleaſe) as if *Dauid* had thus ſaid; *Lord, thou haſt by the mouth of* NATHAN *ſpoken to me verie ſharpely, and threatned againſt me terrible things, as that thou wouldeſt raiſe vp euil againſt me out of mine owne houſe, and that my wiues ſhould become a prey to anothers luſt: thou alſo haſt ſtrooken the child which* VRIAH *bare vnto me, and its dead; I dare not ſay thou haſt in theſe things in the ſmalleſt degree dealt too ſtraitly with mee, the guilt of my ſinne hath ſtopped my mouth, and hath taught me to yeeld that all is iuſt, there is not the leaſt mixture of wrong in thy proceedings: Thou art in thy ſpeaking iuſt, and in thy iudging pure.* Thus is the ſenſe. Let vs conſider of the Doctrine. The firſt obſeruation is thus,

The firſt Doctrine.

That the children of God thorowly conuicted of ſinne, are forward to ſubmit themſelues euen to Gods ſeureſt courſes towards them, without repining. *Dauid* is a patterne to vs of the true diſpoſition of Gods children. That hee was in his ſoule effectually conuicted of ſinne, the whole courſe of this Pſalme makes it manifeſt: that he yeelded himſelfe with all ſubmiſſion to haue deſerued the vtmoſt of all that had beene threatned on him, this clauſe declareth; *O Lord, whatſoeuer thou denounceſt, whatſoeuer thou inflicteſt, yet there is with thee not ſo much as any ſmell or ſhadow of iniuſtice.* And that it may appeare that *Dauid* carried this mind, not at this poynt of time onely, while the wound was freſh bleeding; but that hee was thus ſtill diſpoſed, wee may take notice of that ſpeech of [a] his; when as vpon occaſion of *Abſaloms* treaſon, hee was compelled to abandon the Court and Citie of *Ieruſalem*: *Zadok* the Prieſt and the Leuites with him offered their ſeruice to beare the Arke, that by the preſence thereof *Dauid* in his heauines might haue comfort; *Dauid* willed them to carrie it backe into the place thereof; *If I ſhall find fauour in the eyes of the Lord, he will bring me againe, &c. But if hee thus ſay, I haue no delight in thee: Behold, here am I, let him doe to me as ſeemeth good in his eyes.* As if he ſaid, *I am reſolued to beare whatſoeuer hee ſhall be pleaſed to inflict. I am well aduiſed he can lay no more vpon me than deſert: if he doe bring me backe in peace, I ſhall haue the greater cauſe of thankefulneſſe.. If I fall before mine enemies, and be put to the worſe, and become a vaſſall to mine owne ſonne; yet I ſhall not haue any iuſt matter of complaint.* Ioyne to this, as a further teſtimonie of his conſtancie in this thought, that memorable ſpeach of [b] his: *I know, O Lord, that thy iudgements are right:* and, *that thou haſt afflicted mee iuſtly.* I humbly acknowledge that the heauieſt burthen thou haſt layed vpon me, and the ſharpeſt rod wherewith thou haſt chaſtened me, is deſerued: I will euer ſay, yea if thou ſhouldeſt damne me to the pit of hell, *Righteous art thou, O Lord, and iuſt are thy* [c] *iudgements.* Of the like nature was that ſpeech of old *Eli*, and it is iuſtly inſiſted vpon, as an euidence that hee was the child of God, notwithſtanding his great remiſneſſe in the matter of his two ſonnes, and that heauie hand of God vpon him, when hee fell, and brake

a 2. *Sam.* 15. 26

b *Pſal.* 116. 75.

c *Verſ.* 137.

brake his necke: when SAMVEL *told him* (as the words are) *euerie whit, and hid nothing from him,* to wit, *that the Lord would doe a thing in Israel* (intending therein the iudgement vpon him and his house) *whereof whosoeuer should heare, his two eares should tingle: It is the Lord,* said he: *Let him doe what seemeth him* [d] *good.* A worthie saying sauouring of great meekenesse, and manifestly shewing that he was so sensible of his owne desert, that hee durst not so much as say, it was hard that God should so threaten him. *It is the Lord; his power is absolute, and his iustice is without controll.* It brings to mind that of *Hezekiah*; hee had cõmitted a great errour, in shewing his treasure, and his armour vnto the Embassadours of the King of *Babel*; which howsoeuer it might be borne out by some plea of State and policie, yet the Lord knew it to proceed out of the pride of his heart; and for that cause sent *Isaiah* to him with an heauie greeting; *Behold, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall be carried to Babel, &c.* What said he? fel he into a rage against the Prophet? Did he chafe and fret; What haue these Prophets to doe with the Kings businesse? such a fellow should bee taught to containe himselfe within his owne element. Is this such a matter for a King to complement with Embassadours? were they not sent from the King of *Babel*, one of the greatest Monarkes in the World, and was it not fit to entertaine them with respect? No such thing fell from *Hezekiahs* mouth; but being conuicted of folly, he acknowledged the Lord to be iust in his threatnings, and pure in his censure: [e] *The Word of the Lord is good which thou hast spoken.* It is but right for the Lord thus to punish my vanity. That same confession made by *Ezra*, hath beene fruitfull in yeelding sundrie proofes since our entry into this Psalme: It will be of vse to vs in this poynt also; note the words of ver. 10. Chap. 9. *Now, our God, what shall we say after this? for we haue forsaken thy Commandements.* What can we plead? wherein can we accuse thee of seuerity, when as looking backe vpon our selues, we see how wee haue broken thy Commandements? If we should goe about to reply vpon thee, our owne consciences will enioyne vs silence, and not suffer vs to proceed. I cannot passe ouer that speech of the humbled people: [f] *Surely thou art iust in all that is come vpon vs: for thou hast dealt truely, but wee haue done wickedly.* The affliction which thou hast laid vpon vs is great, and wee pray thee that it may not seeme a little before thee; yet whatsoeuer it is, we yeeld it to be iust. The fault is all in vs, in thee there is none: *O Lord, righteousnesse* [g] *belongeth vnto thee, and vnto vs open shame, &c.* Is not there a consent with the rest in this acquiting of the Lord from all vniustice? *On thy side, Lord, is all the right,* and all the sinne on ours. *I will beare the wrath of the* [h] *Lord, because I haue sinned against him,* saith the whole body of Gods Church, yeelding to God in the censuring of it selfe. It was *Iobs* praise; *In all this did not* [i] *Iob sinne, nor charge God foolishly:* meaning hee did not breake out into any mutinous, or discontented speech, in passion to contest with God, in dealing with him too seuerely; rather

d 1. *Sam.* 3. 18.

e *Isa.* 39. 8.

f *Nehem.* 9. 33

g *Dan.* 9. 7.

h *Micah.* 7. 9.

i *Chap.* 1. 22.

rather he magnified God, and kiſſed the rod with which he was beaten; [k] *Bleſſed be the name of the Lord.* I know, that extremity of anguiſh did after wring from him ſome vnfitting words, as if he had had too great a burthen put vpon him; but when he was (as I ſet it downe of purpoſe in the doctrine) thorowly conuicted, then he learned to know what it was to ſtriue with the Almightie, then *he laid his hand vpon his mouth,* and recalled his errour; [l] *once haue I ſpoken, but I will anſwere no more, &c:* ſo that I deny not but ſome weakeneſſe this way, ſometimes diſcouereth it ſelfe in Gods deareſt ſeruants: as once euen *Dauid* thought it ſomewhat ſtrange, that *he was chaſtened euery morning,* being ſo carefull as he was to [m] *waſh his hands in innocency, then, his feet were almoſt gone:* but at laſt vpon better conſideration, he came to [n] that, *Yet my Soule keepeth ſilence vnto God.* Thus I haue at full ſhewed you the common diſpoſition of Gods children, once thorowly touched with a feeling of their ſinnes. The truth is, they are ſo affected with the apprehenſion of them, and they ſeeme ſo vgly and ſo foule vnto them, that they doe rather wonder at the Lords forbearance, and marueile at it that hee layeth no more vpon them, then grudge at that which is inflicted as too heauy: a matter plainely and directly to be gathered out of that ſpeech taught the people by [o] IEREMIAH; *It is the Lord:* as if he ſaid, *We cannot complaine that it is with vs as it is; nay, we muſt acknowledge, that if it were not for the Lords great mercie, and dealing more fauourably and gently with vs then we can deſerue, we ſhould long ere this haue beene quite ſwept away from the* [p] *Earth, euen as a man ſweepeth away dung till all bee gone.* And becauſe one contrary makes the other more apparant, therefore to giue ſome more light to this point, let this be noted, how it is the propertie of the wicked to obiect againſt God, and to complaine againſt his dealings as too hard. *Kain* repined againſt his puniſhment, as too [q] great: *Saul* tooke it ill, to be charged with diſobedience, euen when the matter was moſt [r] palpable: when *Ahab* was reproued for letting *Benhadad* the King of *Aram* to eſcape, whom the Lord had purpoſely put into his hands that he might die, he [ſ] *went to his houſe heauy, and in diſpleaſure:* he accounted himſelfe wronged, to be ſo taken vp. In *Iſaiahs* time, the Lord was faine to prouoke the people to a pleading with him, and was contented to ſubmit his courſes vnto ſcanning, they were ſo forward to impute vnto him an exceſſe in ſeuerity: So in the dayes of [t] *Ieremiah*, I remember how God was wont to inſtruct that Prophet, how to anſwere the people in their obiecting againſt his proceedings; as, [u] *When they ſhall ſay, Wherefore doth the Lord our God doe theſe things vnto vs? then thou ſhalt anſwere them, Like as yee haue forſaken mee, &c.* and ſo [x] otherwhere: an argument that they thought themſelues more ſtraightly vſed then they had deſerued; *What is our iniquitie, or what is our ſinne, that we haue committed againſt the Lord our God?* After the ſame manner in the time of *Ezekiel*, they began to conteſt with God, *that his way was not equall:* and thereupon tooke it vp as a by-word, *The fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge.*

They

k *Iob* 1. 21.

l *Iob* 39. 37, 38.

m *Pſal.* 73. 13, 14.

n *Pſal.* 62. 1.

o *Lam.* 3. 22.

p 1. *King.* 14. 10

q *Gen.* 4. 13.

r 1. *Sam.* 25. 20

ſ 1. *Kin.* 20. 43.

t *Chap.* 2. 9.

u *Chap.* 5. 19.

x *Chap.* 16. 10.

They thought it vnreasonable, that they should beare the punishment of their fathers sinnes, not considering their succeeding them therein. Indeed, they were their wayes which were vnequall, yet would they lay that imputation vpon [y] Gods. How ordinarie was it with some, while *Malachy* propheſied, to reply vpon euery particular, which was vrged against them in the Name of the Lord; [z] *Wherein haue wee dispised thy Name?* [a] *Wherein haue wee wearied him?* [b] *Wherein shall wee returne?* [c] *Wherein haue wee spoyled him?* [d] *Wherein haue wee spoken against him?* Thus in their opinion, it was all without cause which was reproued in them, or denounced against them. Nay, this humour of turning againe, as it were to challenge God, is noted to remaine in the wicked, euen when sentence is passed on them, and that they are euen going away to execution. Then, euen then shall they say, [e] *Lord, when saw wee thee an hungred, &c?* as if they thought themselues to be condemned against equitie. Thus wee may still see how the lesse grace, the more vntowardnesse to submit to God; and they which haue most feeling of their owne desert, are most readie by all meanes to acquit the Lord.

y *Ezech.18.*

z *Mal.1.6.*
a *Chap.2.17.*
b *Chap.3.*
c *Vers.8.*
d *Vers.13.*

e *Matt.25.44.*

The Vse. The best vse that we can put this point vnto, is to apply it to the triall of our selues. This Spirit of meeknesse, when we heare God speaking to vs by his Word, or feele his Hand vpon vs in any manner of affliction, is a iust matter of reioycing whereſoeuer it is found. Hath thy heart beene at any time wrought vpon, by the powerfull application of the Word? hath it seemed to thee as if thou hadst beene personally and directly spoken to, in regard of some speciall sinne wherein thou hast beene found out? Hath the Rod of God seized on thee in any particulars, which haue gone neere vnto thee? Consider, how vpon these occasions thou hast found thy selfe affected; hast thou laboured to represse and keepe downe in thy selfe all raigning and tumultuous thoughts, and to yeeld to God in the vnfayned and sincere acknowledgement of his Righteousnesse, thinking rather thou art too sparingly and too mildly, then too seuerely dealt with? This thou mayest iustly reioyce in, as a testimonie of a good heart; this is indeed a fruit of that *quiet Spirit*, which Saint *Peter* saith, [f] *is before God a thing much set by.* But if thou art apt to swell against reproofe, and to fret in the day of tribulation, as if some wrong or iniurie were done vnto thee, and more put vpon thee then thou hast deserued, thou art readie to thinke (Why should I be thus dealt with?) Surely, if thou canst cherish thy selfe herein, and please thy selfe in this gaine-saying humour, it is a token of an vnhumbled and of a rebellious soule. It is a signe, that thou hast not the vnderstanding and knowledge of thine owne selfe, which a Christian ought to haue. This is a matter which will discouer many to faile exceedingly. Let it bee obserued in experience, how much adoe many haue to beare with patience, the pressing of the Word vpon their consciences, how readie the most are to murmure and to grudge in the time of affliction, what little yeelding there is when God sheweth his power, and his wrath by generall visitations; sooner shall you heare men complaine, and repine, then acknowledge the equitie

f *1.Pet.3.4.*

Note.

of

of Gods dealing in reſpect of their owne ſinnes. Let, I ſay, this bee noted in experience, and it will ſtrait appeare, that they bee not many which haue learned to ſay with DAVID, *O Lord, thou art iuſt when thou ſpeakeſt, and pure when thou iudgeſt.* If men were perſwaded that God did deale according to the right, euen in his ſtraighteſt courſes, and that their ſinnes are the cauſe of all that comes, they would then bee as diligent to remooue their ſinnes by a quicke repentance, as they are deſirous to haue Gods hand taken off, and themſelues eaſed of the burthen that is laid vpon them. I pray take due notice of this point: for whoſo tryeth it, ſhall finde it no eaſie thing to keepe downe his owne paſſions; and when he feeleth the ſtripes of the Lord to ſmart indeede, to acknowledge with a calme and ſubdued heart, *O Lord, it is thou which iudgeſt, and it is but iuſt, all this which thou inflicteſt.* He hath attained to a great meaſure of grace that is come thus farre. Wee ſhall find our ſelues more inclinable a great deale, to ſtand vpon termes of our innocencie, and to thinke it ſomewhat ſtrange, that wee carrying our ſelues as wee doe, better as wee imagine then any others, ſhould yet bee vſed with more ſhar eneſſe, then it ſeemes they are. Remember then this, what an euidence of a ſanctified Spirit it is, if when thou art cenſured by the authoritie of the Word, thou canſt ſay with HEZEKIAH, *This word which thou haſt ſpoken is good:* and if when thou art afflicted in any kinde, thou canſt yeeld with *Nehemiah*, and ſay, Surely, Lord, thou art iuſt in all that is come vpon me: thou haſt dealt truely, it is I that haue done wickedly. Hee that is ſenſible of his owne deſerts, will quickly be brought to this ſubmiſſe and yeelding diſpoſition. This is the Vſe: which yet I cannot but ſtretch further, to the laying open of that preſumption which wee find in the world ordinarie at this day, in mens calling the equitie of Gods decrees touching man into queſtion. There is nothing more manifeſt in the Scripture then this, [g] *that God worketh all things according to the counſell of his owne will:* [h] *that hee hath mercie on whom he will, and whom he will he hardeneth: that he hath appointed ſome to bee veſſels of mercy, to the praiſe of the glorie of his grace;* [i] *ſome to bee veſſels of wrath, to make his power to be knowne:* Yet what more vſuall, then to diſpute how this of God can agree with iuſtice; and with what equitie or reaſon hee can puniſh that ſinne, which by vertue of a decree was vnauoidable. This is an vſuall Theame for many to trie their wits on; and it is ſtrange, what ſawcie, peremptorie, and blaſphemous ſpeeches, many ſometimes in their cups, and when their full diſhes are before them, doe, concerning this point, breake out into: when men talke thus preſumptuouſly, and without feare ſet their mouth againſt heauen, and dare reduce God to ſuch termes of reaſon, as they haue fancied to themſelues, it is a ſigne of a graceleſſe heart; [k] *Wo be to him that ſtriueth againſt his Maker.* The Spirit of God puts another manner of diſpoſition into thoſe in whom it is; It makes thoſe that are the Lords, not to dare to entertaine ſo much as a conceit, that there ſhould bee iniuſtice with God. If they cannot conceiue how this or that ſhould ſtand with

g *Epheſ.1.11.*
h *Rom.9.18.*
i *Rom.9.22,23.*
k *Iſa.45.9.*

equitie, they will rather impute it to their owne weakneſſe in apprehending, then imagine any ill in Gods dealing. When they looke into themſelues, and ſee what corruptions ſwarme together in their owne boſoms, they will rather wonder at it that God ſhould ſaue any, then be forward to cenſure it, if hee ſhould condemne all. In this therefore as well as in ſuch particulars, which touch our owne perſons more eſpecially and directly, let vs alſo learne to ſhew our making vſe of this Doctrine. When we conſider Gods courſes, either in the determination of all things vnchangeably beforehand, or in the adminiſtration of euery thing in the world, if we ſee any thing ſtrange and difficult, which we are ready in our corruption to controll, let vs labour to checke our ſelues in our forwardneſſe, and ſtill to reſt vpon this, *O Lord, whatſoeuer we imagine, yet thou wilt ſtill be iuſt in thy ſayings, and pure in thy proceedings.* SALOMON held it wiſdome for a man to take heed of controlling the actions of an earthly King: [l] *Who ſhall ſay vnto him, What doeſt thou?* O man, who art thou then that ſhalt diſpute againſt God! The ſame *Salomon* ſaith, [m] *That the heart of a King is vnſearchable*; hauing reference, as I ſuppoſe, to the myſteries of State, and policies of Gouernement: ſo that there may be in a courſe preſcribed and followed by a King in his gouernement, ſome ſecret reaſon, which the common Subiect cannot driue vnto. Wee muſt thinke it in Gods matters much more. [n] *It is the glorie of God, to conceale a thing ſecret.* There may be Equitie when we ſee it not, and Iuſtice when we conceiue it not. It ought to be enough for me and thee, that the Lord will haue it ſo. His will is the rule of Iuſtice; ſuch Iuſtice as we are tyed vnto, we muſt not tye his will vnto. Thus then is this point directly gathered out of *Dauids* ſcope; which was to manifeſt the thought of his heart, touching the Lords dealing with him. Hee would haue all the world know that hee bare all that befell him with an yeelding ſpirit, and he durſt not any way charge the Lord with too much rigour. This is the fruit of an humbled ſoule. Hee that is aware of his owne deſert, doth rather wonder at Gods indulgence, then any way repine or murmure at his Iuſtice. Thus of the firſt. Another Doctrine is to be drawne from hence, and it is thus;

l *Eccleſ.8.4.*

m *Pro.25.3.*

n *Ibid.verſ.1.*

The ſecond Doctrine.

That that which Gods Miniſters ſpeake by vertue of their office, is to be taken as the Word and Speech of God himſelfe. This is obſeruable out of the words *(When thou ſpeakeſt.)* That which *Nathan* ſpake, he accounted it the Lords ſpeaking. For in the iudgement of ſuch as I haue read vpon this place; *Dauid* had here reference vnto that meſſage of reproofe and threatning, which was brought vnto him by [o] *Nathan*. *Nathan* ſpake it but by authoritie from the Lord, and as a Prophet ſent from him, and therefore *Dauid* accounted it as more then a mans word: hee termed it Gods owne ſpeaking. So that it is plaine, that God ſpeaketh in his Miniſters: *As hee ſpake*, ſaith *Zachariah* in his Song (ſpeaking touching God,) [p] *by the mouth of his holy Prophets.* God ſpake by their mouth: That which they deliuered was no leſſe to be reputed Gods Word, then if the Lord himſelfe had vttered it in ſome ſuch

o *2.Sam.12.10.*

p *Luk.1.70.*

ſuch ſort, as he ſpake of old vnto ſome, or as he deliuered the *Law* vpon Mount *Sinai*. Hereupon is that ordinarie phraſe in the Prophets; The Word of the Lord, which came vnto, or by ſuch a Prophet: and againe, according to the Word of the Lord, which ſuch or ſuch an one ſpake. God told IEREMIAH, [q] *I haue put my Words in thy mouth.* [r] *God made a Couenant with Chriſt*, that *thoſe words of his which he put into his mouth, ſhould not depart out of the mouth of his ſeede, nor out of the mouth of the ſeede of his ſeede, from henceforth euen for euer*: which is an abſolute aſſurance, that God will ſpeake to his Church by the mouth of his Miniſters to the end of the World. [s] *We haue not obeyed the voice of the Lord our God, by the miniſtry of his ſeruants the Prophets*: he calleth that the Lords voice, which came vnto the people by the Prophets miniſtry. *Hee that heareth you, heareth me*, ſaith Chriſt to his Diſciples, when he ſent them forth to [t] preach: an argument that he ſpake in them, their Doctrine was his Word. *God doth beſeech you through vs*, ſaith *Paul*: and, [u] *wee pray you in Chriſts ſtead*: he ſaith againe, [x] *The Word of his preaching was indeed the Word of God.* And that this opinion is to be had of all Gods Miniſters perpetually, may be gathered out of that promiſe of Chriſt: [y] *Lo, I am with you alway vntill the end of the world*: which cannot be reſtrayned to the Apoſtles, who haue ſerued their times, and are now at reſt; but belongs to thoſe Paſtors and Teachers, to whom the Lord giueth gifts, for the gathering together of his Saints, vntill the end of time. How is Chriſt with them, but by teaching and enabling them what to ſay; and by reuealing by them his minde vnto his Church? Hence is it, that as *Chriſt* is termed [z] *the ſonne of Righteouſneſſe*, ſo his Miniſters are called [a] *Starres*. And therefore as the light of the Starres is, by way of reflection, the very light of the Sunne, which they receiue from thence, and returne vpon earth; ſo is the Doctrine of Chriſts Miniſters, the very Doctrine of Chriſt, and it is by a ſecret enablement from him that they ſpeake. The words of an Ambaſſador, are reputed as his from whom hee commeth. It is the qualitie of all true Miniſters, that they are the Lords Meſſengers, and ſo that which they deliuer, is not mans, but Gods. This is ſo plaine, that I need not to enlarge it, and theſe prooſes which I haue produced for it, they are each of them very direct.

q *Chap.1.9.*
r *Iſa.59.21.*
s *Dan.9.10.*
t *Luk.10.16.*
u *2.Cor.5.20.*
x *1.Theſ.2.13.*
y *Matt.28.20.*
z *Malach.4.3.*
a *Reuel.1.20.*

The Vſe.

This is to teach vs, with what manner of reſpect to embrace that which is brought vnto vs by this ordinance of God, the preaching of the Word. Wee ſhould make no other account, but that in hearing of Man ſent from God, wee doe heare euen God himſelfe: ſo that looke with what awe, with what reuerence, with what reſpect, with what ſubmiſſion wee would demeane our ſelues, if wee ſhould bee called to heare the Lord himſelfe perſonally ſpeake vnto vs from the clouds; with the ſame ought wee to frame our ſelues to the hearing of them which are amongſt vs in his ſtead, and whom he hath put into his ſeruice: Aſſure our ſelues, we ſhall neuer profit by hearing, till this perſwaſion is ingrafted in vs. This was it that brought *Pauls* Miniſtry to be among the *Theſſalonians*, not *in word only, but in power*. This made it to *worke*

and preuaile ſo mightily as it [b] did. When the Doctrine is eſteemed as the Lords, then it ſettleth faith, then it buildeth vp in ſauing knowledge; when the threatnings are receiued as his, then they ſtrike an awe into the conſcience, then they awaken to repentance; when the comforts that are taught are reputed his, then they are health to the nauill, and marrow to the bones. *Dauid* eſteeming *Nathans* word to bee the Lords ſpeaking, humbled *Dauids* ſoule, and brought him to ſubmiſſion and ſorrow for his ſinne. Though hee were a King, yet hauing this in his heart, he durſt not take it ill that a ſubiect ſhould reproue him, but in all humilitie and compunction of ſpirit, he cryed out, *I haue ſinned:* and this made the after-ſpeech of *Nathan* to bee as ſweet vnto him, *The Lord hath alſo put away thy ſinne.* Hee knew God ſpake the one as well as the other. When this is vrged, it will bee ſaid to vs as *Korah* and his companions ſaid to *Moſes* and to *Aaron*, [c] *You take too much vpon you:* What doe you make your ſelues? muſt your ſayings bee taken as Gods owne Words? your Doctrine as the Oracles of the moſt High? who can beare it that you ſhould be ſo preſumptuous? It is no preſumption, no arrogancie at all, to ſpeake as the Spirit of God doth in the Scripture. Doth not *Dauid* terme *Nathans* ſpeaking, Gods? Why, what of that, you will ſay? bee it that he doth. Then ſay I, it followeth abſolutely, that at the leaſt the words of ſome mortall man may bee called Gods: and wherefore were *Nathans* ſo called, but becauſe of his office and miniſtrie, and becauſe of the commiſſion into which the Lord had put him. If there bee a continuance of the ſame commiſſion, ſhall not that which is done according to the tenor thereof, bee held in the ſame eſteeme? Now that the ſame commiſſion is continued, it is plaine by Scripture before ſet downe: ſome there are, touching whom God hath promiſed, that his Word ſhall bee in their mouth ſo long as the Moone indureth. God hath not, neither will he leaue his Church without a Miniſtrie; and of what credit or authoritie ſhall this Miniſtrie be, if the matter thereof ſhall be accounted of, but as the meſſage and opinion of a man? You will yet ſay, Why? and muſt wee then take all that euery one, who goeth vp into a Pulpit, and ſaith he is a Miniſter, doth deliuer, to be Gods owne ſaying? I ſaid not ſo: the Doctrine was, if you marke it, touching *Gods Miniſters ſpeaking by vertue of their office.* In the dayes of old, there were ſome, of whom God ſaid, [d] *I haue not ſent theſe prophets, yet they ranne: I haue not ſpoken vnto them, and yet they prophecied.* And ſuch there are and will be ſtill, which will prophecie out of their owne hearts, and follow their owne ſpirits. I doe not ſay, that whatſoeuer commeth from a Pulpit, by a Miniſter in profeſſion and name, is eſt-ſoones to bee ſtiled the Lords ſpeaking. I haue many times tooke occaſion to ſhew, how Gods Miniſters may bee knowne from thoſe that are but deceitfull workemen. Let this now ſerue in a word, to be ſome helpe to vs herein. I come to Church, and I heare one preach, I perceiue him to handle the Word with a kind of reuerent plaineneſſe; it ſeemeth to me that in his whole faſhion, he diſcouereth a greater deſire

to

b 1. *Theſ.* 2. 13.

c *Num.* 16. 3.
Obiect.

Anſw.

d *Ier.* 23. 21.

to bring good to his hearers, then to procure esteeme to himselfe: hee rayseth his Doctrine kindly out of his Text, and laboureth that the meanest may perceiue how that place affordeth it; hee confirmes it by euident and vnstrained testimonies of holy Scripture: hee applyeth it faithfully and powerfully with care, neither to grieue the spirits of the tender, who desire in sincerity to please God, nor to strengthen the hands of any in their coldnesse and prophaneneſſe, but shewes still to whom iudgement pertaines, and to whom comfort belongs, euer ayming at this, that he may separate the precious from the vile; him I will esteeme as Gods Minister: and I will, if I finde my sinne touched by his Sermon, take it as a warning from the Lord, and labour to make vse of it: if I perceiue my heart to be comforted, hauing knowne before the need of comfort I will lay hold thereon as tydings of refreshing come from heauen: vpon the Doctrine so prooued, I will rest my iudgement, I will establish my faith, this Ministerie I will reuerence, as the Word and Ordinance of the Lord. Thus may wee make a profitable vse of this Doctrine. God forbid, I should perswade men hand ouer head, to entertayne euery thing as from God, that commeth from the mouth of euery (so called) Minister. That were the next way to leade the people into a world of errors: so might they bee entangled with contradictions, from which they should not deuise how to bee deliuered. There must bee a care to discerne betwixt one and other: and if any man will doe the Lords will, and submit himselfe in obedience to such a course as he may soone both learne and follow, hee shall know touching Ministers, [e] *whether they be of God*, or *whether they speake of themselues*. The rule will neuer breake, [f] *Them that bee meeke, hee will guide in iudgement*. No better Iudge in this case then an humble soule, the working of the Doctrine vpon his heart to curbe him in his excesses, and to resolue him in his doubts; to comfort him in his perplexities, to encourage him in his conscionable proceedings, shall bee to him an vndoubted pledge, that he whom he heares is Gods Minister, whose Doctrine hee is to esteeme euen as the Lords owne speaking. I wish the well learning of this point, as that without which wee can neuer reape any benefit by the publique Ministery. This is the best motiue to vs, to carry our selues respectiuely in our function, that we are commanded when we *speake*, to [g] *speake as the Words of God*: and nothing can worke more awe and reuerence into you that heare, then when you know and are perswaded, that you must heare *as the Words of God*. This is our comfort in the contempt which is cast vpon vs, that [h] *Hee which despiseth, despiseth not man, but God*: and this shall be the condemnation of the scorners of the Word, that their disdaine hath reached vp to heauen, and that they haue reiected the Lord in his Ministers. Wee must say as *Moses* said to the people, when they began to repine against him and AARON, [i] *What are we, that ye haue murmured against vs?* [k] *Your murmurings are not against vs, but against the Lord*. They haue not cast thee away, but they haue cast me away, said God to *Samuel*, touching the people, when they were wearie of

e *Iob.7.17.*

f *Psal.25.9.*

g *1.Pet.4.11.*

h *1.Thes.4.8.*

i *Exod.16.7.*

k *Vers.8.*

of *Samuels* gouernement, and in a wanton humour would needs haue a King. Thus from hence, that DAVID *termes* NATHANS *ſpeakings, Gods:* therefore God ſpeaketh by and in his Miniſters. There remayneth yet another obſeruation from theſe latter words, [*When thou iudgeſt:*] it is thus,

The third Doctrine.

That whatſoeuer the meanes be, whatſoeuer the inſtrument is of any manner of affliction or bitterneſſe befalling vs, it is beſt for Gods children to acknowledge all to be wholly from the Lord. [Thou iudgeſt:] DAVID *here calls all that either had already befalne him, or was like hereafter to come vpon him, the Lords iudgement, his chaſtiſements, the correction of his hand. Thus the death of his child, he accounted the* [l] *Lords infliction: and in the following calamities, he tooke not notice ſo much of the agents in them, as of the Lord diſpoſing them. He knew that it was of God, that* ABSALOM, *the ſonne which came out of his owne bowels, ſought his life: and that made him in his flight ſo humbly to ſubmit himſelfe vnto his* [m] *diſpoſing. He knew, the Lord had a hand in* SHIMEI *his curſing him: The Lord* (ſaith he) *hath* [n] *bidden him.* Thus *Iob* in his loſſes, had not an eye ſo much to the *Shabeans*, and to the *Chaldæans*, as vnto Gods hand; *The* [o] *Lord hath giuen, the Lord hath taken.* It is taxed as a great fault, when men [p] *turne not vnto him that ſmites:* they regard the meanes, and fret againſt it, but they doe not conſider who diſpoſeth all. It was a point which *Paul* was diligent to teach the *Corinthians*, that *when they were iudged*, that is, when any weakneſſe, or ſickneſſe, or death came among them, it was the [q] *Lord that did chaſten them.* Hereupon it is, that the Scripture is ſo diligent to informe vs in this point, that *out of the mouth*, that is, from the decree and ordinance *of the moſt High, doe proceed both good and euill*, both proſperitie and [r] aduerſitie: and that *there is no euill* (*viz.* no kind of calamitie) [ſ] *but the Lord doth it.* Now I ſaid, *It is beſt that the children of God, in the day of their affliction and grieuance, doe conſider this:* for indeed this acknowledgement is the mayne ground of patience. *Dauid* knew it was his dutie to bee *dumbe, and not to open his mouth* to repine againſt that which the Lord [t] had done. Hee could neuer haue borne the baſe and curſed vſage of *Shimei* as he did, had he not thought vpon the hand of God therein. This made him alſo confident, in the expectation of a ſecret bleſſing, to ſpring out of that bitter roote of his curſedneſſe: aſſuring himſelfe the Lord did it for ſome ſpeciall good end, and for the preparing of him to ſome greater comfort: It may bee the Lord will doe me good for his curſing this day. Hereupon is it, that by this meanes the children of God are prouoked to the making of a good vſe of that which hapneth to them, knowing that as it is God that ſmites, ſo it is for ſome purpoſe that he doth it; and that if there bee no ſorrow when hee ſmites, and a refuſing to receiue correction when hee [u] conſumes, ſome worſer matter will enſue. Thus I ſay then, It is good for thoſe that feare God to looke vp to God in euery Croſſe, and to poſſeſſe themſelues with this, that it is he that iudgeth them. There can neuer be any patience, any thankfulneſſe, any ſubmiſſion, any comfort,

l 2.Sam.12.15, 16.
m 2.Sam.15.25
n 2.Sam.16.11.
o Chap.1.21.
p Iſa.9.13.
q 1.Cor.11.32.
r Lam.3.38.
ſ Amos 3.6.
t Pſal.39.9.
u Ier.5.3.

fort, any care to profit by the rod, where this particular is not thought vpon. *Dauid* thought it was *Nathan* that denounced matters to him, yet knew it was the Lord that did execute the ſame: he ſtrooke the Child, he ſtirred vp *Abſalom* to rebell, he moued *Shimei* to curſe: the more ſenſible he was of this, the more was his humiliation, the greater his patience for the preſent, the more ſweet his comfort afterwards.

The Vſe.

This is a good leſſon, and a neceſſary matter of inſtruction for vs all; teaching vs how to demeane our ſelues in the day of triall. It is an hard thing to beare afflictions well: ſomewhat to doe there will be, to keepe downe repining thoughts, it is no eaſie thing to temper our ſelues from vnlawful courſes, by which to wind out our ſelues, and to eaſe our ſhoulder of that burden which lyeth heauy on vs. The Scripture ſpeaketh of [x] *reioycing in tribulation*; [y] *of accounting it exceeding ioy, when wee fall into diuers afflictions.* Theſe bee not things which can eaſily bee accompliſhed. For would not the nature of man rather chooſe a perpetuitie of eaſe and quiet, then to bee toſſed to and fro with change of croſſes? and what chaſtiſing is there, but [z] *for the preſent it is grieuous, and not ioyous?* Now here is the way to come to an holy vſe of all croſſes, to conſider in all, that it is the Lord which iudgeth vs: whatſoeuer betyde vs, it is according vnto his diſpenſing, the beginning, the meaſure, the end of euery viſitation, is by his ordering: who ſhall not be afraid to repine, when this is thought vpon? who will not ſet himſelfe diligently to a making vſe of all, when this is duely pondered? what a confident expectation of a gracious iſſue will this breed, when one well conſidereth that hee is in the hand of a wiſe and gracious God, who knowing what we are, will inflict no more, then himſelfe ſhall make vs able to endure? It is the common manner to grow into an indignation at ſecond cauſes in ſickneſſes; we many times blame the Ayre, the Houſe, the Company, the Dyet; we thinke not vpon God that ordereth all: ſo in loſſes, we cry out vpon this, and rage againſt that; this it was long of, and by that it was cauſed; wee looke not vp as we ought, to him that ſitteth at the Sterne, and guideth all particulars. Let vs learne of *Dauid* here, to raiſe vp our thoughts a degree higher, and when any thing commeth athwart, let vs pitch vpon this, It is the Lord that iudgeth vs. Little know we, vntill we haue found it in experience, what is the quiet fruit of Righteouſneſſe which will follow hereupon.

x *Rom.* 15. 3.
y *Iam.* 1. 2.
z *Heb.* 12. 11.

And thus farre of the firſt branch of that euidence, which *Dauid* produceth of the knowledge of his ſinnes. Hee chargeth himſelfe with ſinning in this particular, whereof *Nathan* had reproued him againſt God; and he held his ſinne the greater, becauſe euen in the ſight of God, hee did not feare to commit it. Hee cleereth God of iniuſtice, hee acknowledgeth him righteous in reprouing, iuſt in puniſhing. *Nathans* reproofe he accounts the Lords: ſuch was his reuerent eſteeme of *Nathans* miniſtery: the particulars which either had befalne him, or were like to come vpon him, he termes the Lords inflictions: ſuch was his wiſe and holy account of Gods authoritie. Thus is the Summe.

The

The eighth Lecture.

VERS. 5, 6.

Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued me.
Behold, thou loueſt truth, &c.

THus farre of DAVIDS *acknowledgement* of his actuall euill. Now followeth his confeſſion of his naturall depraued-neſſe. In confeſſing whereof, this is his order. Firſt, Hee ſets downe the truth of the thing it ſelfe: *viz.* that hee is originally corrupt. Secondly, Hee layeth the ſame open more at full. Before I come to handle either of theſe, this is generally to be noted out of both the Verſes, and out of that which in them *Dauid* aymes: *viz.*

The firſt Doctrine. *That where there is true repentance, there is alſo a diſpoſition to lay to a mans owne charge as much as it is poſsible.* Me thinks, in examining this place, I beheld *Dauid* euen ſtudying to enlarge the Bill of Indictment againſt himſelfe. *Alas, Lord, what ſpeake I of this euill, as though that were all whereof I haue to accuſe my ſelfe? this is not the one halfe of that whereof I am culpable before thee: for, lo, euen from my very firſt being in my Mothers wombe, I am corrupt, euen a very maſſe and lumpe of ſinne: I am altogether in my ſelfe varying and ſwaruing from that puritie and holineſſe thou delighteſt in, and which thou haſt, by the teaching of thy Word, made me to know to be good and pleaſing in thy ſight.* Thus doth he article againe and againe againſt himſelfe, not mincing or extenuating the matter, with this, *O Lord, indeed I haue done amiſſe, but it was but this once, this is all my fault: I hope in other things I haue better behaued my ſelfe: let my other better ſeruices be thought on by thee, to make amends for this one fault.* No ſuch thing comes from him, but hauing charged himſelfe with one particular, he comes in with a ſecond; *Behold, Lord, this alſo I confeſſe: and, behold, againe, thus and thus am I lyable to exception.* Vpon this ground was it, that in this Pſalme he vſeth ſuch change of titles for his fault, *Sinne, Euill, Iniquitie, Bloud,* whatſoeuer hee could thinke on, he brought in for the improuing it. So in his ſubmiſſion for that offence in numbring the people, [a] *I haue ſinned, ſinned exceedingly; I haue done fooliſhly, very fooliſhly:* as if hee could not bee ſatisfied in heaping vp termes of aggrauation. So in the Pſalmes he accuſeth himſelfe of [b] *ſinnes in number aboue his haires:* [c] *for waight like a burthen:* and when hee had found out many particulars whereof to accuſe himſelfe, yet as one ſuſpecting himſelfe further, he cryeth out, [d] *Who can vnderſtand his faults?* It was his reſolution ſtill to bee [e] *more vile,* to make no end of the abaſing

a 2. *Sam.* 24. 10.
b *Pſal.* 40. 12.
c *Pſal.* 38. 4.
d *Pſal.* 19. 12.
e 2. *Sam.* 6. 22.

sing and charging of himselfe. Thus was *Ezra* minded when he spake of *iniquities increased ouer their heads,* [f] *and of trespasses growne vp to the Heauens.* Thus *Paul* loading himselfe with the tearmes *of a persecuter, a blasphemer, and an* [g] *oppressor: the least of the Apostles, not meet to bee called an* [h] *Apostle: the least of all* [k] *Saints.* No man desiring his disgrace, could haue said more against him, then hee did voluntarily put vpon himselfe. Thus the Prodigal sonne neuer sought to extenuate his miscarriage, by pleading the instabilitie of youth, by shifting ouer the fault to others, by whose eyther ill example he was poysoned, or bad counsell misse-led: he told not his father, Sir, I know the waste which I haue made, is not much to you, you are able to beare it, considering your wealth, if it had beene a great deale more; but hee sets his course euen vpon the racke, and stretcheth it out to the vtmost pinne, *Father, I haue sinned:* he stayeth not there, but goeth on, *I haue sinned against heauen, I haue sinned against thee, I am not worthy to be called thy sonne, &c.* I will not so much as craue to be taken into the state and condition of a sonne; if I may be as an hired seruant, it is more than I can challenge, and it is all that I will aske. Thus true repentance makes a man large and plentifull in the accusation of himselfe. A sinner once thorowly touched and deepely pricked, thinkes all too little that he is to say against himselfe; sinne is so hatefull to him, that he thinkes he can neuer sufficiently display it; and such is his indignation against himselfe for offending God, as that he supposeth he can neuer enough, as he should, blame and censure himselfe in that behalfe: when he is once thorowly touched, he ransacks himselfe euen to his very cradle, that he may acknowledge his faylings: not in the lumpe onely, and in grosse, and as it were by whole sale, but in order and course, he puts his sinnes as it were into a ballance, and waigheth them, that he may bring himselfe to such a right valuation of them as is necessarie. That point of Doctrine which I handled lately touching the insisting vpon particular sinnes, commeth verie neere to this, so that in respect of that which I spake then, I shall need to say the lesse in this. This is the effect, that when the Spirit of God, whose office it is *to* [l] *conuince of sinne,* hath effectually touched a mans conscience, so is he disposed, that no malicious, reuengefull wicked man, can so set out the faults of his enemie, whom he hates with a deadly hatred, as he both can and wil, & desireth more and more to do his own corruptions. Let vs learn to measure our selues by this example: & if we would haue some good euidence, and sound assurance to our selues of true repentance, let vs deale faithfully with our owne hearts, and consider our selues well, whether we haue this mind and care, when wee come before the Lord, to be large and plentifull in the accusing of our selues. It is excellent and a gracious qualitie, when a man is afraid that he hath not laied so much to his owne charge as he should; and that when hee hath made into himselfe euen the most diligent search that he can, yet there is some secret euill behind vnespied, which requires acknowledgement. I haue sometimes had occasion to note it, that there be three things, in which a right

f *Chap.9.6.*

g *1.Tim.1.17.*
h *1 Cor.15.9.*
k *Eph.3.8.*

l *Ioh.16.8.*

The Vse.

Note.

right Christian can neuer bee satisfied. First, Is the humbling of himselfe for his sinnes against God: Secondly, The assurance that in Christ Iesus all these sinnes are pardoned: Thirdly, The care of his soule to walke with God. In this stands a speciall difference betwixt the naturall man, and the spirituall man. The naturall man, for matter of humiliation, thinkes it enough to say he is a sinner; hee hath no stomacke to that busie worke of the searching and abasing of himselfe, he can content himselfe with a confident opinion of beeing saued, neuer well considering vpon what ground: hee thinkes rather he may be too holy, then hath any dislike of himselfe because he is no more forward. The spirituall man, he is cleane of another making; when hee comes into the presence of God, he striues to lay load vpon himselfe, he will bethinke himselfe of as many things as hee can, and hide nothing from the Lord which hee thinkes on, he will neuer be at quiet till he haue gotten good assurance of forgiuenesse, and he will neuer be pleased in any certaine stint or measure of obedience. I name all these three now againe, because they are still companions, albeit the first of them onely doth appertaine to the present purpose. Take we notice of it then for a triall of our selues. Wee shall heare hereafter in this Psalme, how pleasing and acceptable vnto God a broken heart is. Now a broken heart flyeth out (as it were) into many pieces, and discouereth it selfe in the multiplying of imputations against it selfe: when it is wounded with the due apprehension of one sinne, it takes occasion thereby to suspect it selfe of more, and doth (as a man would say) vrge God once and againe to behold; Lo, Lord, now I haue confessed this, heare this also which I haue to say touching my selfe, and this too: yea, when I haue said all I can, yet I am sure there is more behind, which though I cannot see, yet I am sure thou knowest. This I thought good to obserue out of the generall state of these two Verses. *Dauid* stayeth not in the mention of this one particular enormitie, but proceedes further, acknowledgeth the vniuersall corruption of his nature, and disconformitie of his soule, from that sinceritie which to his speciall knowledge God requires. Let vs come now to the particulars.

First, *Dauid* sets downe his naturall estate. In the words there is no great difficultie. Thus in few words we may conceiue it, as if hee had said, *This is it, O Lord, which I doe yet further confesse against my selfe, that I haue beene ouer-spred with corruption, euer since the first time I beheld this light: Nay, which is more, no sooner was that substance whereof I am made, warmed in my mothers Wombe, but I was tainted and stayned with sinfull filthinesse.* Thus is the sense. The Doctrine is thus,

The second Doctrine.

That the whole nature of man is, from the very first beginning and being thereof, infected with corruption. Wee may see here in *Dauid*, the common state of all man-kind: For if it were thus with *Dauid*, why not with thee, and with mee, and with euery one? Can we shew wherein our nature is priuiledged aboue *Dauids?* Now, we all heare what hee auoucheth touching himselfe. There was not so much as a thought of time

time betwixt his naturall being, and his ſinnefull being. Corruption did accompany euen the firſt degree of his conception. Thus was *Dauid*, thus are we. And then that he meant to acknowledge this, touching his whole perſon, both his bodie and his ſoule, with all the powers and faculties appertaining to them both, wee may gather from the word [*I*,] which is here vſed by him without any manner of reſtriction, in regard that he did reckon himſelfe to be wholly ouer-ſpred, no part of him being free, neither minde, neither will, nor affection, no one portion either of his outward or his inward man. This may ſhew the truth of this Doctrine out of this Text. Now that I may handle this poynt with the more profit, I will treat of it in this order: Firſt, I will proue it to bee true, that the nature of man is vniuerſally tainted, euen from the very firſt being thereof. Secondly, I will ſhew what is meant by this tainture, and wherein this natiue corruption doth conſiſt. Thirdly, I will declare whence it is, and how it commeth to paſſe, that ſuch a kind of infection hath diffuſed and ſpred it ſelfe ouer all. The handling of theſe three points wil occaſion to deliuer as much as is neceſſarily to be known concerning this Doctrine. Touching the former, that the nature of man is in it ſelfe vniuerſally corrupt; take we firſt for it theſe two ſpeciall euidences. Firſt, Gods owne verdict; and ſecondly, *Pauls* owne confeſſion. Touching Gods verdict, wee haue it twice eſpecially: firſt, [m] pronouncing of man, *that he is but fleſh*: viz. *a very heape, and lumpe, and bundle of corruption*: and ſecondly, *The imagination of mans heart is* [n] *euill euen from his youth*: the very frame of mans heart, and ſo accordingly his whole diſpoſition and ſtate, euen from his firſt ſubſiſting, is nothing elſe but ſtarke naught. *Pauls* confeſſion is touching himſelfe; but yet ſuch as declares a truth touching all, as well as touching himſelfe, *I know, that in* [o] *me, that is, in my fleſh or nature, dwelleth no good thing*: He ſpeakes of a certaine Law of Sinne ſwaying in him, and rebelling quite againſt the Law of God. Beſides this, the Scripture ſo ſpeakes of man naturally, as of one in whom that which is the moſt excellent is polluted: *It mentions a darkeneſſe in* [p] *his cogitations: a death and an enmitie againſt God in his* [q] *wiſdome: a kind of beſtialitie and brutiſhneſſe in his* [r] *knowledge: a need of renuing in his* [ſ] *mind: yea, euen in the ſpirit of his* [t] *mind*: Now if the beſt that is in him bee defiled, what ſhall we thinke of the remainder? If the light originally and primarily placed in man be darkeneſſe, *how* [u] *great ſhall that darkeneſſe bee?* No marueile to find weakeneſſe in the will, diſorder in the affections, aptneſſe in euery member to be euen a weapon of vnrighteouſneſſe, when the mind and vnderſtanding, that ſhould be a guide vnto the reſt, is it ſelfe become a ſeruant to corruption. This ſhall ſerue briefly touching that, that the nature of man no ſooner is, but it is corrupt, and that thorowout, euen the very beſt that is in it is out of tune.

The naturall ſtate of man, in regard of ſin, laid forth at large.

m *Gen.* 6.3.

n *Gen.* 8.21.

o *Rom.* 7.18.

p *Eph.* 4.18.
q *Rom.* 8.6.7.
r *Ier.* 10.14.
ſ *Rom.* 12.2.
t *Eph.* 4.23.

u *Math.* 6.23.

Come we to the ſecond, what this ſinne is, with which the nature of man is thus beſpred. It is noted by Diuines, to ſtand in two things. Firſt, The guilt of *Adams* diſobedience. Euerie man is naturally chargeable

Originall ſin.

chargeable with *Adams* fault, and lyable to account to God for his tranſgreſſion. The act it ſelfe was peculiar to *Adam*, but the fault lyeth vpon all. The words, *Rom.* 5.12. *in whom all haue ſinned*, beeing rightly vnderſtood, makes it plaine. PAVL affirmes, that *in one all ſinned*: and after, *By the offence of one,* [x] *a fault came vpon all. Wee all were that one man,* ſaith AVGVSTINE. His offence is not to be conceiued of as perſonall, but as common; ſuch as into which we are all engaged. Secondly, it ſtands in a kind of ilneſſe and deprauednesſe, both in regard that that ſingular excellencie, wherewith *Adam* was once endowed for himſelfe and all his iſſue, is vtterly loſt; and in reſpect that in the ſtead thereof, there is come in a kind (as I may terme it) of poſitiue corruption, which is much like *the raging* [y] *Sea, which cannot reſt, the waters thereof doe caſt vp myre and dirt*: ſo is that in man ſtill ſtruggling and ſtriuing againſt the Law of God, and working him to ſome ſpeciall wickedneſſe. Hereupon it is held that that definition of the ſinne of nature, by *The want of that goodneſſe which ought to be in it*, is too ſcant, not expreſſing at full the whole condition thereof: whereupon *Auguſtine* (then whom no man euer wrote better) touching this poynt, termes it, *An euill qualitie*, and compareth it to ſickneſſe: Now in ſickneſſe there is not onely a kind of vacancie and abſence of health, but there is going therewith neceſſarily ſuch a kind of ſtate of the bodie, as cauſeth payne, and workes to the diſſolution of the whole. *Thomas* termes it, *A corrupt habit*. It is more than an abſence of good. Thus in a word (as may fit this place) of the ſecond poynt, what that is which is called the ſinne of Nature, in which we are all conceiued. Wee muſt vnderſtand it thus, that euery man, aſſoone as he hath any manner of being, ſo that he commeth to receiue the denomination and title of a Man, is guiltie before God of *Adams* fault, is vtterly deſtitute of euery whit of that goodneſſe with which God endued the firſt man, and hath in him the ſeed of euery kind of ſinne in act, together with a ſtrength and forwardneſſe of inclination thereunto. This is that ſin, which *Chryſoſtome* termes, The firſt ſinne. *Ambroſe* calls it, *The defilement of our beginning, and our naturall contagion*. PAVLINVS, *Our hereditarie poyſon*. In teaching, we doe ordinarily call it, *Originall ſinne, or the ſinne of beginning*, in regard of the ancientneſſe of it, it hauing beene euer ſince the time of *Adams* fall: and againe, it accompanieth the nature of man at his very firſt being, and it is the ſource and fountaine of all ſinne in practice. The Scripture calleth it the ſinne that *dwelleth* [z] *in vs*: it is *indigena*, a naturall inhabitant, and ſuch an one as nothing but the pulling downe, and diſſolution of this our earthly Tabernacle by death, is able to diſplace. Elſewhere it is [a] called *The ſinne that encompaſſeth* vs, that cleaueth cloſe to vs; or as we read it, *hangeth ſo faſt on*.

The third poynt now commeth in courſe, *viz.* whence it is, and how it commeth to paſſe that the nature of man is thus corrupt. To this the Apoſtle maketh a direct anſwere: [b] *By one man ſinne entred into the world*: and againe, *By one mans diſobedience, many* [c] *were made ſinners*.

ἐφ᾽ ᾧ πάντες.

x *Verſ.*18. *Omnes eramus ille vnus homo.*

y *Iſa.*57.20.

Carentia iuſtitiæ debitæ ineſſe.

Malam qualitatem.

πρωτίστη ἁμαρτίαν. *Originis inquinamentum, naturale contagium.* *Vitus paternum.*

z *Rom.*7.20.

a *Heb.*12.1. εὐπερίστατος ἁμαρτία.

b *Rom.* 5.12.

c *Ver.*19.

ADAM

ADAM was ordayned by God to bee a common roote, out of which ſhould be deriued ſuch a progenie, as himſelfe ſhould be when his power of generation ſhould begin. Now, he being once corrupt, how could *any* [d] *cleane matter bee brought out of his filthineſſe?* [e] *Of fleſh nothing could be borne but fleſh:* [f] ADAM *begat a child in his owne likeneſſe, &c.* ſuch a ſinner and a perſon ſo corrupted as himſelfe: and ſo it hath beene ſucceſſiuely. *If the roote had beene holy, ſo had the branches alſo beene,* according to the rule, [g] *but the tree being once corrupt, the fruit* could not chooſe but be [h] according. This is the plaine truth according to the Scripture. I am not ignorant that with this, there falleth in, in the writings of the learned, a great queſtion, diuerſly diſputed to and fro, touching the Traduction of the ſoule, which muſt needs be acknowledged in all reaſon to be the proper ſeate of this natiue and inbred ſinne. Here is the mayne inquirie, whether the ſoule comes from the Parents by naturall generation, or whether it be created immediately by God, and infuſed into the body after that it is once conceiued in the wombe: and then if it be ſo infuſed, how it becommeth ſo corrupted. I know the moſt receiued opinion is, that the ſoule is created by God, and ſo becommeth defiled with ſin by the vnion of it to the body; as when a man falleth into the durt and is ſoiled, and bedawbed, or as water cleane in it ſelfe, receiueth filth from an vncleane veſſell into which it is put. But how this can bee true, let them ſhew that will defend it. For my owne part I cannot conceiue, either how ſinne ſhould firſt be in the body before the ſoule is vnited to it, or how the ſoule ſhould receiue infection from the body. It is well ſaid by a Diuine of reuerend note; that *the manner of tranſlating ſinne from the father to the child, is rather to be beleeued then ſearched; may more eaſily be ſearched then vnderſtood, and may (againe) be better vnderſtood then expreſt.* The ſafeſt way is to conſider ſinne as poſſeſſing the whole man, and the whole *Man* as ſucceſſiuely deſcending from whole *Adam*. God at firſt gaue *Adam* power to produce a creature like vnto himſelfe. *Adam* [i] before he exerciſed this power, did corrupt himſelfe, and ſo God continuing to him that power, hee with the execution of that power conueyed his corruption. The diſtinction is very good, that now ſince *Adam* fell, we muſt conſider God in the forming of man in the wombe, two manner of wayes. Firſt, as a Creator, and ſo the body and the ſoule are the worke of his hands. We muſt conſider him as a Iudge too: and ſo conceiue that it is iuſt with him in the forming of both to forſake both, and ſo to giue ſtrength to man to produce ſuch a Creature as himſelfe, that yet the Creature produced by him, is euen ſo corrupted as himſelfe. There are then two things concurre in the producing of man. Firſt, The ſtrength of God, as a Creator, whereby he becommeth a man: the curſe of God, as a Iudge, and thereby he becomes a ſinner. This I thinke to bee the ſureſt tenon. Out of all queſtion ſinne is in the ſoule, before in the body: according to that of *Auguſtine* touching ADAM; *It was not* (ſaith hee) *his corruptible fleſh which made his ſoule to become ſinfull, but his ſinfull ſoule made his fleſh ſubiect to corruption.* To talke

d *Iob* 14.4.
e *Iob.*3.6.
f *Gen.*5.3.
g *Rom.*11.16.
h *Matt.*7.18.
Sicut quando quis cadit in lutum, fœdatur & maculatur.
i *Gen.*1.28.

of the bodies begetting the body, and to dispute whether a soule can beget a soule, these things will leade into conceits and doubts, of which there will be no end. Well said he of old, that said, *Not one soule begets another, but one man another.* But hereof enough, it being a point wherein a man may easily be too curious, and in which (considering the Scripture saith so little in it) it will be no great danger to be ignorant. This is enough to know: vnpossible it is that of a sinner should be begotten other then a sinner: not Christ himselfe being lineally descended from *Adam*, as *Luke* deriues his [k] Pedigree; had not God made a precise difference betwixt the order of the birth of that one Man, and the order of the birth of any other man. And thus at last I haue ended this Doctrine. *Dauid* was a sinner by his owne acknowledgement, euen from his first quickning in his mothers wombe. This is true touching all: the first roote being poysoned, all that haue sprang thence, doe partake therewith. Let vs come to the Vse.

Non anima animam gignit, sed homo hominem.

k *Chap.3.*

1. *Vse.* Here we haue occasion to discouer the iniquitie of Popish Doctrine: which endeuoureth and laboureth by all meanes to mince and extenuate this point touching mans natiue state. The ordinarie opinions of the Churches of *Rome* touching Originall sinne, bee, *That it is onely a kinde of alteration in man into somewhat a worse estate, then that in which God at first created him: that it is the least of sinnes, and smaller then any Veniall sinne: that it is no such strong bent vnto euill, but that notwithstanding it, there is a certayne abilitie in man, naturally to worke for himselfe in the disposing of himselfe to Iustification, being but a little stirred vp by Gods preuenting grace: he hath still a libertie in his nature to doe good, onely it is restrayned like a man that is chayned and fettered, from whom to the end hee may goe, there needs no more but to take off his gyues.* I will not rippe vp so many particulars as I could herein, onely this I adde, *That it is maintayned by them to bee vtterly taken away by Baptisme, and that whatsoeuer remaynes as a shew thereof in the Regenerate, hath not the true reason of sinne; but is onely left behind in the wisedome of God for exercise, and for matter of combate for them.* Thus for a taste of Popish Doctrine touching Originall sinne, which is such indeede as by no wit of man can euer bee reconciled with the Doctrine of the Scripture touching it. If it bee so small a sinne as they would make it, what neede had *Dauid* to bemone it as hee doth? and if Baptisme doe now abolish it in the Regenerate, why did not Circumcision so much in those of old? and if it were taken away by Circumcision, why doth *Dauid*, a man circumcised, accuse himselfe of it before the Lord? why insists hee vpon it by the name of a sinne, and as that which had preuayled in him? yea, and that after so much grace receiued, to plunge him into this foule offence? Indeede, let it bee well considered, it shall bee found no petty sinne. I prooued ere-while that one branch of it, is the guilt of *Adams* fault; and was *Adams* fault a little one? Set wee aside that vnpardonable sinne against the Holy Ghost, and what can we imagine to be more haynous?

Non habet veram rationem peccati.

It

It is an excellent ſpeech of *Auſtincs* touching *Adams* ſinne; *By how much the more eaſily* ADAM *might haue obeyed, by ſo much the more grieuous was his ſinne.* Truth is, it was a kinde of compoſition of many ſinnes, Infidelitie, Contempt of God, Pride, Diſcontentment, Beleeuing of the Deuill more then God. The puniſhment following it, by caſting him out of Paradiſe, by inflicting a ſentence of death, by ſubiecting to a world of miſeries, this argueth it to haue beene no little treſpaſſe. Certainely, it is no leſſe in vs then in him. In the ſame meaſure wherein it was in him, it is alſo imputed vnto vs. Hee hath wholly made it ouer to his whole Poſterity. Beſides this, whoſo lookes vpon the report of mans naturall eſtate, as it is recorded in the Scripture, cannot deeme it to bee no more then ſome ſlight declining, or ſome condition of none but ordinarie danger. Is it nothing when wee are ſaid to bee altogether [l] *vnprofitable without all feare of God, nothing but deſtruction and calamitie in our waies*; [m] *vnwiſe, diſobedient, deceiued, ſeruing luſts and diuers pleaſures, liuing in malicious neſſe and enuy, &c.* [n] *dead in treſpaſſes and ſinnes, children of diſobedience, in whom the Deuill workes, children of wrath?* Thus ſpeakes the Spirit of God in the Scripture touching our naturall ſtate: and how ſhall it bee reputed no ſinne after Baptiſme, when *Paul* ſo [o] often ſpeaking of himſelfe baptized, giues it that title? and how commeth it to paſſe, that Infants baptized, die before they come to actuall offending, if Baptiſme haue aboliſhed in them their originall ſtaine? Death cannot ſeaze where there is no ſinne. I might eaſily be large in this kinde, but I forbeare to ſpend ouer-much time in theſe kinds of confutings. By the way I could not but ſay ſomewhat thereof, there being ſuch a palpable difference in this point betwixt the Doctrine of Poperie, and the Doctrine of the Scripture. Papiſts cry out with full mouth vpon vs, that in the aggrauating of originall ſinne, we keepe no meaſure: we may rather feare, that we doe not ſo fully ſet it out, and declare as is fit.

l *Rom.3.12, &c.*
m *Tit.3.3.*
n *Eph.2.1,2,3.*
o *Rom.7. &c.*

To worke that into vs which was in *David*, when hee indited this Pſalme, *viz.* true humiliation before God in reſpect of our natiue eſtate. God will looke on none but on him that [p] *is of an humble ſpirit:* [q] *hee will beſtow his grace only vpon ſuch.* The more vile any man is in his owne eyes, the more precious hee is in Gods eyes. Now the beſt meanes to bring a man to this baſe and ſubmiſſe opinion of himſelfe, is to reflect his thoughts vpon himſelfe, that he may attaine an effectuall vnderſtanding of his owne eſtate, and may conceiue what hee is in true account before the Lord. In doing this, the ſureſt courſe is, to caſt his eye vpon his firſt beginning, and to behold the Rocke out of which he was hewne. There he ſhall finde, that howſoeuer he is rated here in the world (the iudgement whereof moſtly paſſeth according to appearance,) yet he is indeede ſo ouer-run with a leproſie of corruption, that he ſhall not ſee any the ſmalleſt part or portion in him vndefiled: whatſoeuer excellencie is compriſed in that which is termed *the Image of God*, according to which man was firſt made, whatſoeuer perfection is

2. *Vſe.*

p *Iſa.57.15.*
q *1.Pet.5.5.*

required in that most exact rule of righteousnesse, the *Law*; he shall perceiue in himselfe, a most direct and apparant contrarietie thereunto. No good so truely good, but his heart abhorres it; no euill so extremely wicked, but there is in him an inclineablenesse to imbrace it; no seruant so readie to doe his masters will, as hee is to doe the workes of the Deuill; no rebell so desperately aduerse to his lawfull Soueraigne, as he against God; no man by any right of inheritance more interessed into any earthly estate, then is hee to the kingdome of darkenesse, prepared for the Deuill and his angels. Let him trie himselfe when hee heares of any good commended to him out of Gods Word, and marke how vntoward he is to it: and for euill when it is baited with profit or delight, how much adoe hath hee not to affect it: let him note his dulnesse in spirituall things, his quicknesse and sharpnesse of apprehension in matters of the worst sort: how firme his memorie is in the one, and how slipperie in the other, how quicke his spirits be in the one, and how heauie in the other: let him, I say, thus note himselfe, that hee may bee somewhat sensible of that corruption, which hath growne vp with him from his first conception; and then let him thinke whether this be not a iust matter of humbling, and of being vile in his owne iudgement. I remember what the Heathen said of vertue, that if a man might with his outward eyes behold the beautie thereof, it would stirre vp a wonderfull loue to it. I say so on the other side, that if it were possible for one to see the lothsomenesse of his owne naturall estate, in regard of that sinne which he hath brought with him from the wombe; surely, it would make him euen in a sort afraid of himselfe, and with *Iob* to abhor himselfe in dust and ashes. Wee may see how soone flesh and bloud is puffed vp with the thought of these earthly prerogatiues. Hee that can tell how hee is descended, how hee is allyed, how his house hath beene aduanced by such and such matches, and what estate he is borne vnto, thinks himselfe some bodie thereupon. I maruaile wee thinke so little vpon that wherein wee were conceiued: I would thou wouldst often thinke this, *What soeuer I am else according to the flesh and estimation of the world, sure I am, I was borne in sinne, I haue not in me by nature so much as a graine of goodnesse: I am a very lump of corruption, I am an enemie to God, and to mine owne soule: I cannot so much as frame a thought tending to the furtherance of my owne good: euery thing I meddle with, is defiled by mee, the very earth is weary to beare mee, and according to the kinde thereof, both it and all the creatures doe put vp a complaint to God against mee.* Oh, that I were able to speake that which might make vs sensible of this point! The not feeling this, is the true cause of all that great securitie, which hath euen seared and sealed vp the hearts and soules of the greatest part. This makes so little care of being saued; hence is it that the Gospell preached is so smally reckoned of, the Name of Christ is no more precious, the word of Grace no more honoured, the promise of Saluation no more laid hold on, and harkned after, the threatnings of Hell no more stood in feare of then they bee. Men perceiue not as they should,

Mirabilem amorem excitaret sui.

ſhould, wherein they bee borne, and what is their due, if God ſhould deale with them by deſert. It is indeede one and not the ſmalleſt part of our natiue wretchedneſſe, that our eyes are ſo holden with ſelfe-loue, that wee cannot perceiue it: nay, we are pleaſed with it, and thinke it a piece of our happineſſe, if we might be ſuffered in it. We haue not only no diſpoſition to goe from it, but which is worſe, a ſtrong deſire to remaine ſtill therein, and a miſlike of what good meanes ſoeuer is ordained for our renuing. Let vs then this day learne of *Dauid* what we are, and when wee heare him ſo wofully, and ſo lamentably crying out, *Behold, Lord, I was borne in iniquitie, &c.* Let vs not thinke it can be well with vs, till we are come to make the like acknowledgement; nothing ſo good herein as to compare our hearts with the Law of God, there we ſhall ſee the repugnancie that is in vs vnto all good, and how violently we are bent to ſuch euils, as are there inhibited: when one falls to viewing of himſelfe there with an vnſparing eye, howſoeuer hee was ſecure before, and carried with preſumption; yet then as one amazed, and ſtrooken with a ſudden affrightment, hee will crie out with the Prophet, *Wo* [r] *is me, for I am vndone: little did I thinke that there was ſuch vileneſſe in me, as I now behold: O Lord, I doe euen wonder at thy patience, that haſt ſuffered ſuch a wretch to liue till now, and that thou haſt not long agone condemned me to Hell:* I pray let vs thinke on this, and whenſoeuer our conſciences through Gods mercy ſhall ſmite vs for any performed euill, let the thought thereof moue vs to looke to that which is the roote of all: the more wee ſhall ſee and conceiue the deprauedneſſe of our nature, and the peruerſeneſſe of our diſpoſition in regard of good, together with the fruitfulneſſe thereof in reſpect of ſuch things as tend to Gods diſhonour, and to the heaping vp wrath againſt our ſelues, the happier we ſhall be: and let euery one bee bold to take it as a certaine pledge of grace, when hee hath a kinde of aggrieued and diſcontented feeling of this thing: I meane ſuch a feeling as begets ſorrow, and cauſeth a kinde of indignation againſt ones ſelfe, that hee ſhould haue within him ſuch an heape of filthineſſe, ſuch a lumpe of vntowardneſſe. Whenſoeuer we goe to pray, bee ſure that wee haue ſome mind hereon, (our natiue ſtate:) when wee haue laid many things to our charge, yet withall forget not this, how our nature is, and whereof wee are guiltie before God euen from the wombe. And becauſe I taught one branch of *originall euill*, to be our guilt of *Adams* ſinne; remember that among other ſinnes which we muſt lament, euen that alſo muſt be ſorrowed for. The ſtorie of *Adams* fall muſt not be thought vpon, as a matter of another wholly, but as a thing in which we are ingaged; knowing that if God had no other matter beſides it, to except againſt vs for, yet for that he had cauſe ſufficient to condemne vs. Then thus is the ſecond Vſe of this Doctrine, to bring vs to an humble apprehenſion of our eſtate. This is that, at which all Religion in practice muſt beginne. I may truely call it the firſt ſtep vnto ſaluation, and apply to it the words of the Pſalme, [f] *This is the gate of the Lord.* If wee haue not begun our hope of being ſaued at this

[r] Iſa.6.5.

[f] Pſal.118.20.

Note.

this point, wee ſhall bee vtterly deceiued in the end. Wee muſt beginne our returne into Paradiſe at that which threw *Adam* out of Paradiſe. If our hearts bee not made to bleede for our partaking with him in his loſſe, and in the penaltie inflicted thereupon, wee are vtterly vncapable of recouerie. And ſurely, he hath well profited in godlineſſe, whoſo is come ſo farre, as to bee able out of his owne experience and particular vnderſtanding of himſelfe, to beare witneſſe to, and with *Dauid* in this point; *Behold, Lord, I was borne in iniquitie, &c. I ſee that in my nature there is not ſo much as a dram of good, and if God ſhould leaue mee to my ſelfe, I perceiue it well there is no ſo vile a courſe but I ſhould runne into.* Well is hee that groneth vnder this burthen, and crieth out with PAVL; *Oh, wretched man that I am, who ſhall deliuer mee from the body of this death?*

3. *Vſe.* Wee may iuſtly deriue from hence, the neceſſitie of a new birth, to the end wee may bee ſaued. If mans firſt birth bee ſo defiled, is there any hope for him to bee ſaued, being as hee is? Such a creature as man is in himſelfe, it is not poſſible for him to haue any roome in heauen:

t 1.*Cor.*15.50. t *Fleſh and bloud cannot inherit the Kingdome of God.* Take man as hee is, he can neuer come into that preſence of God, where there is fulneſſe of ioy. Well ſaid Chriſt therefore to NICODEMVS,

u *Iob.*3.3. u *Except a man bee borne againe, he cannot ſee the Kingdome of God.* A man muſt be altered and changed, and become another kind of perſon then hee naturally is, or elſe hee can haue no ſhare nor portion in any thing but deſtruction.

x *Heb.*12.14. x *Without holineſſe, no man can euer ſee God.* Naturall holineſſe, I am ſure, there is none, there muſt bee ſomewhat elſe in man beſides and aboue that which nature yeelds, or elſe his end will be terrible. If thou canſt ſhew nothing in thy ſelfe more then growes in natures Garden, thy caſe is fearefull; either thou muſt haue ſome euidence that thou art renued, or there is nothing remayneth for thee but a wofull looking for of iudgement, and violent fire to deuoure. No man can come to heauen, but in and by Chriſt, neither

y 2.*Cor.*5.17. y *is any man in Chriſt, except hee bee a new creature.* Now, this new birth is not any worke of nature, (for *the*

z *Iob.*1.13. z *ſonnes of God are not borne of bloud, nor of the will of the fleſh, nor of the will of man, but of God:*) the Spirit of God is the proper Authour of this worke, and hath ſanctified a courſe for effecting it. There is an outward meanes, the miniſterie of the Word: whereupon *Paul* told the

a 1.*Cor.*4.15. *Corinthians*, that a *hee had begotten them through the Goſpell:* and vpon

b 1.*Tim.*1.2. *Tit.*1.4. the ſame ground he termes TIMOTHY and TITVS, b *his ſonnes in the Faith:* he told the *Galatians*, *he trauailed* in the duties of his Miniſterie

c *Gal.*4.19. for their c regeneration. *Peter* termes the Word which is diſpenſed by

d 1.*Pet.*1.23. the ordinarie Miniſterie, d *The immortall ſeede of the new birth:*

e *Iam.*1.18. e *Of his owne will begate he vs with the Word of Truth.* There is alſo an inward meanes, and that is Faith, which becauſe it is an inſtrument of the new

f *Act.*15.9. birth, is ſaid f *to purifie and cleanſe the heart:* and to be it whereby

g *Gal.*3.26. g *we become the ſonnes of God.* So then, this I commend as another Vſe of this Doctrine. Naturally wee are all corrupt: this naturall eſtate muſt bee changed,

changed, or we cannot be ſaued. Take vs as we be, there is nothing but Hell which we can looke for. That we ſhould be new Ones it is vnpoſſible, vnleſſe Gods Spirit worke it. The Spirit of God works it not but by Faith, neither doth it ordinarily worke Faith but by the miniſterie of the Word. Here wee muſt begin, if wee would not periſh. Seeke Faith by the Word, a renued eſtate by Faith, Heauen by a renued eſtate. Hee that leaues this way, haply hee may find one which is more pleaſing in his owne eyes; but I may aſſure him, that the iſſues thereof are the wayes of death. You will ſay vnto me; Suppoſe we beleeue you in all this, that there is no ſaluation without the change of nature, without a refining and bettering of our naturall eſtate; and that this can neuer be, vnleſſe it be wrought in vs by the Spirit of God, whoſe worke is not to bee expected in this but only by the Word: how ſhall wee know for our comfort and ſettlement, that wee are thus changed, that wee may haue ſome hope, that we are now become capable of eternall Life? This is a neceſſarie queſtion; wee may for this time bee therein thus briefly ſatisfied. There is no ſure euidence of a worke of Gods Spirit in vs, for the bettering of our nature by ſauing grace, then, when wee haue a ſecret diſlike of nature, and are ſenſible of the neceſſitie of reforming it, and are ſtill iealous ouer thoſe things which we find to be moſt pleaſing to it. This can neuer come out of nature: Nature is a louer of it ſelfe, ſeekes by all meanes to ſtrengthen it ſelfe, and ſtriues to whatſoeuer by which it may be cheriſhed. When then a man is come to this, that hee doth not approue of his naturall inclination, nor willingly giue way to it, but ſtudies rather which way to curbe it and to reſtraine it, it is a ſpeciall teſtimonie of a worke of grace. It is a ſigne of ſome higher hand, by which nature ſhall more and more be ouer-ruled. I doubt not, but a man after there is ſome change wrought in him by grace, may in ſome particulars receiue a foile by his owne corruption, and by that Law of his members which fights and rebels againſt the Law of God: hardly may a man ſay he is changed by grace, vnleſſe he be ſenſible of the ſtruggling of Nature againſt Grace; but yet ſtill it is a pledge of ſuch a worke begun, as ſhall neuer be broken off, when nature in the proper diſpoſition thereof is become a burthen to the ſoule, and a man would faine be better, and haue it to be otherwiſe vvith him then it is. Let no man be diſcouraged with the vnrulineſſe of his nature, if he can be ſure of this, that it is to him as a yoke of tyrannie, from which he would rather then any thing, he might be freed. When the diſeaſe of nature is feelingly complayned of, grace is begun; yea, ſuch grace as ſhall neuer bee extinguiſhed. Thus farre of this. *Dauid* ſheweth by way of acknowledgement what hee is by nature: in him we may ſee what we are all. He that thinks himſelfe better, is ſo much the worſe for ſo thinking. I haue applyed this againſt Popery. haue preſſed it to the furthering of our humiliation before God: I haue vrged it to the poſſeſſing of vs with the neceſſitie of the new-birth: and ſo ſhewed how the change of nature is effected, and how it may be tryed.

Note.

The

The ninth Lecture.

VERS. 6.

Behold, thou loueſt truth in the inward affections.

THe Doctrine of Originall ſinne, as it is plainely laid downe by *Dauid*, and to himſelfe applyed in particular, wee haue heard of. Now followeth that which is annexed by him, for the further laying open of this our hereditarie and natiue euill, as alſo for the aggrauation of *Dauids* fault, in being ouer-carryed by it ſo farre as to commit ſuch an euill. This euill of our nature is the greater, becauſe it is directly contrarie to that *Truth in the inward affections which God delighteth in*; and *Dauids* yeelding to it in ſuch a meaſure was the more grieuous, becauſe God had taught him better things, and had planted a large portion of holy *Wiſedome in the ſecret of his heart*. Suppoſe wee, that wee heard *Dauid* ſaying thus; *O Lord, I doe not mention my being conceiued and borne in ſinne, to any ſuch end as thereby to excuſe my ſelfe, as though I thought my ſelfe ſome way to be borne withall, becauſe I am naturally intangled with corruption; rather I ſpeake it to the abaſing of my ſelfe the more, conſidering that when I looke into my ſelfe, I ſee ſuch a diſproportion betwixt my naturall diſpoſition, and that ſpirituall perfection which thou loueſt, and which thou placedſt in man at his firſt creation; the continuance, and eſpecially the preuayling whereof is ſo much the fouler in me, and the more intolerable, becauſe as this inward truth is to thee pleaſing, ſo to me thou haſt made it knowne more then to many others, what is the onely wiſe courſe to recouer the ſame, and to leade ſuch a life as thou mighteſt beſt accept.* This (following the iudgement of the beſt Interpreters, whom it hath beene my lot to looke into,) I thinke to be the ſenſe and meaning of the Spirit of God in this place.

Now, to make way to the ſo handling of this place, as that it may be ſeene how it yeelds vs out matter of inſtruction: This we may obſerue, that *Dauid* doth here acknowledge touching God two things: The one more generall, touching all men; the other more particular, reſpecting himſelfe. The more generall is, *God loueth truth in the inward affections*. I will at once ſet downe both the meaning and the Doctrine, and that in theſe words: *viz.*

The firſt Doctrine.

That vprightneſſe and ſinceritie of the heart, is a matter very pleaſing vnto God, and without which all outward conformitie is abominable. This is that which *Dauid* meanes, by *Truth in the inward affections*: euen that which *Paul* commends in the *Romanes*, vnder the terme of [a] *obeying from the heart*. It is oppoſite to that *guile* ſpoken [b] of, and for the free-

dome

a *Chap.6.*
b *Pſal.32.2.*

dome from which Christ gaue that approuing testimonie to [c] *Nathanael*. It is said, that the *heart of man* is in it selfe *of all other things, the* [d] *most deceitfull*: and that there is euen a whole bundle of euill in it from ones childhood. [e] *God made man righteous*, saith *Salomon*, but there haue beene since [f] *sought out many inuentions*. Now, this *Truth* here spoken of, is directly contrarie to this our natiue falshood; and the mayne of it is this, when goodnesse it selfe is more affected then the appearance of it, and the power of godlinesse is more sought for then the shew. That is *Truth in the inward affections, when a man endeuoureth especially the approuing of his heart vnto the Lord, and had rather be good indeed before God, then to be taken and thought to be good before men.* This is it which God so loueth, and wherein of all other things hee taketh most delight: [g] *He will doe good to such as be good and true in their hearts.* [h] *He will giue grace and glorie, and no good thing will he with-hold from them that walke vprightly.* [i] *Ioy is sowne for the vpright in the heart.* [k] *They which are vpright in their way, are the Lords delight*: and, [l] *Blessed are those that are vpright in their way.* [m] *The eyes of the Lord behold all the earth, to shew himselfe strong with them that are of perfect heart toward him.* These places may shew this in generall, how God is pleased with *Truth of heart*. Now, how little hee regardeth shewes of Religion, bee they neuer so glorious, when the heart is not right, may bee gathered out of that which wee reade of *Iehu*, vpon whom notwithstanding his great zeale (as it might be thought) for the House of God, and against Idolatrie; yet the Spirit of God puts this imputation, IEHV [n] *regarded not to walke in the Law of the Lord God of Israel, with all his heart*. This secret Leauen sowred the whole lumpe; and because hereof, all his forwardnesse lost its grace in the eyes of God. God neuer regards mens comming [o] *neere to him with their lips, when their hearts are remoued farre from him*: euen to the *mouthes* of the most wicked it is possible that God may be *neere*, when yet he is [p] *farre from their reynes*. PAVL doth not amisse terme *sinceritie* a [q] *Girdle*, in the description of the spirituall Armour. It is that whereby all other Graces are (as it were) tyed close, and kept fast to a man. If the heart bee not vpright, what shew soeuer a man makes, yet he is but like an Apple rotten at the Core, or as an house built vpon the Sand, the one of which, though it be beautifull, will soone putrifie, the other, though it be fairely set out, yet will quickly fall. A man may haue many worthy gifts, yet if he want *sinceritie*, vpon a sudden may be taken from him, both that which [r] *hee hath, and that which he seemes to haue*; and his end will bee as the [s] Fig-trees, which making onely a shew with leaues, hauing no fruit (being curst) lost euen those also: it withered away by degrees, and became good for nothing but the fire. *Iudas* was a man worthily endowed, no doubt, able to Pray, to Preach, to worke Miracles, yet wanting this Salt to season all the rest, how soone did they all rot and putrifie, so that his heart became a very Cage and Stie for Satan, and a fit nest for him to hatch that monstrous birth of the trecherous betraying of the Lord Iesus! Well therefore did

Dauid

c *Ioh.*1.47.
d *Ier.*17.9.
e *Pro.*22.15.
f *Eccl.*7.31.
g *Psal.*125.4.
h *Psal.*84.11.
i *Psal.*97.11.
k *Pro.*11.20.
l *Psal.*119.1.
m 2.*Chr.*16.9.
n 2.*Kin.*10.31.
o *Isa.*29.13.
p *Ier.*12.2.
q *Ephes.*6.14.
r *Matt.*13.12.
s *Luk.*18.18.

Dauid pray, [t] *Let my heart bee vpright, &c.* as knowing well that hee could neuer auoid the diſgrace, and ſhame, and obloquie of a notable hypocrite, if hee did not ſet himſelfe with his whole heart to ſeeke the Lord: what goodly ſhew ſoeuer he might make for a time, yet it would fall heauie vpon him in the end. Now as the want of this *truth* is a blemiſh, euen to the moſt glorious ſhewes of Religion, ſo that they ſoone languiſh and come to nothing, either like the greeneneſſe of the leaues on the tree, when the roote is corrupt, or like the beautie and good fauour of the body, when the ſoule and ſpirit is departed; ſo on the other ſide, euen a little dram and graine thereof graceth a great many of infirmities, and cauſeth the Lord to winke at them, and as the phraſe is, [u] *to paſſe them by as if they had not beene.* I remember here a ſimilitude which I haue read, vſed by a reuerend Diuine: *viz.* that as a husband in loue beareth with many imperfections in his wife, and is content to take no notice of many occaſions of offence, ſo long as ſhee remaineth true and faithfull to him in the mayne, reſeruing her ſelfe to him onely as ſhe ought: ſo God conniueth many weakeneſſes in his deare children, whom as HOSEA, [x] *he hath in mercy and compaſsion married vnto himſelfe,* ſo long as they be as they ought to him in the principall: *viz.* in the truth and ſinceritie of the inward man. We may to this end, and for proofe hereof take notice of that which is ſaid of *Aſa* one of the Kings of *Iudah*, after the relation of ſome infirmities of his; as that the high places were not taken away, and that in diſpleaſure hee put one of the Prophets in priſon for reproouing him, and oppreſſed certaine of the people, and in his ſickneſſe ſought not the Lord, but to the Phiſicians; [y] *neuertheleſſe* (ſaith the ſtorie) [z] ASA's *heart was vpright with the Lord all his dayes.* All theſe his weakeneſſes are couered (as it were) vnder the mantle of ſinceritie: according as that in *Simon Magus*, that *his heart was not vpright before the Lord*, blemiſhed all the whole profeſſion that he made, in being baptized among the reſt of the Samaritans, and continuing with [a] *Philip.* This in him was like that wild Gourd, which being ſhred into the pot of Pottage, embittered them ſo, that none could eate thereof, but vpon the firſt taſte they cried out, [b] *Death is in the pot.* Vpon this ground *Hezekiah* was in hope of Gods fauourable reſpect to thoſe, in whom at his ſolemne Paſſeouer there was ſome defect and want, in regard of ſome legall performances, appertaining vnto the preparation for that ſeruice: [c] *The good Lord be mercifull vnto him that prepareth his whole heart to ſeeke the Lord God, &c.* Thus a ſmall quantitie of ſinceritie, ſweetneth the whole buſineſſe, though otherwiſe in the rigour of the Law it deſerues a puniſhment. And this is it which makes the little portion of grace to thriue in the hands of Gods children. Their vprightneſſe and faithfulneſſe in a little, brings them to be owners of a greater deale, and to bee [d] *owners ouer much.* This brought ſuch a plentifull bleſſing vpon the ſmall beginnings of *Nathanael*, to whom Chriſt, becauſe of his *truth in the inward affections*, promiſed an enlarged meaſure of enlightning, and that hee ſhould [e] *ſee ſtill greater things.*

This

t *Pſal.*119.80.
u *Mic.*7.18.
x *Chap.*2.18.
y 2.*Chr.*16.10.
z 1.*Kin.*15.14.
a *Act.*8.13, 21.
b 2.*King.*4.39, 40.
c 2.*Chr.*30.19.
d *Luk* 19.17.
e *Ioh.*1.50.

This brought such a comfortable increase vpon the dimme knowledge of the [f] *Eunuch* and *Cornelius*, they worshipped God in truth of heart, according to the measure of vnderstanding which they had receiued: in them the promise was accomplished, [g] *To him that hath, shall be giuen, and he shall haue aboundance*: they were led further into that great mysterie of godlinesse, an Euangelist being sent of God to the one, and both an Angell and an Apostle to the other. Wee may yet obserue, for the further manifestation of the acceptablenesse of this truth and sinceritie vnto God, that God strengthens it to be a meanes of comfort to a mans soule in his greatest distresses. When *Hezekiah* was arrested with the sentence of death by the mouth of the Prophet, *Put thy house in an order: for thou shalt die, &c.* yet here was his comfort, and that which emboldned him to looke death in the face with the more courage; *O Lord, thou knowest*, or *Remember now*, (for herein I dare appeale to thy Maiestie) [h] *that I haue walked before thee in truth, and with a perfect heart*: hee had done many things of worthy note in the abolishment of Idolatrie, and in the restitution of the true worship of God, but in none of these simply tooke he content, but in the sinceritie of his affection in performing them. So *Paul* in the midst of all his sorrowes, *Yet this is our reioycing*, not simply that he had preached, that hee had planted Churches, wrought miracles, conuerted sinners, made Satan to fall downe from heauen like lightning; but that in [i] *simplicity and godly pureneſſe, we had our conuersation in the world*. This puts a kind of Heroicall spirit and Lion-like boldnesse, into the children of God, in the greatest trials. Herevpon *Paul* was resolute, not [k] *to passe for mans iudgement*: and *Iob* was determined, not to be quashed or put downe with it, [l] *though his aduersarie should write a booke against him*: his heart not reproouing him for the want of this *vpright affection*, hee had matter of holy reioycing, not only when men were against him, and obiected many things vnto him, but euen when God set him as a marke for himselfe, and did seeme to account him as one of his enemies. Thus haue the vpright in heart [m] *the spirit of power, and of a sound minde*, [n] *when feare seizeth on the Hypocrites*, notwithstanding at times they may seeme to bee full of confidence. Thus I haue made to appeare, how true it is that God taketh a speciall pleasure in sinceritie, *in truth in the inward affections*. Hee cannot indure the faireſt shewes of pietie, when that wants. The absence hereof (as one saith well) maketh euen talents in Gods esteeme as light as feathers; that which glistereth like gold, is more base then drosse without it. *Iudas* an Apostle, yet what careth God for him being vnsincere? Againe, the Lord esteemes the smallest seruice seasoned with this grace: this maketh the Widdowes mite more ponderous in the ballance of the Sanctuarie, then the great gifts of vaine-glorious Formalists. God takes no notice of faults in themselues vniustifiable and deseruing Hell, when this is found. It is that which hides the deformities of our actions, and maketh the acts of the poorest seruant of God, in his base and despised calling, to bee regiſtred with God vnder the title of good

f *Act.* 8. & 9.
g *Matt.*13.12.
h *Isa.*38.1,3.
i 2.*Cor.*1.12.
k 1.*Cor.*4.3.
l *Iob* 31.39.
m 2.*Tim.*1.7.
n *Isa.*33.14.

good Works, and is a matter of ſound refreſhing to the ſoule whatſoeuer doth befall. It is eaſie to render a reaſon hereof, why this *Truth in the inward affections*, ſhould bee ſo pleaſing to God, and the contrarie ſo lothſome to him: [o] *God himſelfe is Truth*: and, [p] *I am the Truth*, ſaith Chriſt. God cannot but loue that which is like himſelfe: the more ſincerities, the more affinitie with the Lord. It is one ſpeciall branch of that Image of God, according to which man was made. The greater meaſure of truth in our inward parts, the more are wee (that I may ſpeake with the [q] Apoſtle) *changed into that Image*: and where this lacks, there muſt be a diſlike of God to it, there being nothing ſo directly oppoſite to the nature of God. It is as poſſible to compact together ſtrait and crooked, as to make an vnion betwixt God and an Hypocrite. Therefore well ſaid *Salomon*, that *the froward or peruerſe in heart*, or ſuch as *Dauid* termes, [r] *Turners aſide by their crooked wayes, are an abomination to him.* This I haue added in briefe, as a reaſon for this Doctrine. No maruell if God bee ſuch a louer of *inward truth*: it is a limme, as it were, of his owne likeneſſe: how can he but abhorre the guile of ſpirit, fire and water not being ſo contrarie either to other, as he and it? Thus concerning the Doctrine.

o *Deut.4.*
p *Ioh.14.6.*
q *2.Cor.3.18.*
r *Pro.11.20.*

1. *Vſe.* Firſt, This ſhould, according to the ſcope and purpoſe, and drift of *Dauid* in this place, increaſe that our humiliation, which wee were perſwaded to labour for the laſt Day in reſpect of our inbred corruption. *Dauid* was ſo much the more ſenſible of the grieuouſneſſe of it, becauſe he ſaw by himſelfe how contrarie the heart of man is naturally vnto that diſpoſition and ſtate which God takes moſt delight in. Doubtleſſe, hee now perceiued better then he had done before, that there was within him yet remayning a certayne ſecret deceitfulneſſe, a kind of euill and ſinfull guile, directly contrarie to that holy *Truth* which God approues, and which hee placed in man at his firſt creating him. *Behold, Lord, thou loueſt truth in the inward affections, but I ſee what my heart is, euen a very lumpe of ſubtiltie; and that which thou beſt approueſt, that very ſame doe I now finde my ſelfe moſt to want*: ſo that this ſhould teach vs now to conceiue, what great cauſe we haue to be abaſed in our ſelues for our naturall eſtate, conſidering how vnlike wee are to God, as full in a manner of falſhood, as is he of Truth, hauing of our ſelues not one mite of that ſincerities and plainneſſe which he moſt affects. It is a labour worthy of a Chriſtian, who deſires ſo to vnderſtand the naturall euill of his heart, that hee may bee the more humbled thereby, to endeuour to know how farre man is of himſelfe from that *Truth* here ſpoken of; and what a deale of wicked fraud is euen heaped and pyled vp within him. Till a man knoweth this, hee can neuer ſo know himſelfe as is neceſſarie, inaſmuch as it is gatherable by this place, that this is the very mayne point in which conſiſts mans natiue ſinfulneſſe. Hereupon is it that *Ieremiah* giuing to the *heart of man*, the title of *wicked*, ioyneth therewith [s] *deceitfull*: as if he ſaid, *This is the wickedneſſe of mans heart, that it may bee truely ſaid, That deceitfulneſſe it ſelfe cannot be more fraudulent*: ſo the Apoſtle

s *Ier.17.9.*

Apoſtle ſpeaking of our inborne euill, termes it [t] *the old man, which is corrupt through the deceiueable luſts.* Deceitfulneſſe is the mayne ground of all the corruption which is in it. Satan that great deceiuer, and enginer of all treacherie, laboured the raſing out of the *Truth,* (the Image of God,) and the placing in of falſhood and guile, the very liuely image and pourtraiture of himſelfe. It was he which wrought in that *multiplicity of inuentions,* which *Salomon* mentions as the oppoſite to that eſtate of *Righteouſneſſe,* wherein by [u] *God man was made.* To lay forth all the particulars of that deceit which is borne with man, contrary to that *Truth which God ſo loues,* were a great labour; *Man is a great deepe,* ſaith AVSTIN, *eaſier a great deale to know the number of his haires, then of the motions and affections of the heart:* whereupon he profeſſed, that *he could ſcarcely tell when to beleeue his owne ſoule.* The blind corners, the ſecret turnings and windings, the cloſe lurking-holes that are here, cannot eaſily be found out. Experience gotten by the obſeruation of a mans owne ſelfe, may herein teach him much. Hee that ſhall keepe an often Audit with his owne heart, and examine the ſame ſtraitly from time to time, ſhall find a world of falſeneſſe in it more then he imagined. It is ſtrange what ſhifts we haue to deceiue our ſelues, ſometimes to perſwade our ſelues wee are not ſo bad as indeed wee are, ſometimes to poſſeſſe our ſelues with a ſtrong conceit, that wee haue that good and happineſſe which indeed we are vtterly without, ſometimes againe, that the good that is in vs is greater then it is. What cunning Pleas for the defending, excuſing, iuſtifying of euill, and for the leſſening of our groſſeſt faults? What inuentions for the heartning of our ſelues to begin, or continue graceleſſe courſes? Time will not giue leaue to mention all particulars. In a word, we are maruailous ingenious and witty to beguile our owne ſelues, ſo that wee haue none ſo great enemies to vs as our ſelues: not Satan himſelfe ſo hurtfull to vs, as our owne hearts. Our owne hearts are able to deceiue vs of themſelues: Satan cannot without our hearts: our heart is that which giues to the Deuill, againſt our ſoules, all the aduantage. It is well noted, that it is a greater puniſhment to bee giuen vp to a mans owne ſelfe, then to be giuen vp to Satan. The inceſtuous *Corinthian* being deliuered vp to Satan, came notwithſtanding to repentance, and was freed from the power of the [x] Deuill: but men deliuered vp to themſelues, are noted thereupon to be in a deſperate [y] caſe. This I note, that wee may proceede with *Dauid* in the vnderſtanding and knowledge of our ſelues. Wee are originally and totally euill of our ſelues, and herein eſpecially, becauſe that *Truth in the inward affections,* which God ſo loues, wee want, and our hearts are nothing but a very packe and fardle of deceitfulneſſe. A pleaſing euill this is, becauſe it helps to feede that naturall wickedneſſe which is in vs, and which is ſweet vnto vs; but it is a deadly poyſon, and if it bee not purged, it will bee bitterneſſe in the end: and when wee haue a long time delighted our ſelues in a conceit of deceiuing God, and the World, wee ſhall finde at laſt to our endleſſe wo, that wee haue aboue all beguiled

t *Epheſ.*4.22.

u *Eccl.*7.31.

x 1.*Cor.*5.5. 2.*Cor.*2.6,7.
y *Rom.*1.24. *Pſal.*81.12.

our owne ſoules. Labour wee then to know this myſterie of ſpirituall deceit, let vs trauaile with our owne hearts, to bring them to a ſight of this corruption: when wee doe ſee it, it will ſeeme at the firſt to be a matter of diſcomfort, but that God hath made vs able to ſee it, we may embrace it as a matter of reioycing. Hee that giues to ſee it, will alſo giue grace to be humble for it, to grow into a deteſtation of it, and will alſo affoord ſtrength and power to ouercome it. Here is the firſt Vſe, our mayne euill naturally is, that wee haue none of that *Truth* in the *inward affections*, which God takes pleaſure in. That which is moſt contrary to God, therein doe we of our ſelues moſt abound.

2. *Vſe.* Secondly, inaſmuch as this *Truth in the inward affections*, is ſo pleaſing to God, and ſo ſcant in vs by nature, wee ſhould therefore labour ſo much the more to be endued with it. This is that *Truth* which *Salomon* perſwades to [z] buy: that is, to ſpare no coſt, to forbeare no diligence that wee may enioy: and it is it which *Iohn* ſpeaks ſo often of in his Epiſtle to [a] *Gaius*. The ſumme is, that wee ſhould ayme eſpecially and aboue all, at the reforming and purging of our inward man, at the ſeating, and placing, and grounding of Religion in our hearts. This is the right method in Religion, to begin firſt with our inſide, that as it by the cunning of the Deuill was firſt decayed, ſo by the power of Grace it may bee firſt reſtored. The heart of *Eue* was poyſoned before her eye. A man muſt ſet on firſt with the mortification thereof, if he meane indeed to bee religious: [b] *O Ieruſalem, waſh thine heart*, and [c] *clenſe your hearts, you ſinners*. It is poſſible to bring the outward man to ſome ciuill conformitie, ſo as one may bee taken by others to bee very religious: and yet all is nothing, if the heart bee not reformed. This is that Fountayne which muſt bee clenſed, before that which iſſueth and ſtreameth from it can bee wholeſome. God is not ſatisfied with outward forme, though men bee many times deluded therewith: [d] *Hee ſeeth not as man ſeeth: for man looketh on the outward appearance: but God beholdeth the heart.* [e] *Giue me thy heart* (ſaith he) *&c.* [f] *They are oncly the Iſrael of God, to whom he is good, euen the pure in heart.* This then being plaine, that inward Truth and ſinceritie of heart, is the mayne thing to bee endeuoured for, if we deſire indeed to bee ſuch as God may take delight in, let vs inquire by what meanes wee may attayne hereto, and by what marks we may know our ſelues to be endued herewith. Touching meanes, the firſt general meanes, is conſtant dependance vpon the preaching of the Word. This is proued, [g] *Deſire the ſincere Milke of the Word:* he calls *the Word a ſincere Milke: a Milke* without *deceit:* it is in it ſelfe *Truth*, hauing the God of *Truth* for the Author, Chriſt Ieſus the *Truth* for the Witneſſe, the Spirit of *Truth* for the Compoſer of it; and then it works *Truth* into the hearts of thoſe that heare it. It is mightie to the purging out of that leauen of fraud which is within vs; [h] *You are cleane through the Word, &c.* [i] *Sanctifie them with thy Truth, thy Word is Truth:* there is the meanes. This is it which begets [k] Faith, and *Faith* is that which [l] *purifieth the Heart.* How came the *Romanes* to that hearti-

Truth of heart how to be procured, and how to bee diſcerned.

z *Pro.*23.23.

a 3.*Epiſt.v.*1,3, 4,8,12.

b *Ier.*4.4.
c *Iam.*4.8.

d 1.*Sam.*16.7.

e *Pro.*23.16.
f *Pſal.*73.1.

g 1.*Pet.*2.2.

h *Ioh.*15.3.
i *Ioh.*17.17.
k *Rom.*10.17.
l *Act.*15.9.

heartineſſe and ſinceritie of obedience, which *Paul* commends ſo much? was it not by that [m] *forme of holy Doctrine which was deliuered them?* or as wee read it ſometimes, *vnto which they were deliuered?* wherein the Truth preached is compar'd vnto a *mold into which they were caſt*, and by which they were tranſpoſed into a new forme, inabled to walke vpright-ly, and without halting before the Lord. Then againe it is truely ſaid, that the heart can neuer bee ſincere, till it bee humbled and broken, and brought to the abaſement and deniall of it ſelfe: and what meanes hath God ordained ſo effectuall as his Word, to worke this humiliation of ſpirit? Is not this the [n] *Hammer which breaketh the ſtone?* Is not this that liuely and working inſtrument, which entreth thorow to *the* [o] *diuiding aſunder of the ſoule and the ſpirit?* Is not this it which [p] *pricketh the heart*, and maketh it to [q] *melt*: and ſometimes wringeth teares from the eyes of thoſe that heare [r] it? Beſides, what hope that euer any mans diſeaſe of a falſe heart ſhould be cured, vntill he be brought to the ſight of it? Who ſeekes for health till he know himſelfe to bee diſeaſed? and ſhall euer any man bee brought to the vnderſtanding of his defect in this, vntill he hath beene made to ſee it by the Word? This is that glaſſe, in which hee ſhall behold his ſecret falſhood, and by which hee ſhall bee brought to ſee the guile of his inward man. The Well of mans heart is deepe, neither haue wee any pitcher of our owne with which to deſcend into it: [s] *The heart is deceitfull, &c. who can know it?* meaning, that of himſelfe no man can: but there is a light in the Word, which [t] *makes all things manifeſt*. If this *light* bee ſet vpon the Candleſticke of a faithfull miniſtrie, there is nothing ſo cloſely cooped vp in the cloſet of mans heart, but it ſhall bee [u] opened. *Paul* giues this teſtimonie to the Word, well and ſoundly opened in the Church Aſſemblies, that [x] *the ſecrets of the Hearers hearts are thereby made manifeſt*. That place in the [y] Hebrewes, if we reade it as ſome doe, and as the Greeke will very well beare it, when the Apoſtle had ſpoken of the power of the Word, he addes immediately, *Neither is there any creature which is not manifeſt in the ſight thereof*: viz. *(of the Word)* and vnderſtanding by *creature*, ſuch thoughts, and intents, and motions, as are framed in the heart, which may without any improprietie or ſtraining, be termed the creatures of the heart. I will not binde to this interpretation of this place: only this I am ſure, it holds good correſpondence with the Greeke, with the ſcope of the place, and with the Analogie of Faith, which are our ordinarie rules in caſe of expounding. But howſoeuer I haue alleaged enough beſides, to proue the miniſtrie of the Word to be the light by which the hidden ſubtiltie of mans heart ſhall bee diſcouered, I remember a ſaying of SALOMON, [z] *Councell is in the heart of man, but a man that hath vnderſtanding, will draw it out*: it is true ſimply in the latter, that a man of experience and iudgement will fiſh out another mans thoughts, and diue into his purpoſes, and ſound into the depth of them by degrees and circumſtances, before he is aware; now much more ſhall hee which hath that [a] *wiſedome which maketh a mans*

m *Rom.6.17.*

n *Ier.23.29.*

o *Heb.4.12.*
p *Act.2.37.*
q *2.Kin.22.19.*
r *Nehem.8.9.*

s *Ier.17.9.*

t *Epheſ.5.18.*

u *Mar.4.21,22.*

x *1.Cor.14.25.*

y *Heb.4.13.*

z *Pro.20.5.*

a *Eccl.8.1.*

face to ſhine, meaning thereby *holy and ſpirituall wiſedome fetched out of Gods Word,* ſearch into mens boſomes, and leade them along as God ſometimes in ſpirit led *Ezekiel,* from one corner of their heart vnto another, making them by degrees to ſee the abominable deceits that are therein. Thus then I conclude, that the maine meanes to worke this truth into our inward affections, which God ſo loueth, is to wait on the Ordinance of God: the Word therein diſpenſed is without deceit, and works ſtill vpon the heart, till it makes it ſtill more and more like to it. It begetteth Faith, which is the Clenſer of the heart: it breedeth that humiliation and brokenneſſe of ſpirit, without which there can be no ſinceritie: it layeth open that guile of ſpirit, with which it is naturally enſnared, and which, vntill it be eſpyed, there can neuer be any truth within: inaſmuch as it is one ſpeciall branch of inward truth, feelingly and vnderſtandingly to acknowledge our owne vileneſſe and vnworthineſſe before the Lord. Here then, wouldeſt thou haue thy ſoule furniſhed with that qualitie, which is in the ſight of God a thing much ſet by (*Truth in the inward affections,*) looke vp for it to the Father of Lights, from whom commeth euery good and perfit giuing; and vſe the meanes which he hath ſanctified, to make thee become a true Iſraelite, and that is the preaching of that *holy Truth,* which the Spirit of Truth hath digeſted in the Word. Come thou to this with a prepared heart, making this thine errand, that thy ſoule may be rectified, and that the Image of God, which thou loſt ſometimes in *Adam,* may be reſtored in thee; then thou ſhalt ſee what a bleſſing will enſue. I ſay to thee, as God ſaid in the caſe of Tithes; proue now the Lord herewith, and ſee whether thou taking this courſe, he will not euen open the windowes of Heauen vnto thee, and powre thee out a bleſſing without meaſure. Neglect this meanes, neuer ſhalt thou come to know the crookedneſſe of thy naughty heart, but this thy natiue euill will increaſe vpon thee, and thy portion ſhall bee with guilefull and double-hearted Hypocrites in the end. And thou which art a conſtant and a conſcionable Hearer, know that thou haſt profited well by thy hearing, if thou art come ſo farre, as to know in ſome meaſure the ſecret ſubtility of thy heart, and ſo accordingly to deſire the conforming of it more and more, to that righteouſneſſe and holineſſe of truth which God approues.

A ſecond meanes to further this *Truth* and ſinceritie, is to endeuour to poſſeſſe our hearts with this, and to haue it euer in our thoughts, that in all things, eſpecially in matters of Religion, we haue to doe with God, and are euer in his preſence, hee being one (as wee haue often heard) whom no ſhewes, bee they neuer ſo glorious, are able to delude. This was Gods rule preſcribed to *Abraham,* and it is that which euery child of *Abraham* muſt obſerue: [b] *Walke before me, and be vpright:* as if hee had ſaid, *Wouldſt thou be vpright and ſincere indeed? Remember then that thou art euer in my ſight, euen when thou art moſt alone, moſt retyred, moſt with-drawne from company, moſt ſilent, and ſecret, howſoeuer diſpoſed, yet I ſtill looke vpon thee and obſerue thee: euen thy thoughts, the moſt hidden motions*

b *Gen.17.1.*

motions and paſſages of thy mind I vnderſtand: with what affection, with what mind, with what manner of diſpoſition thou doeſt whatſoeuer thou doeſt, I perceiue. This is a notable meanes to bring a man to vprightneſſe of heart. It is the very mayne ground of all hypocriſie, that this one thing is not duely thought on. Men forget him that ſees in ſecret, and whoſe eyes are as a flame of fire, and therewith pierceth further than the outward face; and hereupon they are apt to imagine, that when they haue carried the matter ſmoothly and fayrely before men, all is well. The world eyther applaudes them, or not accuſeth them, and hereupon they flatter themſelues, like *the Whore that wipeth her mouth,* [c] *and ſaith ſhee hath committed no iniquitie.* Let vs then remember this, if we would be true and ſincere in our hearts; *The waies of man are before the eyes of* [d] *God, and he pondereth all his paths.* This kept the Church and people of God, of old, in their ſinceritie, and preſerued them from *dealing falſly concerning his Couenant:* they thought with themſelues, *If we doe thus and thus, ſhall not God ſearch it out? for he knoweth the* [e] *ſecrets of the heart:* and this conſideration moued *Paul* to faithfulneſſe in his miniſterie; *We make not merchandize of the Word, but as of ſinceritie, but as of God, in the ſight of God,* [f] *ſpeake we in Chriſt.* See what things goe together: doing a matter in ſinceritie, and doing it as in the ſight of God.

c *Prou.30.20.*

d *Prou.5.21.*

e *Pſal.44.17,21*

f *2.Cor.2.17.*

A third meanes to beget and increaſe this ſinceritie and vprightneſſe in the inward man, and to make vs not to content our ſelues with ſhewes and matters of forme, but to labour for the power of religion in our hearts, is, to call our ſelues to a frequent reckoning touching our carriages, binding our ſelues to an examination of them, to ſee how wee bee able to iuſtifie them before the Lord. He that hath a ſeruant of whoſe fidelitie he hath ſome doubt, and whom he deſires if it might be to reclaime, both for the good of the partie, and for his owne particular alſo, that he may be vſefull to him, he will not let him runne on too long before he call him to an account; he conſidereth that to be the next way to make him ſecure and careleſſe. If he expect euer and anon to be reckoned with, it will cauſe him ſo much the more carefully to looke vnto his buſineſſe. It is ſo in this caſe: The Word of God telleth thee, that thou haſt within thee a falſe, a coozening, a deceitfull heart; a heart that will beguile thee to thine vtter ruine, it is euer ready to practiſe with Satan the profeſſed enemie of thy ſoule, to worke miſchiefe againſt thee: wouldeſt thou reforme this heart, that it might become vſefull and ſeruiceable for thee, in the great and important buſineſſe of ſaluation, be ſure to call it often to an account; it will be good to reckon with it once a day, to ſee what hath paſſed it, to examine what thoughts haue beene framed in it, what purpoſes, what intents, what acts haue beene done, as effects and fruits of theſe inward purpoſes: ſurely this tying of thy ſelfe to ſuch an often ſuruey, and looking backe vpon thy heart, will keepe thy heart in ſo much the more awe; and when it is once accuſtomed to the ſweetneſſe which will be felt: when it can giue account of care, and of obedi-

ence, and to the ſmart and puniſhing which followeth the remembrance of fayling in holy duties, it cannot but be kept in ſo much the better tune. The very thought of an after-reckoning will be a ſtay when one is ready to halt, and will be a meanes to keepe him vpright, when his feete haue well-nigh ſlipt. Theſe three meanes I doe eſpecially commend vnto our obſeruation and practice, if our deſire bee to attayne *to that truth in the inward affections*, of which *Dauid* giues this teſtimony, that in it God delights. Firſt, Dependance vpon the miniſtery of the Word. Secondly, Serious remembrance, that in euery buſineſſe, and place, and action we haue to doe with God. Thirdly, Often reckoning with our hearts: the often calling them to account, will by degrees inure them vnto faithfulneſſe.

Marks of truth in the inward affections.

The next thing which I promiſed for the perfiting of this vſe, is markes of this *Truth*: how a man may be able to iudge himſelfe, whether his heart and inward man be furniſhed with any meaſure of ſinceritie. Among many which I meet with, in thoſe which haue laboured to handle this poynt, I will briefly commend vnto you theſe. Firſt, It is a teſtimonie of *truth in the inward affections*, when one carrieth an vniuerſall hatred of all ſinne, that is, of ſecret ſinnes as well as of open ſins, of leſſer ſinnes as well as of greater euils, of ſuch ſinnes as haue ſome ſpeciall enticement, by ſome particularity of content or profit, as well as of thoſe which afford neyther. Thus more plainely: it is a token of a true and vpright heart, when a man hath a conſtant purpoſe in no one thing, willingly to ſinne againſt God; but rather doth endeuour to the vtmoſt in euery good way of Gods commandements. *Dauid* giues this note of them that are *vpright in their way*, Surely (ſaith he) *they doe no* g *iniquitie*: meaning, that they liue not in the ſeruice, in the willing, and ordinary practice of any thing that is knowne vnto them to be ſin: and the ſame *Dauid* oppoſeth h to the vpright in heart, *ſuch as turne aſide by their crooked waies*, that haue deuices and ſhifts notwithſtanding ſome kind of formalitie, yet in ſome particulars to diſpenſe with themſelues for ſome particular wickedneſſe. There is nothing more ordinary, then to find an vnſound and hollow-hearted hypocrite, to ſhew a kind of hatred of ſome ſinnes, who yet in ſome other will make no conſcience. *Saul* would ſeeme to carrie a great deteſtation of the peoples *eating fleſh with the bloud*, and cryed out vpon them with open mouth, i *Oh you haue dealt wickedly*: but he could thinke it nothing in a rage to ſpill the bloud of guiltleſſe *Ionathan* his worthie ſonne; and he had done it, if the people had not hindred him. How eager was *Iehu* in putting downe the Temple of *Baal*, but the worſhipping of the Calues which *Ieroboam* had ſet vp, he ſuffered to continue vpon the ſame ground, vpon which they were firſt erected, *viz.* leſt the going vp of the people according to the cuſtome to *Ieruſalem* ſhould bee dangerous, and a meanes of reducing *Iſrael* to the ancient allegiance of the Crowne of *Iuda*. The *Phariſes* were very preciſe, and would not come into the common Hall on the day of Preparation to the Paſſeouer, *leſt they ſhould*

g *Pſal.*119.3.

h *Pſal.*125.4.

i 1.*Sam.*14.33.

be

be defiled; yet to ſatisfie their malicious hearts, they could giue conſent to the ſhedding of the moſt innocent bloud of the [k] LORD IESVS. This is no ſinceritie. *I hate all falſe wayes*, that is the voice of him that is [l] ſincere. A ſincere heart is as tender as the eye, which is troubled and made to ſmart and water with the ſmalleſt Mote; or as a ſtrait Shoo which cannot indure the leaſt ſtone within it, but makes him ſhrinke and tread reſpectiuely, and with a kind of fauour to his foote vntill it bee remoued. This is one marke.

k *Ioh.*18.28.

l *Pſa.*119.128.

A ſecond, which is in a manner a limme of the former, but yet I chooſe to note it apart, that it may be the better noted, is a taking heede to that ſinne, to which a man finds himſelfe moſt apt; or wherewith he hath at any time beene ouertaken. I ground this vpon a ſaying of DAVIDS, [m] *I was vpright, &c.* how doth that appeare? *and haue kept me from my wickedneſſe.* What is that which *Dauid* calleth here *his wickedneſſe*? Surely, ſome ſpeciall euill, which he perceiued himſelfe moſt inclineable to, and of the preuayling whereof againſt him, he had on ſome particular occaſion ſome experience. This he calls [*My wickedneſſe*] which he more eſpecially was in loue with, which he was moſt eaſily drawne into, and whereby he had beene moſt enſnared. Euery man hath in him naturally the ſeede of euery ſinne, but yet there is ſome one or more ſpeciall corruption, to which (whoſo knoweth himſelfe) will ſay he is more apt; which he may iuſtly terme *His*, as being more ſtrong, and more working in him then ſome others are. Wouldſt thou then be aſſured of thy ſelfe, that thou art *true in thy inward affections*; conſider thy ſelfe, and ſee which is thy ſpeciall wickedneſſe, which thou haſt either oftneſt fayled in, or art moſt inclined vnto. Is it raſh Anger, is it Pride, is it Wantonneſſe, is it Worldlineſſe, is it vaine Pleaſure, &c? If thou bee eſpecially wary and watchfull touching that, to preuent the occaſions, to ſtop the beginnings of it, to beware of the inducements to it; this is a notable teſtimonie of ſinceritie. An Hypocrite hath euer ſome ſpeciall beloued darling ſinne which he fauoureth, and will not forſake. It is a common excuſe vſed by many, *Oh, I pray you beare with me, it is my fault*: doeſt thou thinke to bee borne withall for that, becauſe it is the euill thou art moſt giuen to? Nay, learne to hate it, and to ſtriue againſt it ſo much the more, or elſe thou art an Hypocrite.

2

m *Pſal.*18.23.

A third, is a willingneſſe to lay open euery ſinne as ſoone as it is knowne to be a ſinne, and to that end a gladneſſe to haue the conſcience ranſackt and ripped vp, that that which is ſinne may bee found out. *Dauid* ſpake it out of experience, when he pronounced [n] *the man bleſſed, in whoſe ſpirit there is no guile*: now this was a branch of that ſpirituall guile, that hee once thought to helpe himſelfe in euill doing, by holding of his tongue; as who would ſay, hee would forget it and paſſe it ouer: but he neuer was well, till hee was deliuered of that falſe tricke, and fell to the acknowledging of his ſinne, without hiding his iniquitie: hee neuer had comfort, till hee had confeſt againſt himſelfe his wickedneſſe. This hee writes for a patterne, and therefore giues his

3

n *Pſal.*32.2.

Pſalme

Psalme a title accordingly [*To giue instruction:*] and in the last Verse, professeth to doe it for the comfort of those that are *vpright in heart*; so that herein they shall manifest their vprightnesse, if like him they shall confesse against themselues their wickednesse. This experience taught *Dauid* to intreat the Lord to pry into him, as fearing himselfe, that he should deale somewhat ouer-fauourably with himselfe: o *Trie me, O God, and know mine heart: proone me, and know my thoughts, and consider if there be any way of wickednesse in me:* and, *Let the righteous smite me, for that is a benefit:* and, p *Let him reprooue me, &c.* He was desirous to know the vtmost by himselfe by all meanes. When a man loues not those things, which tend to the discouerie of his heart and life, and to the finding out of his secret euils, as reprehensions whether priuate or publique, or serious and earneſt confession of sinne before the Lord, it is a signe of a false heart: beware how thou cherish thy selfe in such an humour.

o Psal.139.23, 24.

p Psal.141.5.

4

A fourth marke, when a man makes conscience to bee one and the same manner of man at home and in priuate, that hee is abroad and in publique. This is also a branch of *Dauids* sinceritie, and of his resolution to walke in a perfect way: q *I will walke vprightly in the midst of mine house:* his meaning is, hee will be the same among his houshold people, where few behold him, that hee is abroad where many see him: hee will bee as godly in his chamber, as in the Temple. You shall haue some in whom the saying is verified, *Angels abroad, Deuils at home; deuout in the Church, prophane in their Houses:* in open places where they may haue praise of men, they will doe some good; but after they are more priuate, they discouer themselues in their kind, and runne freely to their owne *race*, r *as the horse rusheth into the battell* I could name diuers other tokens of this *inward truth*, but I will take heede to ouer-burthen your memories; you see how farre this one Doctrine hath carryed mee. If you please to looke backe where I began, I hope you shall see, that as the matter I haue deliuered is good, so it is such as springs naturally out of this Text. *Dauid* enlargeth the foulenesse of our Originall sinne, by noting what that is which God best likes, intimating thereby, that the nature of man is in it selfe most scant of that which God most approues. This that God so much loues, is inward sincerite, when a man labour-eth to haue his heart as good before God, as himselfe desires to bee deemed before men. This I proued to be a truth: I applyed it first, as *Dauid* doth, to the making vs more humbly sensible of our natiue miserie. Next, I exhorted to striue to bee furnished with that which God takes such delight in: and haue amplified that Exhortation, with directions how to get this grace, and how to know our selues to haue attayned it. This is the Summe.

q Psal.121.2.

r Ier.8.6.

The

The tenth Lecture.

VERS. 6.

Therefore haſt thou taught me wiſedome in the ſecret of mine heart.

DAVIDS ſpeciall purpoſe in this clauſe, is to aggrauate his yeelding ſo farre to his owne natiue corruption, as by it to be ouer-carryed into ſo enormous a ſinne, as that which by the power of *Nathans* miniſterie, he is brought to acknowledge in this Pſalme. I read it as I finde it in our ordinarie Books, albeit in our reuiewed Tranſlations, that which is [*haſt taught me, &c.*] is, *ſhalt teach me*, or *make me to know*. That reading, I confeſſe, may carry a good ſenſe, as teſtifying the hope that *Dauid* had, that the Lord would yet bee mercifull vnto him, in furniſhing his heart with all neceſſarie knowledge: but yet (for my part) I cannot (vnder correction) conceiue, how it may ſo well ſort with the ſcope of the place; which is (as yet) more to declare *Dauids* compunction for his euill paſt, then to bewray his hope for the time to come. I will not waſte time, either in relating or in ſcanning varietie of Interpretations. For my owne particular, I thus conceiue of the place, as if *Dauid* had ſaid; *According as (O Lord) the ſinceritie of the inward man is a thing which eſpecially thou delighteſt in, ſo thou haſt beene pleaſed to conferre a gracious portion of holy and heauenly vnderſtanding vpon my heart, which maketh my ſinne the more foule, it being a kind of brutiſh choking of that ſpirituall Light which thou haſt made to ſhine within mee, by mine vnruly and vnbrideled luſts. I haue not now fayled in dutie, through lacke of knowledge, but I haue euen in a kind of wilfull manner gone againſt thoſe rules of wiſedome, which thou haſt engrauen by thy Spirit in the ſecret of my heart.* This is the meaning.

The purpoſe of the words.

Foure particulars doe here-hence offer themſelues to our conſideration. Firſt, There is a wiſedome in Religion. Secondly, God is the Teacher of it. Thirdly, God in teaching it affords a fauour. Fourthly, What ſinne ſoeuer is committed againſt this taught Wiſedome, is in that reſpect the more haynous. Theſe foure points doe very kindly and vnenforcedly ſpring out of this place, according as in the handling of each of them in its courſe and order ſhall appeare. Concerning the firſt, the Doctrine is thus,

That the knowledge of heauenly things appertayning to the right way of pleaſing God, and of ſauing our owne ſoules, is the true wiſedome. This is that which *Dauid* here calleth *Wiſedome, ſpirituall vnderſtanding*, ſuch as by which a man is *made wiſe vnto ſaluation: God had taught him wiſedome,*

The firſt Doctrine.

dome, that is, *had endowed him with the knowledge of his dutie owing to God, and of things neceſſarily pertayning to the eternall ſauing of his owne ſoule*. This he termes *Wiſedome*. God commending to the people thoſe holy Ordinances and Lawes, which he acquainted them with by *Moſes* Miniſterie, *Keepe them therefore and doe them, for that is your wiſedome*: ſo there is no true wiſedome but in the knowledge of true Religion. *Onely this people is wiſe*: God ſaith, the World ſhall bee euen forced to ſpeake ſo of the *Iſraelites*, in regard of their prerogatiue in the meanes and matter of knowledge aboue others. *Bee not vnwiſe*, ſaith PAVL, [a] *but vnderſtand what the will of the Lord is*: there is the definition of *Wiſedome, to vnderſtand what the will of the Lord is*: and this is that *Wiſedome* which the ſame Apoſtle begged of God on the behalfe of the [b] *Epheſians*, and of the [c] *Coloſsians*. When Kings and Iudges are called vpon to be [d] *wiſe*, what is perſwaded, but *Religious knowledge?* who is hee whom *Salomon* doth ſo often be-foole in his *Prouerbs?* is it not the naturall man? euery man in himſelfe ſo long as he is vnregenerate? [e] *Fooliſhneſſe is bound in his heart*. As wiſe as man takes himſelfe to bee of himſelfe, yet *in his birth he is but like a wild Aſſe-colt*, ſaid *Zophar* well in the generall, though preſſed amiſſe in the particular againſt [f] *Iob*. Now, what is mans naturall folly, but this, [g] *That he perceiueth not the things of the Spirit of God*: he hath no more ſauour of matters of that nature, then an Horſe or *Mule*: his beſt [h] *wiſedome is earthly, ſenſuall, and deuilliſh?* As then folly ſtands mainly in the ignorance of heauenly things, be a man otherwiſe in things appertayning to the world neuer ſo acute; ſo herein is *wiſedome* euen to know God aright, and him whom he hath ſent, *Chriſt Ieſus*. This is that which *Dauid* termes, [i] *good iudgement, and knowledge*. Becauſe of this, [k] *He was more wiſe then his enemies*, and *had more vnderſtanding then his Teachers*, and *exceeded the Ancients in diſcretion*. [l] *Hath not God made the wiſedome of this world fooliſhneſſe?* [m] *Knoweth hee not that the thoughts, euen of the wiſeſt, are but vaine?* How ſhall he be held for wiſe, who wanteth iudgement and vnderſtanding in the principall? and what is the principall, if not this, to know how to ſerue God ſo here, as that we may be ſaued with him, and by him hereafter? What were a man but a Foole, in caſe he otherwiſe knew all ſecrets, and could ſpeake and diſcourſe in matters of the world, as if one ſpake from an Oracle, or did equall *Salomon* in diſcouering the natures of Trees and Herbs, [n] *from the Cedar in Lebanon, euen vnto the Hyſope that ſpringeth out of the Wall*, if yet he were to ſeeke in the matters that concerne Eternitie? All this is but like that wiſedome which we taxe in a man, when we ſay, *He is penny wiſe, but pound fooliſh*: he will bee miſerable to ſaue a penny, and yet be prodigall in pounds vpon an humour. This is poore wiſedome: ſo on the other ſide, How can he be taxed for a Foole iuſtly, who, whatſoeuer his reach and depth be in the things of this life, (haply he hath not ſo many politique fetches, nor cannot plod and multiply proiects as others doe,) yet he knoweth the way of ſaluation, he knoweth Chriſt Crucified? Hath not he taken the wiſer courſe, who

a *Epheſ.5.17.*
b *Chap.1.17.*
c *Chap.1.9.*
d *Pſal.2.10.*
e *Pro.22.15.*
f *Chap.11.12.*
g *1 Cor.2.14.*
h *Iam.3.15.*
i *Pſal.119.66.*
k *Verſ.98,99, 100.*
l *1.Cor.1.29.*
m *1.Cor.3.20.*
n *1.King.4.33.*

who hath gotten ſome certaintie for the mayne, howſoeuer it fare with him in the inferiour: ſo that in reaſon it muſt be acknowledged, that the knowledge of ſo doing our dutie to God, as that we may ſaue our ſelues, is the onely wiſedome: where this wants, the greateſt deepneſſe is but ſhallowneſſe. Thus for proofe.

The Vſe.

Here wee are taught whereat wee muſt ayme. If it bee our deſire to be wiſe indeede, the attainement of ſpirituall vnderſtanding, it muſt be our chiefeſt ſcope. Hee that knoweth how to manage his affaires here, ſo as that he groweth rich and full, and can goe thorow with ſuch buſineſſes as he vndertakes, and quit himſelfe in regard of the wrongs and iniuries which men dealing in the world are liable vnto; ſuch an one we adiudge wiſe: him wee terme a diſcreete, ſenſible, ſufficient, vnderſtanding man. This opinion wee haue of him, albeit he be as groſſe and dull in matters of Religion, as *Nicodemus*, and care as little for matters tending and appertaining thereunto, as [o] *Gallio*: ſo on the other ſide, they which are moſt induſtrious to get religious knowledge, and to that end [p] *watch daily at Wiſedomes gates*, and [q] *runne to and fro, that their vnderſtanding may increaſe, ſeeking it (according to Gods commandement) at* [r] *the mouth of thoſe whoſe lips ought to preſerue it*; they are generally reckoned of as the fooles of the times, and ſcorned and ſet at nought as ſo may ſilly Animals, which albeit it may bee they meane well, yet they know not what they doe. The worldly-wiſe man looks on and laughes at theſe, and applaudes himſelfe in his owne thoughts, who hath (vnleſſe hee deceiue himſelfe) found out a neerer and a ſurer way to heauen then theſe Gadders and buſie Hunters after knowledge are acquainted with; ſuch great difference there is betwixt the iudgement of God and man in the point of *Wiſedome*: and this is the reaſon, that [s] *not many wiſe men after the fleſh are called: the Lord hath hid the myſteries of Religion from the wiſe, and men of vnderſtanding, and reueiled them* vnto thoſe whom the world makes leſſe account [t] of. Let vs learne to beleeue God aboue all: that true knowledge of him which brings ſaluation, is the onely wiſdome. Euen *Achitophel* himſelfe is but a foole in Gods eſteeme, without this. Thus concerning the firſt. The ſecond followeth. The Doctrine is thus,

o *Act.18.17.*

p *Pro.8.33.*
q *Dan.12.4.*

r *Mal.2.7.*

s *1.Cor.1.26.*

t *Matt.11.25.*

The ſecond Doctrine.

That the Lord himſelfe is the proper Teacher of that ſpirituall and heauenly wiſedome, which is accompanied with ſaluation. [*Thou haſt taught me*, ſaith *Dauid*,] acknowledging the information and furniſhing of the inward man therewith, to be the Lords worke. According to this, the *Elect of God* are termed, [u] *taught of God.* When *Peter* made that notable confeſſion of [x] Faith, *Fleſh and Blood*, ſaith our Sauiour, *hath not reueiled it vnto thee, but my Father which is in heauen*; teaching it to bee from God wholly, that any man knoweth and conceiueth any thing in Religion as he ought. It is the Lord, to whom either the reueiling or hiding of matters of this nature appertaines: [y] *To you it is giuen*, ſaith Chriſt to his Diſciples, [z] *to know the ſecrets of the Kingdome of God.* So that there is no poſſibility of hauing this kind of knowledge, but

u *Iſa.45.13.*
x *Matt.16.17.*

y *Luk.10.21.*
z *Luk.8.18.*

but by donation from heauen. [a] *From thence is euery good gift, &c.* [b] *A man can receiue nothing, except it be giuen him from heauen.* Man is of himselfe a meere dullard in heauenly things; euen [c] *a beast in himselfe before God:* [d] *the things of God are foolishnesse vnto him, and hee cannot know them.* Religion is termed a *mysterie:* [e] *Great is the mysterie of godlinesse:* and *Paul* calleth the Doctrine concerning Christ, [f] *The mystery of Christ*: like is that phrase, [g] *The hid wisedome of God*, and [h] *The deepe things of God:* and all to this end, to shew, that our darkenesse cannot comprehend the things of this nature, without some speciall enabling. Euen the learned *Athenians* are apt to mocke at the Doctrine *of the Resurrection* in [i] themselues: and *Nicodemus* a *Pharise* by profession and breed, is grauelled in the Doctrine of *Regeneration*, vntill he is borne from [k] aboue. It is [l] *the Lord which must put his Law into our inward parts:* It is he which hath *the Spirit of wisedome and reuelation* at [m] command. *He hath his seate in heauen, who is the Teacher of the hearts.* It is hee which must [n] *open the heart*; without his putting a new *spirit* into the bowels, and giuing [o] *vnderstanding in all things*, no man can euer gage the depth of heauenly things: hee will bee but as one fixing his eyes vpon the bright shining Sunne, who the more he looks, the more he is dazeled; so the more a man shall trust to his owne strength in matters of this nature, the more he shall be confounded, and soone hee will bee intangled in such a Labyrinth of conceits, that hee shall neuer bee able to get out. None can truely teach the heart, but onely hee that made the same.

a *Iam.*1.17.
b *Ioh.*3.27.
c *Psal.*73.22.
d 1.*Cor.*2.13.
e 1.*Tim.*3.16.
f *Ephes.*3.4.
g 1.*Cor.*2.7.
h *Vers.*10.
i *Act.*17.32.
k *Ioh.*3.9.
l *Ier.*31.34.
m *Ephes.*1.17.
n *Act.*16.14.
o 2.*Tim.*2.7.

The Vse.

The mayne and proper Vse of this Doctrine (which also followeth very fitly vpon the former Doctrine) is taught by S. IAMES, [p] *If any of you lacke wisedome, let him aske of God.* Would wee that holy and heauenly wisedome before commended to vs, behold here who it is that teacheth it, and who is only able to bestow it. It is the Lord who teacheth it, and settleth it in *the secret of the heart.* DAVIDS prayers then must be taken vp, [q] *Teach me thy way, O Lord.* [r] *Teach me thy Statutes.* [s] *Open mine eyes, that I may see the wonders of thy Law:* [t] *Hide not thy Commandements from me:* [u] *Make me to vnderstand the way of thy Precepts.* [x] *Giue me vnderstanding.* [y] *Teach me to doe thy Will: let thy good Spirit leade me, &c.* DAVID is frequent in such kind of requests. His sonne *Salomon* had learned of him to pray for an [z] *vnderstanding heart.* May it not generally bee said to vs in the words of S. IAMES: [a] *You get nothing, because you aske not?* God is ready to giue, and that largely: [b] *Open thy mouth wide, and I will fill it.* Our selues are onely in fault for our owne penurie herein; *If thou callest after knowledge*, (saith the Spirit of God by SALOMON) [c] *and criest for vnderstanding, then shalt thou vnderstand righteousnesse, and iudgement, and equitie, and euery good path.* If a King should giue out a mint of Treasure vpon this only condition of fetching it, who would not hasten for his share? Sith God offereth such a blessing, requiring no more vpon our parts but to seeke it; are wee not without excuse, if we will goe without it for lacke of asking?

p *Chap.*1.5.
q *Psal.*86.11.
r *Psal.*119.12.
s *Vers.*18.
t *Vers.*19.
u *Vers.*27.
x *Vers.*34.
y *Psal.*143.10.
z 1.*King.*3.9.
a *Iam.*4.2.
b *Psal.*81.10.
c *Pro.*2.3,9.

Perhaps

Perhaps we will say, we aske, we will professe that we are ordinarie suters vnto God for this blessing. It is well if we be: but if we be and yet want, sure it is, because, as S. *Iames* saith, [d] *Wee aske amisse:* we doe not seeke of him as we should. Therefore to make all cleere vnto vs herein, it shall bee very profitable to enlarge this Vse by shewing three things. First, How God teacheth this wisedome. Secondly, How wee must bee qualified and disposed, that we may be taught it. Thirdly, How we shall be assured that we are taught it.

d *Chap.4.3.*

The point concerning the seeking, obtaining, and enioying of heauenly wisedome, enlarged.

How God teacheth heauenly wisedome.

Touching the first: We must not dreame of any Anabaptisticall reuelations, and I know not what strange and immediate inspirings, but we must haue recourse to a meanes. For so God works ordinarily: and the meanes which for this God hath sanctified, is the ministerie of man. The holy Scripture is the Booke of Wisedome, out of which God will giue vnto the simple sharpnesse of wit: but, teaching by man, is the Pipe by which this sacred Wisedome is to bee conueyed vnto vs from the Fountayne: therefore God honoureth his Ministers with the title of [e] *Teachers*, and hath ordayned a deputation of faithfull men, which should be [f] *able to teach others also.* It pleased him to terme such, [g] *Labourers together with himselfe:* inasmuch as he hath put this teaching-businesse into their hands, and by them teacheth those whom it is his good pleasure to instruct: [h] *Goe yee out, and teach all Nations, &c.* If a man shall pretend a desire and disposition to be taught of God, and yet shall neglect this meanes, it is but meere presumption. No man hath any assurance by the Word of God, euer to attayne this wisedome but by this course. I remember what *Paul* notes touching the Church of Corinth, and we may obserue it as a true pourtraiture of the state of our times: one cryed, [i] *I am* PAVLS; another, *I am* APOLLO'S; a third, *I am of* CEPHAS: the people began to grow into comparisons of their Teachers, each one as himselfe affected. PAVL, *me thinks, is the best,* said one: nay, APOLLO'S *for me,* said another: *Oh no,* PETER *goeth beyond them all,* said a third. In commeth a fourth, and as taking himselfe to be wiser then all the rest, *I will hang vpon none of them all,* saith hee; *I am* CHRISTS, *I will beleeue in him, I will not trouble my selfe to harken vnto those:* so now, there being a folly among our Hearers, to respect the gifts of their Teachers more then their owne dutie of profiting by their Doctrine, there be that take occasion by their indiscretion to renounce all; Oh, they will depend vpon no men, God is he that is the Teacher of all, and to him they will looke. I beseech you, marke what the Apostle there saith in this case fitly and fully, [k] *Is Christ diuided?* as if he said, *Will you make a separation betwixt Christ and his Ministers, professing a sole dependance vpon him, without the mediation of any mans ministerie? I will hang vpon none of them all, I will depend vpon Christ.* It is as great an error so to professe, so to depend vpon Christ, with a neglect of *Paul* and *Apollos,* and *Cephas,* as to hang so much either vpon all of these together, or any one of them apart, as in the meane while to forget Christ, who is the Author of their Ministery, and who is only able to giue a blessing thereunto.

e *Ephes.4.11.*
f *2.Tim.2.2.*
g *1.Cor.3.9.*
h *Matt.28.19.*
i *1.Cor.1.12.*
k *Vers.13.*

Both extremities muſt be auoided, and the middle way made choiſe of, as the ſafeſt way. Expect a bleſſing from the Teacher of the heart, by him that is appointed to be the Teacher of the eare: and ſo liſten to the Teacher of the eare, as to know there is an higher then he, who muſt make it worke vpon the heart. Here then is the way by which God will bring thee to be wiſe. If thou ſcorne this courſe, and preſume ſo far vpon thy ſelfe, as to be able to doe well enough without it, thou wilt become of the number of thoſe, touching whom PAVL, [l] *Who when they profeſſed themſelues to be wiſe, became fooles:* thou wilt periſh in thine owne imaginations, and vaniſh away like a Snaile that melteth, or like the vntimely fruit of a Woman, in thine owne conceit. This is the firſt point: [m] *He that deſireth,* as *Salomon* ſaith, *to lodge among the wiſe, let him prepare his eare to harken to the inſtruction of life.* I know God can teach otherwiſe, but I haue no warrant to thinke he will. In this caſe I am ſure, I am tyed by a Commandement, and I am encouraged by a Promiſe; out of this, I goe vpon meere aduenture: it is a thouſand to one, but it will fare with me, as with them who would needs tranſgreſſe the Lords courſe in the matter of *Manna:* they were told, that vpon the Sabbath they ſhould find none; yet they would trie: but what ſaith the Text? [n] *Some of the people went out to gather, but found none:* ſo they were charged vpon the weeke daies to lay vp none, yet they would needs reſerue; but it was [o] *full of wormes, and ſtunke.* Thus ſhall it be with me, when in the ſingularity and pride of my owne heart, I wil forſake the Lords high-way, and goe ſome by-path of mine owne deuiſing: either *I ſhall find none,* or *it will be ſuch as will ſtinke,* and come to nothing. I ſpeake of this point often, and as long as I ſhall ſpeake, by the grace of God, euer will: becauſe it may be ſaid of this particular way, as was ſaid of the generall way of Chriſtianitie, [p] *There is about it ſtirre and trouble not a little.* The Deuill ſtriues to diſable it, and to diſparage it, to affright and withdraw men from it, as much as is poſſible. It ſhareth with him who is the author of it, [q] *it being a ſigne to be ſpoken againſt.* And as peoples hearts begin to leane towards it, ſo Satan caſts many rubs in their way to keepe them from it; and yet when many ploughers haue ploughed vpon the backe of it, and made long furrowes, ſo that many euen of thoſe who ſhould of right cry *Grace, grace vnto it,* doe not yet as they paſſe by, ſo much as wiſh well to it, nor ſay, The bleſſing of the Lord bee vpon it: but rather are readie with the children of *Edom* in the day of *Ieruſalem,* to cry *Downe with it, downe with it*; yet it ſhall be the wiſedome of God, and the power of God in deſpight, it ſhall be iuſtified of all her children.

l *Rom.*1.22.

m *Pro.*15.31.

n *Exod.*16.27.

o *Verſ.*20.

p *Act.*19.23.

q *Luk.*2.34.

How wee muſt bee qualified, that we may bee taught.

The next point is, touching our diſpoſition that wee may bee taught. In wayting vpon the appointed meanes to get this *Wiſedome,* we muſt be furniſhed with two eſpeciall qualities: Firſt, Humilitie: Secondly, Earneſtneſſe. Firſt, the former I ground vpon that often remembred ſaying, [r] *He will teach the humble his way.* Now he is *humble* in this caſe, who hath learned to renounce that wiſedome, that ſharpneſſe, that ſufficiencie, which he hath in his owne opinion in himſelfe. This is that *deniall*

r *Pſal.*25.9.

of

[r] *of a mans ſelfe which Chriſt requireth in his Followers:* PAVL, [t] *a being a foole, to the end one may be wiſe:* a man muſt diſclaime all poſſibilitie of guiding himſelfe, and reſigne and yeeld vp himſelfe wholly to the Lords conduct. They which haue this diſpoſition, are the *Babes to which God reuealeth the Myſteries of his Kingdome,* when hee paſſeth ouer thoſe which feede themſelues with [u] ſelfe-conceits. Hee that comes to be taught of God in the meanes with this fixed perſwaſion, that he is by nature a very foole in the things of heauen, and can apprehend nothing but by Gods inlightning, and that his reaſon and affection is no fit rule to ſquare Religion by, and thereupon reſignes and giues ouer himſelfe altogether to the Lord, reſoluing to goe as hee leades; that man is ſure to receiue a bleſſing, the very minde of Chriſt ſhall bee reuealed to that mans ſoule. This is the reaſon why many ſilly ſoules, poore fooles in the worlds account, goe away with the ſweetneſſe of Religion, and bee ſatisfied as it were with marrow and fatneſſe, when as diuers others that looke higher, and take more on them, and come rather to iudge and cenſure, then to learne, are ſent empty away. It may bee they get the Shell, the words and phraſes, and an increaſe of ſome kinde of ſuperficiall knowledge, but the others get the Kernell. It may be truely ſaid of many, that if they had beene leſſe wiſe, they had beene more religious: whiles they feede themſelues with their imaginarie wiſedome, the more ſolid Wiſedome of God cannot take place: *They muſt bee fooles, whoſo ſeeme to themſelues to be wiſe, that they may be transformed into true wiſedome.* This is an hard ſaying, and who will bee content thus to befoole and avile himſelfe in the hope and expectation of wiſedome from aboue? But thus it muſt be, or the Wiſedome of God cannot enter.

The ſecond qualitie, Earneſtneſſe. Excellently is this deſcribed by *Salomon:* ſee how the termes there vſed doe betoken earneſtneſſe: [x] *Cauſe thine eares to harken vnto wiſedome, incline thine heart to vnderſtanding: Call after knowledge, crie; ſeeke her as ſiluer, ſearch for her as for Treaſures: Then ſhalt thou vnderſtand the feare of the Lord, and find the Knowledge of God.* What earneſtneſſe greater then that which is for *Siluer* and for *Treaſure? Men deſcend into the bowels of the Earth, to get it out: men iourney for it to the ends of the world:* they riſe early for this, and lie downe late, and eate the bread of ſorrow. Nay, in the eager purſuit hereof, men will ſtraine a point of Religion, and aduenture euen their ſoules. Thus *the Kingdome of heauen muſt ſuffer violence,* and wee muſt goe about to take it as it were by [y] *force.* In this buſineſſe there muſt be [z] *labouring,* [a] *ſtriuing,* [b] *giuing all diligence,* [c] *a ſeeking early.* Would wee haue the reaſon of the ſcant meaſure of our wiſedome in ſpirituall things? Sure, wee bee not earneſt: our prayers be cold: our indeuours ſlacke: our affections heauy: we bee not conſtant in our courſes for obtaining it: now and then for a fit we are eager, but vpon a ſudden we are gone againe, and ſo are like a man in a ſlipperie path, who goeth backe with the one legge, as much as hee goeth forward with the other. Hee that will haue it indeed, muſt bring that with him, which

[r] *Luk.9.23.*
[t] *1.Cor.3.18.*
[u] *Luk.11.21.*
Stulteſcere oportet, quicunq; ſibi videntur ſapere, vt ad veram ſapiendi rationem formentur.
[x] *Pro.2.1, &c.*
[y] *Matt.11.12.*
[z] *Ioh.6.27.*
[a] *Luk.13.24.*
[b] *2.Pet.1.5.*
[c] *Pro.8.17.*

Barnabas commended to the *Antiochians*, by the name [d] *of full purpose of heart*. I see this is the way, and hereto I will tye my selfe: [e] *This will we doe, if God permit vs*. In this course wee must [f] *goe from strength to strength*; and though the course seeme to vs, as bad as IONATHANS, *A sharpe Rocke on the one side, and a sharpe Rocke on the other side*, yet let vs goe thorow, albeit we be fayne like him, to [g] *goe vpon our hands and our feete*. That which we seeke, will requite our labour in the end.

d *Act.*11.23.
e *Heb.*6.3.
f *Psal.*84.7.
g 1.*Sam.*14.4, 13.

How wee shall know our selues to bee taught.

How shall we know that we are taught? The Text answereth: Where God teacheth, the heart is taught: *Thou hast taught me wisedome in the secret of my heart*. Looke then what is in thy heart. There be that haue gotten some smacke of this wisedome into their braynes, they haue a kind of lip-wisedome, and can talke somewhat plausibly of Religion, but it is not yet come to their hearts. Their hearts be not humbled, they haue not that which the Apostle commended in the Romans, [h] *Obedience from the heart*. Is thy heart reformed? is the naturall corruption thereof in some good measure subdued and abated? is obedience sweet vnto thy heart, and that which thy soule delighteth in? this is a signe thou art taught of God. If thy heart be naught still, and the power of sinne no whit subdued nor purged out; if thou couldest speake with the tongue of Men and Angels, yet thou art but as a sounding Brasse, or a tinkling Cymball; thou art no better then a Foole in Gods account. Man may teach the eare, his Arte may preuaile so far as to worke a kind of generall knowledge into thee: but when God takes the matter in hand, hee teacheth the heart, ingrafts such a knowledge by which the heart is changed. Now followeth the third generall point.

h *Rom.*6.17.

The third Doctrine.

That when God bestowes on any man spirituall wisedome, and religious knowledge, he giues such a blessing as deserues acknowledgement. This I gather hence, because *Dauid* mentioneth this as one of the fauours of God towards him, which he had abused. *This and this hast thou done for me, and yet thus and thus haue I requited thee*. It is reckoned as one of the priuiledges of the people of God, that [i] *they should know the Lord from the least of them vnto the greatest of them*. [k] *Let not the wise man glorie in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches: But let him that glorieth, glorie in this, that he vnderstandeth and knoweth the Lord, &c.* as though this were the principall glorie of Gods Elect. Christ would haue his Disciples take notice of it, as a fauour conferred on them, that to [l] *them it was giuen to know the Mysterie of the Kingdome of God*: the very [m] *mind to know is a blessing*; the thing it selfe then much more. Did not *Paul* thinke this a Truth, when as hee craued this of God for those to whom hee [n] wished best? so for his owne particular [o] *he thought all things losse for it*; [p] *Without this knowledge, the mind of man is not good*: [q] *A mans Zeale is little worth*: his deuotion and seruices which hee tendereth to God are in [r] vaine. So long as a mans [s] *cogitations are darkned through ignorance, he is a stranger from the Life of God*. [t] *My people are destroyed*, saith God, *for lacke of knowledge*. God could not lay a greater imputation vpon the

i *Ier.*31.3,4.
k *Ier.*9.23,24.
l *Mark.*4.11.
m 1.*Ioh.*5.20.
n *Col.*1.9.
o *Phil.*3.8.
p *Pro.*19.2.
q *Rom.*10.2.
r *Hos.*6.6.
s *Ephes.*4.18.
t *Hos.*4.6.

Iewes

Iewes of old then this: [u] *Israel hath not known; my people hath not vnderstood.* It must needs be then, that it deserues an acknowledgement with all thankfulnes, when God teacheth a man *wisdome in the secret of his heart.*

[u] Isa. 1. 3.

The Vse.

This poynt serues briefly to quicken their thankefulnesse, vpon whom God hath bestowed this blessing, and to stirre vp all our desires to increase therein more and more. Hath the Lord beene gracious to thee in scattering the mist of thy naturall blindnesse, and in enabling thee to see the things which are giuen to vs of God? are thine eyes anoynted with eye-salue, so that thou beginnest to sauour the things of the Spirit, better than in times past? Oh thanke his Maiesty for this mercy, this, a kindnesse of greater value, then at first (perhaps) thou art aware of: labour to increase in this knowledge, striue to haue yet a larger and a fuller measure of this spirituall vnderstanding. *Blessed is the man that findeth it, and happy is he which getteth it: the merchandize thereof is better than the merchandize of siluer, and the gaine thereof is more than gold. All that thou canst desire, is not to be compared to it. It is a tree of Life to them that lay hold on it;* [x] *Blessed is he that doth retaine it.* [y] *Many say* (saith DAVID) *who will shew vs any good?* Behold here the maine good. If the Lord, who commanded light to shine out of darkenesse, shall shine into our hearts, to giue the light of the knowledge of the glory of himselfe in the face of Iesus Christ; here we may say like [z] PHILIP, *Lord, shew vs this, and it shall suffice.*

[x] Pro. 3. 13. &c.
[y] Psal. 4. 6.
[z] Ioh. 14. 8.

The fourth Doctrine.

Come we to the fourth particular propounded, concerning which this Doctrine: *That by how much the more any man knoweth in matters of Religion and Godlinesse, by so much the fouler is his sinne, when he falls into any great offence.* Wee are now come to the speciall thing intended by *Dauid* in this Clause. He is so much the more ashamed of his fault, and acknowledgeth it to be by many degrees so much the more hainous, because he was one whom God had abundantly enlightened with holy knowledge aboue others. *O Lord, I haue the lesse to say for my selfe by way of excuse, nay, I am so much the more to be reproued, yea and the more iustly (if thou shouldest deale according to my deserts) to be condemned to the pit of Hell, because thou hast measured vnto me a larger portion of knowledge in thy wayes, then vnto diuers others: Well did I know the hideous hatefulnesse of the sinne of Adultery, it was not hidden from me, that no such thing ought to be done among the people; euen in the very act my heart did tell me, that I did that which thou abhorrest. It was not vnknowne to me, that thou art the auenger of bloud, and that the cunning carriage of the businesse could not hide it euer from thy sight; and yet wretch, that I was, euen against this knowledge did I sinne, contrary to this apparant light shining in my heart haue I gone. I haue a witnesse in my bosome that condemnes me; My owne soule taught by thee, cryeth shame against me; My conscience checked mee; My vnderstanding presented a rule of holinesse vnto mee, and yet behold what I haue done, as it were in despite of all this, I haue thus transgressed.* Thus doth DAVID improue his sin. A man so taught, so to offend; a man knowing so much, to sinne so enormously;

mouſly; Oh how did this adde to the anguiſh of his ſoule, and employ his wits for the aggrauation of his fault before the Lord! hee could not tell how to terme this euill, or with what one word to expreſſe it as it was. Sure it was preſumption in an high degree. Now the generall truth of this poynt, is eaſily manifeſted by the Scripture: a *That ſeruant which knew his Maſters will, and prepared not himſelfe, neyther did according to his will, ſhall be beaten with many ſtripes.* The more knowledge then, the greater the offence, and the heauier will the iudgement be, without repentance. b *If I had not come, and ſpoken vnto them, they ſhould not haue had ſinne; but now haue they no cloake for their ſinne.* They had yet had ſomething to plead, if they had not beene taught: but now the truth being ſo plainely manifeſted vnto them, they had no excuſe: c *To him that knoweth how to doe well, and doth it not, to him it is ſinne.* It is ſinne (howſoeuer) not to doe well, but in him that hath knowledge of his dutie, and yet tranſgreſſeth, in him it is ſinne with a witneſſe, it is a kind of doubled iniquitie. The very Heathen for ſinning ſo directly againſt the light of nature, were iudged of God in that very d particular: ſo grieuous a ſinne is it to ſinne againſt knowledge. It is one of the neereſt ſteps vnto that vnpardonable ſinne againſt the Holy Ghoſt: what is that, but a deſpitefull oppoſition to a mans owne knowledge in the things of God? and if a man begin once to make it ordinary, to treſpaſſe againſt his knowledge, and to aduenture vpon thoſe euils, which are manifeſtly knowne to his ſoule and conſcience, by the Word of God, to be ſinnes againſt God, ſuch is the nature of ſinne to increaſe, and ſuch a hardneſſe and cruſt will by little and little grow vpon ones inward parts, that he will be ſuddenly plunged into that wofull ſinne before he is aware. e *I was receiued to mercie*, ſaith *Paul, becauſe I did it ignorantly*, ſpeaking of his preſuming courſe before his calling: ſome fauour yet when a man doth f *not know that he doth euill*: it excuſeth though not from the whole, yet from the meaſure: but when the mind is enlightened, and the iudgement informed, and the particularity of the euill wherein one offends is knowne, then it is fearefull: and when the conſcience is awakened, it will giue the deeper wound, and fill the heart with the ſharper griefe, and the face with the greater ſhame.

a *Luk.* 12.47.

b *Iob.* 15. 22.

c *Iam.* 4.17.

d *Rom.* 1.11.

e 1. *Tim.* 1.13.

f *Eccl.* 4.17. *Non à tuto, ſed à tanto.*

1. *Vſe.*

This in generall may be made vſe of for the declaring of the extreme wickedneſſe of theſe preſent times. The light ſhineth now in a greater meaſure than it did in former ages. The Scriptures are more common, the preaching of the Word more frequent, good bookes for the diſcouery of holy knowledge, more plentifull than in the dayes by-paſt. Certainely God lookes for better things at the hands of the men of this generation, then of thoſe that liued in the dayes of ſparer and ſcarcer meanes. The great ſinnes of our times proceed not hence, becauſe men are not taught otherwiſe: may we not make the demand of the Apoſtle, g *Haue they not heard? did not Iſrael know?* It cannot be vnknowne to theſe times generally, what dutie we owe to Gods Sabbath, what reſpect to his name, what reuerence to his Word. This age is better acquainted with

g *Rom.* 10.18, 19.

with theſe things then thoſe before vs: yet how doe theſe times abound with the prophanation of Gods Holy-day, with the abuſe of his Titles, with the contempt and ſcorne of his Word? Is it newes to men at this day, that they ought not to liue in vncleanneſſe, in drunkenneſſe, in oppreſſion, in pride? &c. The very plaine Text, if men haue no more, is enough touching ſuch things as theſe, to leaue them quite without excuſe: and yet how doe theſe ſinnes fill the Countrie from corner to corner? theſe be the euils which yet for all this depart not from our ſtreets. No doubt God hath a ſpeciall controuerſie with theſe times, and ſome extraordinarie vengeance is iuſtly to bee looked for, if the Lord bee not quickly appeaſed by ſome great repentance more then ordinarie. Why was it to bee eaſier with *Sodom* and *Gomorrha*, then with *Capernaum?* Was it not becauſe God had taught *Capernaum* more then *Sodom?* where much is beſtowed, there is much required: and if Gods expectation be diſappointed, there will be alſo much inflicted. Neuer any Nation ſo ſeuerely iudged as that of *Iewes:* and why? God neuer dealt ſo with any Nation, ſo long as that was a Nation, for the meanes of knowledge.

Secondly, this may bee applyed from the times generally, to ſeuerall Pariſhes and Congregations more eſpecially. As our times in the generall are times of more knowledge then the former, and therefore our ſinnes fouler; ſo by Gods ſpeciall diſpenſation, there be ſome Pariſhes which haue the meanes of holy Wiſdome more ordinarie, more ample, more at full, then ſome others haue. They may drinke Water out of their owne Ciſterne, and neede not bee ſcattered abroad like the poore *Iſraelites*, when by the *Egyptian* tyrannie they were forced to gather Stubble in ſtead of Straw: they haue among them a faithfull and a wiſe Steward, to giue them their portion of meate in ſeaſon. Let all ſuch know, that by how much the more diligently, and effectually, and powerfully they are taught, by ſo much the greater is their ſinne, if they receiue the Grace of God in vaine. When men cannot ſay in truth of heart before the Lord, that they are ignorant in the Myſterie of Chriſt, to ſeeke in duties pertayning to God and their Neighbour, that they come vnpreparedly to the Sacrament, that they are inſufficient to performe houſhold holy duties for lacke of direction, for lacke of teaching, for lacke of calling vpon; their ſinne is grieuous, their caſe dangerous, their end will bee terrible if they doe not beware. It is hard [i] *eſcaping when men neglect ſo great ſaluation.*

2. *Vſe.*

h *Exod.5.3.*

i *Heb.2.3.*

This is yet further to be preſſed to particular perſons. Art thou a Profeſſor of Religion, an ordinarie hearer, an vſuall frequenter of holy exerciſes, and hath God bleſſed theſe courſes vnto thee, to the increaſing of thy knowledge, to the perfiting of thy vnderſtanding in matters of Religion? Is thy heart ſeaſoned with ſome portion of this wiſedome here ſpoken of? take heede how thou ſinneſt againſt that light which the Lord hath ſet vp in thee to direct thee. Thy fault ſhall be more hainous then ten others, to whom God hath not giuen to know ſo much as hee hath

3. *Vſe.*

hath to thee: the ſcandall will be greater, the wound vnto good profeſſion deeper, then if one had done it, that profeſſeth and knoweth nothing more then ordinarie. This had neede to bee vrged vpon many, who make but little conſcience of ſinnes againſt conſcience, and of going cleane againſt thoſe holy Rules, which the Finger of God, by the teaching of his Word, hath written in their hearts. This makes the beſt courſes to be ſo ill ſpoken of, and the ſeeking after knowledge to be ſo much condemned, as the ground of all licentiouſneſſe. Too many are more forward to know, then to obey.

4. Vſe. Yet againe more particularly according to the preſent example, this is to bee made vſe of for direction in the matter of repentance. Haue I, or haſt thou committed any ſpeciall ſinne, and hath God beene pleaſed to make our hearts to ſmite vs for it, and to ſummon vs to an humiliation before the Lord? Let vs not then goe about to hide our ſinne, or to extenuate it, but let vs lay it open before him, from whom it cannot bee concealed; let vs make the worſt of it rather then otherwiſe; and among other circumſtances, let vs inquire whether it bee not an offence againſt ſome particular wherein the Lord hath taught vs better: if wee finde it to be ſo, oh, let this wound vs to the quicke, let vs labour that this may grieue vs aboue all, and when wee come to this part of our confeſſion betwixt God and our ſoules, *O Lord, wee know wee ſhould not haue done thus and thus, and yet wee haue committed it: wee know wee were bound to theſe and theſe particulars, and yet wee haue neglected them*; then let vs cry out vpon our ſelues, and ſtriue to worke our hearts to a deeper apprehenſion of our fault, knowing that the Lord hath ſo much the more cauſe and matter of condemning vs if he would. How often ſhall many of vs haue cauſe to be humbled for this particular, euen for going in a kind of violent and careleſſe manner, cleane againſt that light which ſhineth in our ſoules? Let vs learne then of *Dauid* for this eſpecially to lament, *Thou haſt taught me wiſedome, &c. and yet thus haue I done: what ſhall I ſay? whatſoeuer ſome other herein might plead excuſe, yet I cannot: I knew better, I profeſſed better, I perſwaded others better, my heart was ſtored with holy Precepts receiued from thee, cleane againſt this courſe, yet as it were in very deſpight and defiance of them, all this haue I done.* This was *Dauids* accuſation of himſelfe, thus let ours bee: and let vs beware how wee giue way to our owne luſt, to carry vs away againſt our knowledge. It may pleaſe, or at the leaſt, not mooue for the preſent, but it will bite deepe in the end.

The eleuenth Lecture.

VERS. 7.

Purge mee with Hyſope, and I ſhall bee cleane: waſh mee, and I ſhall bee whiter then ſnow.

HItherto we haue heard *Dauid* begging earneſtly for the pardon of his grieuous ſinne, and withall both improouing it, and accuſing himſelfe as much as he could. There needs no profeſſed Attourney to open his Inditement before God, who hath an awakened conſcience. His owne feeling furniſheth him, both with will and skill to bee his owne accuſer to the vtmoſt. The truth hereof we haue ſeene in *Dauid* thus farre. In this *Verſe* hee renueth his requeſt for pardon, but withall ſhewes what it is wherein and whereby it is his hope to obtayne it. We may note in this *Verſe* two things. Firſt, What *Dauid* craues: *(purging, &c. and waſhing.)* Secondly, What is the good which he looks to enioy, if hee may bee heard in his crauing: *(I ſhall bee cleane, and whiter then ſnow.)* Of the firſt, *Purge me with Hyſope, and waſh me.* Theſe termes preſuppoſe filthineſſe and vncleanneſſe: and if this Verſe were to be handled apart, iuſt occaſion might here be taken to treat of the nature both of Forgiueneſſe of ſinne, and of ſinne it ſelfe; but thereof I ſpake in the examination of the two firſt Verſes; I will therefore now tye my ſelfe to that which is peculiar to this Verſe. In taking vp the termes of *Purging* and *Waſhing*, DAVID hath reference to the cuſtomarie Ceremonies of theſe times, in which many outward ſprinklings and clenſings were in vſe: and as he ſpeaks particularly of *purging*, ſo he makes mention of *purging by Hyſope*, an herbe in vſe of old among the Iewes, and that by Gods ordayning, in their ſacred and religious Seruices. When the Paſſeouer was firſt inſtituted, at the point of the *Iſraelites* departure out of Egypt, it was ordered that with a bunch of *Hyſope*, dipped in the bloud of the Lambe, the Lintel of the houſe ſhould be ſtrooken, that thereby in the going through of the Angell to deſtroy, the houſe of an Iſraelite might bee diſtinguiſhed and knowne from the houſe of an Egyptian. Such an vſe there was of *Hyſope* in the clenſing of the [a] Lepers, and in that Ceremonie which was obſerued about leſſer kind of [b] vncleanneſſes. But now of this *Hyſope* thus vſed, I may ſay as *Paul* of the two ſonnes of ABRAHAM, [c] *The one by a ſeruant, the other by a free Woman: By it another thing is meant.* It is (as *Baſil* termes it,) *the ſhaddow and repreſentation of ſome further matter.* If wee conſider theſe places named wherein the vſe of *Hyſope* is enioyned, wee ſhall find that the bloud of ſome

The things obſeruable in this Verſe.

a *Leu.*14.4,&c.

b *Num.*19.6, *&c.*

c *Gal.*4.24.

Alterius rei anigma.

ſome ſlaine, either Beaſt or Bird, accompanied it; the *Hyſope* was the inſtrument to ſprinkle that bloud. When wee vnderſtand whereof that bloud was a type, what it was which *Dauid* meant by deſiring *to be purged with Hyſope*, is quickly vnderſtood. All that bloud which was ſhed of old, of Bulls, of Goates, and Calues, of Kine, of Lambs, of Sparrowes, was not to ſettle the hope of the people in outward and externall things: (for [d] *it was not poſsible that any ſuch bloud ſhould bee of force to take away ſinnes:*) but thereby was meant that which Saint *Peter* termes, [c] *The precious Bloud of Chriſt, as of a Lambe vndefiled and without ſpot.* Why God choſe *Hyſope* rather then any other herbe for the application and ſprinkling of this bloud, to me it ſeemeth hard to determine. I am not ignorant, that here ſome take occaſion to diſcourſe of the nature of *Hyſope*; that it hath a kinde of natiue propertie to open and to clenſe. *Auguſtine* vpon this place ſaith, that by the report of Phiſicians, *it is fit to purge the Lungs*, and vpon that ſtretcheth it (in my ſmall vnderſtanding) ſomewhat farre to ſhew, that it betokeneth the humbleneſſe of Chriſt, who is as Hyſope growing low for the purging of our pride, which floteth in the Lungs, and is diſcouered by the puffing and blowing thereof: ſome others haue other conceits hereupon, with the relating whereof I will not waſte time. Whether God appointed *Hyſope* to this vſe, for any naturall propertie thereof in medicines, or becauſe of the fitneſſe thereof, hauing diuers ſprigs to beſprinkle with, I thinke it no great wiſedome to diſpute. Wee can haue little certaintie herein, inaſmuch as it ſeemes there was a great difference betwixt that *Hyſope* which was among the Iewes, and that which wee haue now with vs. Where ſhall wee find ſuch an *Hyſope* ſtalke as was vſed to lift vp the Spunge to our Sauiours Mouth vpon the [f] Croſſe, which Saint *Matthew* calleth [g] *a Reed?* ſo that when we haue found out the Phiſicall vertue of our *Hyſope*, we are not ſure that ours now, and that in vſe then, abſolutely and vniuerſally doe agree. That which is termed the [h] *Hyſope that groweth vpon the Walls*, as noting the place where it doth eſpecially flouriſh; I thinke we doe very ſeldome ſee it grow ſo. Doubtleſſe God ordained ſomewhat to ſprinkle the bloud with, to teach the neceſſitie of applying the bloud of Chriſt to a mans owne ſoule. Now what is thus ſaid touching purging with *Hyſope*, the ſame is to bee ſaid in effect concerning *waſhing*: the legall *waſhings* vſed by the Prieſt towards themſelues, or towards others by diuine inſtitution, had an ayme at the ſame thing, euen that [i] which is called *a waſhing vs from our ſinnes in the Bloud of Chriſt.* Thus then we haue the purpoſe of *Dauid* here: he had prayed in the beginning to haue *his ſinnes put out and waſhed:* now hee expreſſeth more at full, wherein he placed his hope *of purging* and *waſhing, viz.* in the *precious Bloud of the Lord Ieſus.*

d *Heb.*10.4.

c 1.*Pet.*1.19.

Purgandis pulmonibus aptus.

f *Ioh.*19.29.

g *Matt.*27.38.

h 1.*King.*4.31.

i *Reuel.*1.5.

The firſt Doctrine.

The words being opened, let vs proceede to inquire for Doctrines. Thus therefore, *That ſuch outward things as God hath ordained, as helps in matters of Religion, as they are not to bee neglected, ſo neither are they ſo to be reſted in, as if any good could come from them ſimply, without a ſpeciall*

ſpeciall bleſsing from the Lord. This is gatherable out of *Dauid* here. His ſpeech here wherein he mentioneth *Hyſope*, is an argument that howſoeuer in the opinion of fleſh and bloud, the ſprinkling of ones face or bodie with bloud by a branch of *Hyſope*, was but a pettie ſeruice, yet ſith it was the Ordinance of God, hee would not deſpiſe it, nor refuſe, when occaſion was, to bee partaker of it: then againe, his deſiring the Lord *to purge him with it*, is a token that hee reſted not in the bare act, as ſufficient for the clenſing of his ſoule: he knew well, that beſides that which the Prieſt did herein to the outward man, God muſt conferre ſome ſecret vertue vpon the inward man, or elſe all would be in vaine. So that hence is a rule for vs, touching all ſuch outward and viſible performances, as God hath appointed to be vſed in Religion. The leaſt of them muſt not be deſpiſed, and yet withall none of them all, depended vpon as ſufficient in it ſelfe to be a meanes of grace, and good without the Lord. The truth of this, beſides that which may be, and is collected thus out of this place, I will briefly ſhew: Firſt, That nothing among the Rites preſcribed of old by God, was to bee ſlighted ouer as ſuperfluous and vnneceſſarie, and of no great behoofe whether it were done or no, is thought to be iuſtly concludeable out of that, [k] *Theſe are the Commandements, Ordinances, and Lawes, which the Lord your God commanded me to teach you, that yee might doe them, &c.* Theſe are three words, to expreſſe the three ſorts of Lawes which were ordained by God among the *Iewes*; the Morall Law, compriſed in the ten Cõmandements, by the word *Commandements*; the Ceremonial Law, the Law of rites and vſages appertaining to Gods outward worſhip, by the word *Ordinances*; the Iudiciall Law, which was about matters of Ciuill gouernement, by the word *Iudgements*: now euery of theſe the Lord ſtraitly required to be obſerued, vntill the time came which [l] is called *the time of reformation*: vnderſtanding thereby, *the time of Chriſts reuealing*, who was the body of all thoſe ſhaddowes: it was not ſafe or lawfull, to omit any one of them willingly and careleſly: *Euery diſobedience and tranſgreſſion* in this kinde, [m] *receiued a iuſt recompence of reward*: and, hee [n] *that deſpiſeth* MOSES *Law, dyeth* (ſaith the Apoſtle) *without mercy, &c.* Hereupon is the commendation of *Zacharias* and *Elizabeth* (the parents of *Iohn Baptiſt*) that *they walked as in all the Commandements of God*; vnderſtanding thereby matters of morality, and of perpetuall neceſſitie; ſo *in all his Ordinances*, meaning thereby all ſuch outward appurtenances to the Worſhip of God, as were [o] required. How ſtrait was the Law concerning *Circumciſion?* he that wanted it voluntarily, was to [p] *be cut off from Gods people, as a breaker of the Couenant*: the like about the Paſſeouer, [q] *All the Congregation of Iſrael ſhall obſerue it*: and whoſoeuer for the ſpace of thoſe ſeuen daies in which leauen was forbidden, [r] *ſhould eate leauened bread, that perſon ſhall bee cut off from the congregation of Iſrael.* How hot was the wrath of the Lord againſt *Moſes* for failing in one of theſe outward Rites? *The Lord* [s] *met him, and would haue killed him.* The *Prieſts* waſhing their hands and

k *Deut.6.1.*

l *Heb.9.10.*

m *Heb.2.2.*

n *Heb.10.28.*

o *Luk.1.6.*

p *Gen.17.14.*

q *Exod.12.47.*

r *Verſ.19.*

s *Exod.4.24.*

and feete in the brazen Lauer, when they went into the Tabernacle of the Congregation, or to the Altar to miniſter, was but a ſhaddow and a ceremonie; yet ſaith God, [t] *Let them doe it, leſt they die:* and in the ſame Chapter touching the *Oyle* appointed for the anoynting of the Tabernacle, and the Arke, &c. and *Aaron* and his ſonnes, if any man ſhould aduenture, contrarie to the commandement, to put that *Oyle* to any other vſe, as to make any [u] *compoſition like it, he was to be cut out of Gods people.* In the like ſort *Aaron* was vpon paine of death, to [x] *cauſe the Bells which were vpon his Garment, to ſound when he went into the holy place before the Lord.* It was but the breach of a Ceremonie which God in *Vzzah* puniſhed with preſent [y] death. So ſtrait was God in requiring the performance of the ſmalleſt things by him preſcribed. This was the ground of *Moſes* his preciſeneſſe, when hee would not giue way to the *leauing of ſo much as a hoofe behinde,* when he was to be gone out of Egypt, [z] *for thereof muſt wee take to ſerue the Lord our God, &c.* Our Sauiour was an example of this reſpect due to Rites of Gods preſcribing, in being *circumciſed the eight day,* in being *preſented into the Temple,* according to the Law, requiring the offering of the firſt-borne vnto the Lord, in comming vp at the times appointed to *Ieruſalem,* in inioyning the Lepers whom hee cleanſed, to goe *ſhew themſelues to the Prieſts, and offer ſuch gifts as were required by the Law,* in obſeruing the *Paſſeouer, &c.* And his Apoſtles after him, when the time of thoſe things was out, yet in regard they were in their nature of diuine inſtitution, they had care (as is ſaid) to giue them a kinde of honourable burying, and did not abruptly and with contempt breake them off, but diſcontinued them by degrees, and both bare with them, and preſcribed them vpon occaſion, vntill they had made the matter cleere, touching the aboliſhment of them by *Ieſus Chriſt.* Thus much may ſhew vs, that ſuch outward obſeruances in matters of Religion, as are of diuine inſtitution, are not to bee neglected, or deſpiſed, or diſuſed, vntill hee that ordained them ſhall bee pleaſed in expreſſe termes to diſannull them. Euen the ſprinkling with a bunch of *Hyſope* ought to haue an honorable reſpect, if God require it.

Now for the ſecond branch, that theſe *things were not ſo to bee reſpected, as to thinke the naked and bare performance was ſufficient, without ſome other inward worke whereof God was the Author:* that is alſo eaſily to be ſhewed. There was one generall name giuen vnto all thoſe ancient Rites which confirmes this. They were called [a] *ſignes,* [*we ſee not our ſignes:*] it was a part of the complaint made in the time that the Church of God was in affliction, and the Worſhip of God in publique interrupted. By *ſignes* they meant as one well obſerueth, *the teachings of Ceremonies.* Now this that they were termed *Signes,* is an argument that they were but repreſentations of other things, without which they were fruitleſſe and vnprofitable. They were *Signes* of the ſame thing of which the Sabbath, *viz.* that [b] *the Lord is the Sanctifier of his people.* MOSES did therefore not only binde them to the *circumciſion of the fleſh,*

t *Exod.* 30. 20.

u *Verſ.* 33.

x *Chap.* 28. 35.

y 2. *Sam.* 6. 7.

z *Exod.* 10. 26.

a *Pſal.* 74. 9.

Documenta ceremoniarum, Iun.

b *Exod.* 31. 13.

fleſh, but required alſo a [c] *circumciſing of the foreskin of their hearts.* Nothing more ordinarie in the Prophets, then a repining of the people for their ſatisfying of themſelues with outward complements: as they thought it enough to tread in the Lords Courts, and to come with their offerings of Rams, with the fat of fed Beaſts, with the bloud of Bullocks, &c. all theſe their Oblations were ſaid to be in vaine, yea an abomination vnto God, ſuch as were euen a burden vnto him, and which he was weary to beare, in aſmuch as they contented themſelues herewith, looking nothing at all to the mayne thing, whereto all theſe did [d] tend. When the Lord could not reproue them for matter of *ſacrifices, or becauſe their burnt offerings were not continually before him*, yet he had matter to *teſtifie againſt them*; they ſtayed in theſe things, and thought Religion ſtood in theſe things ſimply, and fayled in the [e] principall. Whereupon Saint *Paul* ſaith of the old Iſraelites, that notwithſtanding *they* [f] *were all baptized vnder* MOSES *in the Cloud, and in the Sea, and did all eate the ſame ſpirituall Meate, and drinke the ſame ſpirituall Drinke, yet with many of them God was not pleaſed*: they thought if they were partakers of the outward ceremonie, it was ſufficient: whereupon *Stephen* iuſtly challenged the Iewes in his time, for their *vncircumciſed hearts*, when yet they could boaſt of the circumciſion of the [g] fleſh. *Circumciſion is profitable if thou doe the Law*, ſaith the Apoſtle, otherwiſe *if thou be* [h] *a Tranſgreſſor of the Law, thy circumciſion is made vncircumciſion.* If there be a reſting in the outward cutting as ſufficient, and no care for that which is ſhaddowed by it, it were as good not haue it. It is nothing what one is without, if he want that which [i] *is of the heart in the Spirit, the praiſe whereof is not of men, but of God. I ſpake not*, ſaith God, *vnto your fathers, nor commanded them, &c. concerning burnt offerings and ſacrifices*: [k] *But this thing commanded I them, &c.* meaning, that hee neuer taught them to thinke it was enough, if they preſented him with outward ſeruices. I did alwayes looke for ſome further matter, ſaith he. It was euer a truth which is deliuered by the Apoſtle, that in Religion *bodily exerciſe* in it ſelfe ſimply conſidered, [l] *profiteth nothing*: and that the [m] *Kingdome of God is not meate nor drinke*: ſuch things as theſe, are not properly the true ſolid ſubſtance and matter of pietie. Thus it is alſo plaine, that the people were neuer allowed to thinke *outward performances to be ſufficient, in matters betwixt God and them.* All ſuch things were in their owne nature but figures for the time preſent, ſuch as of themſelues [n] *could not make holy, concerning the conſcience, thoſe which did the ſeruice.* Men were euer taught to looke for ſome more inward and ſpirituall things: euery Rite had a reference to ſomething to bee wrought within in the heart, the accompliſhing whereof they were to looke vp to heauen to obtayne. And ſo haue we the Doctrine of this place. *Dauid* doth neither deſpiſe the Legall ſprinklings, neither yet doth hee truſt to them as ſufficient, vnleſſe the Lord worke therewith. The outward *Hyſope* he was able to command, the *Prieſt* would not dare to denie it him, but for that which was the life of all, he is here a Petitioner and Suter to

c *Deut.*10.16.

d *Eſa.*1.11, *&c.*

e *Pſal.*50. 7, 8, *&c.*

f 1.*Cor.*10. 2, *&c.*

g *Act.*7.51.

h *Rom.*2.25.

i *Verſ.*29.

k *Ier.*7.22, 23.

l 1.*Tim.*4.8.

m *Rom.*14.17.

n *Heb.*9.9.

the Lord, who was to ſprinkle the bloud of Chriſt by Faith vpon his heart, as wel as the Prieſt the bloud of a beaſt with *Hyſope* vpon his body.

The Vſe.

This is a Doctrine of very eſpeciall vſe vnto vs at this day. God hath now vnder the Goſpell, diſcharged vs of that multitude of ceremoniall Rudiments, to which the people of old, before the reuelation of Chriſt was tyed; and thoſe many Rites which were then, he hath now reduced to Sacraments, in number feweſt, as *Auſtine* ſpeaks; *no more but two, Baptiſme and the Lords Supper.* By them hee preſents that to our eyes, and feeling, and taſte, which in the diſpenſation of the Word is offered to our eares; Ieſus Chriſt the propitiation and atonement for our ſinnes, being the ſubſtance of all both Sacraments and Sermons. Now, this Doctrine teacheth vs how to walke in a middle courſe, in the vſe of the two Sacraments, neither ſcorning them with the prophane, becauſe of the ſmalneſſe of their ſhew; nor yet placing confidence, with the Papiſts, in the very bare acts, without due reſpect vnto the principall. True it is, there is no great matter in outward appearance in either of the Sacraments: what is the caſting of a little water vpon the face of an Infant? what is a ſmall morſell of bread, or a little quantitie of wine? How can the reaſon of fleſh and bloud imagine any great matter in theſe ſlender ſeruices? ſo may I ſay, what is the ſprinkling of a mans perſon with a bunch of *Hyſope?* and how eaſily might a man extenuate all thoſe ancient Ceremonies, appertayning to the ſeruice of God in *Moſes* dayes? How many will ſeeme trifles, and little better then ridiculous, if the wiſedome of our nature come to examine them? I doubt not but it is found in experience, that many doe deſpiſe the Sacraments of the new Teſtament at this day, becauſe they make no greater ſhew, and come ſo ſeldome to the Lords Table, out of a kind of a baſe conceit of the nakedneſſe and ſimplicitie of the ſeruice. They are apt to thinke, as *Naaman* the *Syrian* did of the waſhing in *Iordan*, inioyned by the Prophet for the curing of his leproſie. Hee thought the Prophet would haue beene more complementall, then to ſend him ſuch a ſlender meſſage, as to goe waſh ſeuen times in *Iordan*; *Abanah* and *Pharphar* Riuers of *Damaſcus*, why might not they haue ſerued my turne as well? If waſhing in a Riuer be enough, I could haue done that at home, and neuer haue come ſo farre for ſuch an end. This is the reaſon (I verily perſwade my ſelfe) why Poperie hath ſought to make the Sacraments ſeeme to carry ſome more ſtate, by an addition of ſo many ſignificant Rites, and by inioyning ſuch a deale of Ceremonie in the buſineſſe of them both. It is imagined a good way, to preuent the contempt, which might otherwiſe be caſt vpon them, ſhould they appeare in their natiue baſeneſſe, clothed with no more ceremonies then they were borne with in their firſt inſtitution. But indeed no better way to bring theſe things to their due valuation, then when it is conſidered who ordayned them; euen that great and ſole Law-giuer, who is able to ſaue and to deſtroy. It cannot be vile, or petty, or contemptible which hee appoints. It is the fitneſſe of the Rite to repreſent that to which it hath reference, and the familiarneſſe

Numero pauciſſima.

of

of it for their vnderſtanding, to whoſe vſe it is offered; which the Lord reſpects more, then the ſtate, and forme, and complement of the ſeruice. Learne we then here, firſt, to honour that which is of the Lords ordaining, how weake ſoeuer it ſeeme to vs. A ſmall piece of Waxe, with the Kings Seale ſet thereon, carryeth more authoritie where it comes, then ten times ſo much vnſtampt. Halfe a morſell of bread, no more Wine then may wet thy tongue, deſerues more reſpect, and ſhall bee a meanes of more good to thee in the Church at the Lords boord, then a whole Batch of the one, or an Hogshead of the other in thy priuate houſe. *Dauid* reſpected *Hyſope*, not for the herbes ſake, but for the Ordinance ſake; *waſhing*, not for the waters ſake, but for the Inſtitutions ſake. The appointment of God is much euery way, and in euery thing. Why ſhall that which is preached in the Church by a Miniſter, ſooner beget faith in me, then the ſame matter read to me, or by me in a priuate houſe? is it not becauſe of Gods Ordinance? The Papiſts haue at this day a deuice of Holy-water, and it is as formally ſprinkled with an inſtrument for the nonce, and with as much Ceremonie, as the ſprinkling of *Hyſope* in the time of the Law. A naturall man will finde no reaſon of his owne, why the one ſhould not doe as much good as the other; but Religion teacheth vs a difference: the one was of Gods ordaining, and therefore reuerent; the other of mans deuiſing, and therefore contemptible. Euer then let vs know how to value Gods Ordinances: the leaſt thing deſerues reuerence, and brings a bleſſing, if God haue eſtabliſhed it. The very caſt of the eye vpon a piece of dead Braſſe, ſhall inſtantly cure the mortall ſting of a fiery Serpent, if the Lord haue ordained it.

Well, now withall we are to beware of running too much on the other hand: the Deuill teacheth to runne from one extreme to another. It is the Lord that purgeth, not the *Hyſope*: it is he which waſheth, not the Lauer. It is the generall and groſſe miſtaking of our people at this day, that they reſt in the thing done, and thinke (like Papiſts) that the performance in it ſelfe ſimply brings grace. If they haue had the Water of Baptiſme, they make no doubt of their Chriſtendome. If they haue eaten and drunke the Bread and Wine of the Lord, they are vpon a ſure hand, and feare not to affirme, *We haue receiued a good Man to day*. Hence cõmeth the ſlender reſpect to the Doctrine of Baptiſme, to the Doctrine of the Supper. Fathers are in poſte to haue their Children baptized, they care not a whit though they bee neuer catechized. They will needes come to the Communion. If you goe about to inſtruct them in the manner [how,] they be diſpleaſed. Theſe doe, as it were, call to the Prieſt for the *Hyſope*, but they ſeeke not to the Lord for the *Purging*. I may ſay as Saint *Peter*, of the mockers of the laſt times, ° *This they willingly know not*, that if Chriſt baptize not with the holy Ghoſt and with fire, *Iohns* baptizing with water will be but vnto greater iudgement, and that it is poſſible to eate the Bread, and drinke the Cup of the Lord vnworthily, and for men to come together vnto Iudgement. Let this then be our

° 2 Pet. 3. 5.

Note.

course and care; let vs honour the Sacraments, because they bee Gods Ordinances: whatsoeuer is presented to vs, with the stampe of Gods appointing it; seeme it neuer so meane, let it haue esteeme: but beware wee become not like Pharises, to esteeme the Gift aboue the Altar that sanctifieth the Gift, the Gold aboue the Temple that sanctifieth the Gold, the Sacrament aboue the Doctrine that must instruct vs in the Sacrament, aboue the Lord that must giue a blessing to the Sacrament. If God worke not with the outward instrument, all is in vaine, and God will not worke with it, if wee labour not to vnderstand the purpose of the instrument, and to set our selues like *Dauid* here, to seeke him in the vse of the instrument.

The second Doctrine.

The next: *That the bloud of Iesus Christ is the thing ordayned by God, for the purging and washing of our sinnes.* Thinke we that *Dauids* prayer here, was not for that which was intended by the sprinkling with the *Hyssope?* DAVID knew, the vse of the *Hyssope* had reference to a more high and excellent matter; he could not be so simple, as to thinke that a bunch of *Hyssope*, applyed to the sprinkling of his body, could preuaile to the washing away, and purging of the filthinesse of his soule. Now all those sprinklings with bloud in the time of the Law (for [p] *almost all things were by the Law purged with bloud, and without shedding of bloud there was no remission*) they had all (I say) a meaning of the bloud of Christ: for that bloud which was then vsed, was but the bloud of Beasts, and [q] *it was vnpossible that the bloud of Bulls and Goats should take away sinnes.* All the sacrifices of the Law were types of Christ, [r] *Who gaue himselfe for vs to be an offering, and a sacrifice, &c.* [s] *And was once offered, to take away the sins of many.* Why was it commanded that they should be [t] *without any blemish; neither blind, nor broken, nor maymed;* but to [u] *betoken Christ holy, harmelesse, vndefiled, separated from sinne:* and (as *Peter* termes him) *a* [x] *Lambe vndefiled, and without spot?* What did their bloud signifie, but his precious Bloud? and why doth S. *Peter* vse that phrase, [y] *of the sprinkling of the bloud of Iesus Christ*, but to shew it to bee the substance of all the Legall sprinklings what soeuer? and vpon the same ground *Paul* mentions [z] *a sprinkling in our hearts from an euill conscience.* So that if we will yeeld, as we must needs, that *Dauid* had an ayme to the matter shaddowed out by the *Hyssope*, and that also is plaine, that by the sprinkling thereof is meant the inward purging of the soule by the bloud of Christ, it must needs follow that in *Dauids* iudgement, and so by the verdict of the Spirit of God, directing *Dauid* in this Psalme, the bloud of the Lord Iesus is that which God hath sanctified for the vtter remouing, and purging out the filth of sin: and as this was meant by the Rites of the old Testament, so it is also intended by the Sacraments of the new. What doth Baptisme betoken, but that Christ hath giuen himselfe for his Church to sanctifie and to cleanse it, and to make it vnto [a] *himselfe a glorious Church, not hauing spot or wrinkle?* what is the Lords Supper, but [b] *the Communion of the bloud and body of Christ Iesus?* How plainly doth the Scripture speake, touching the vse of Christs bloud respectiuely to sin, and to the power of cleering

p *Heb.9.22.*
q *Heb.10.4.*
r *Ephes.5.2.*
s *Heb.9.28.*
t *Leuit.22.* *Deut.15.& 17.*
u *Heb.7.26.*
x *1.Pet.1.19.*
y *1.Pet.1.2.*
z *Heb.10.22.*
a *Ephes.5.27.*
b *1.Cor.10.16.*

cleering vs from the guilt of ſinne before God: [c] *God hath ſet him forth to be a reconciliation through faith in his bloud:* [d] *being now iuſtified by his bloud.* [e] *By whom we haue redemption through his bloud, &c.* [f] *The bloud of Chriſt, which through the eternall Spirit, offered himſelfe without fault to God, ſhall purge your conſcience, &c.* [g] *We were not redeemed with corruptible things, &c. but with the precious bloud of Chriſt, &c.* [h] *The bloud of Ieſus Chriſt cleanſeth vs from all ſinne:* [i] *he hath loued vs and waſhed vs from our ſins in his bloud:* [k] *Thou haſt redeemed vs to God by thy bloud,* in the Song of the Elders to the honour of Chriſt. Thus ſpeakes the Scripture ordinarily and frequently herein, making the bloud of Chriſt to be that, by which our iniquities muſt be purged, that we may be preſented blameleſſe before God. This is that *fountaine for ſinne*, and *for vncleaneneſſe*, [l] which God promiſed to open vnto the houſe of DAVID. If it be demanded, how Chriſts bloud commeth to haue this power and force, to purge away ſinne: I anſwer, that it is not by a viſible or materiall ſprinkling, or by any ſuch waſhing, as when one puts a cloth into a veſſell of water, and there ſcoureth it with his hands, or the like: for the bloud of Chriſt, in the generall nature of it being as our bloud is, and the proper ſeate of ſinne being in the ſoule, it cannot bee that there ſhould any ſuch kind of vſe be made of Chriſts bloud for the ſoule: but thus wee muſt conceiue of it, *viz.* that it is the purger and waſher out of mans ſin by Gods acceptation. Man being a ſinner, was in the iuſtice of God to be puniſhed with eternall death: otherwiſe then by death this iuſtice of God could neuer be appeaſed: Chriſt commeth betwixt man and God, and offereth himſelfe to death for man, and to giue his bloud to redeeme man from that, to which he was liable, and which of himſelfe he was neuer able to endure, nor to eſcape. This act of Chriſts, God is pleaſed to accept, and with it to account himſelfe ſatisfied, and to be perpetually at peace with all thoſe, to whom the efficacie of this bloud ſhall be applyed by faith. For as in the rites of the Law, there was a neceſſitie of ſprinkling the bloud vpon the partie deſiring to be cleanſed, as well as of ſhedding of it; ſo in this caſe alſo, there muſt be a tranſlating or making ouer of Chriſts bloud, the vertue and power whereof to the ſoule by faith, as well as a powring it by him, to ſuch an end and vſe, as the waſhing out of ſinne: ſo then thus it is; This is Gods ordinance, that the bloud of *Ieſus Chriſt* ſhed vpon the Croſſe, ſhould be the ground and the foundation of the atonement betweene himſelfe and thoſe that beleeue.

I cannot but here take occaſion to commend to our conſideration, the greatneſſe and largeneſſe of two ſpeciall things: firſt, Our ſinne: ſecondly, Gods mercie. Firſt, Sinne appeares by this to bee exceeding great and hainous, in that nothing was found able to ſatisfie the wrath and the diſpleaſure of God againſt it, but the bloud of Chriſt. Well may we meaſure the grieuouſneſſe of ſinne, by the nature of the price which was payed to make ſatisfaction for it. There is not any the ſmalleſt ſinne, ſuch as we are apt to tuſh at, as not worthie the cenſuring, as ſcarce deſeruing blame, bee it but an idle word, or a vaine looke, or a vicious

c *Rom.* 3. 25.
d *Rom.* 5. 9.
e *Eph.* 1. 7.
f *Heb.* 9. 14.
g 1. *Pet.* 1. 18, 19.
h 1. *Ioh.* 1. 7.
i *Reu.* 1. 5.
k *Reu.* 5. 9.
l *Zac.* 13. 1.

How Chriſts bloud doth waſh the ſoule.

I. *Vſe.*

thought, but the ſame was ſo hainous in Gods account, that the foule-neſſe thereof, but by the precious bloud of Ieſus Chriſt, could neuer haue beene purged. Why ſhould we ſo ſleight ouer ſinne, and thinke it ſo ſmall and ſo triuiall a matter to tranſgreſſe the Law, when no leſſe a thing than bloud, nay the bloud of the moſt righteous, harmeleſſe, and innocent partie that euer was, was able to redeeme it? Why ſhould it not wring ſighs, and teares, and ſorrow of hearts from vs, which drew bloud from out of the heart of the Lord Ieſus? We would all thinke, that ſure he had done ſome great offence for whom there could be no redemption, vnleſſe the heire apparant to the crowne ſhould be put to ſome ignominious and cruell death to deliuer him. Let vs thinke on this, wee that are apt to make a mocke of ſinne, and to whom it is a paſtime to doe wickedly, and who neuer yet could grone vnfainedly in our hearts for offending God. Sinne (we ſee) is another manner of thing then we ſuppoſe, eyther the bloud of Chriſt muſt bee ſhed out for it, or elſe man muſt eternally be tormented for it in the pit of hell. Thinke we on this, when we feele a dulneſſe in our ſpirits, a deadneſſe in our hearts, a flintineſſe in our ſoules, that wee cannot ſorrow and grieue for ſinne as wee ought to doe.

Secondly, May not alſo the largeneſſe of Gods mercie be concluded hence? It is ſaid of the Church of God, that [m] *it was purchaſed by him with his owne bloud.* [n] *Greater loue then this hath no man,* ſaith our Sauiour. [o] *In this God ſet out his loue,* ſaith the Apoſtle. [p] *In this it appeareth,* ſaith S. IOHN. Indeed what could diſcouer it more, or in ſo great a meaſure as this, that hee ſhould not ſticke at his owne bloud, for the furtherance of an atonement and reconciliation betwixt man and himſelfe? To ſhed it for a righteous man, or for a good man, it had beene no ſuch ſtrange matter; but for ſinners, for rebels, for enemies to himſelfe, to doe it euen for ſuch, it is ſingular from all example, it is ſuch a loue, the bredth, and length, and depth, and height whereof it is no eaſie thing to comprehend. It is a great euill that we make not this the frequent matter of our beſt and moſt aduiſed meditations, that wee might be able to ſay out of our owne full acknowledgement with DAVID, [q] *O Lord, how great is thy goodneſſe!* [r] *How excellent is thy mercie!* This is one vſe. Is Chriſts bloud the redemption of ſinne? Oh how hainous is ſinne that needed ſuch a price! how notorious is that mercie, that thought it not much to pay ſuch a ranſome!

m *Act.* 20. 28.
n *Ioh.* 15. 13.
o *Rom.* 5. 8.
p 1. *Ioh.* 4. 9.
q *Pſal.* 31. 19.
r *Pſal.* 36. 7.

2. *Vſe.* Secondly, here is matter of direction for euery ſoule, which is truely ſenſible of it owne manifold and grieuous ſinnes. Art thou pricked in thy heart, and ready to cry out, *Oh, what ſhall I doe? my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp: they are more in number than the haires of my head, they doe continually muſter together in my thoughts, and are as a waightie burthen euen much too heauie for me: me thinkes I am like a foule Leper, in whom, from the crowne of his head vnto the ſoles of his feete, there is no whole part, nothing but wounds, and ſwellings, and ſores full of corruption: Oh how ſhall I dare to come*

into

into the preſence of ſuch a ſincere, and ſuch a righteous Iudge, as is hee to whom I am countable! Loe, here a meanes of purging prouided for thee, waſh thee there, and thou ſhalt become more white than ſnow: a drop of this precious bloud is able to make thee cleane from all thy ſinnes. It may be thou beleeueſt this to be true, but doubteſt ſtill of two things: firſt, How thou mayeſt obtaine this fauour, to bee purged and waſhed in this fountaine of Grace, the bloud of Chriſt: ſecondly, How thou mayeſt know and bee aſſured that thou art cleanſed. I will direct thee for both in a word, out of 1. *Iohn* 1. Touching the former, how to obtaine this benefit of cleanſing, ſee verſ. 9. *If wee acknowledge our ſins, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe*. Can there be told thee a fayrer or a directer courſe? Labour then to vnderſtand thy ſinnes, as diſtinctly and effectually as poſſibly may be, and according as thou ſhalt increaſe in knowing them, ſo proceed in a ſincere and an heartie acknowledgement of them daily before the Lord; bewayle them before him, accuſe thy ſelfe for them, diſclaime all hope of euer eſcaping the condemnation due vnto them, ſaue onely by the moſt precious bloud of the Lord Ieſus. God hath ſo tied himſelfe by a rule in this poynt, that he cannot but in iuſtice purge and cleanſe thee from all vnrighteouſneſſe. If thou fayle in this, whom canſt thou blame but thine owne ſelfe, if thou ſtill continue in the guilt of thy ſinnes before the Lord? For the ſecond poynt, to know how thou art purged (ſee ver. 7.) *If we walke in the light, &c. the bloud of Ieſus Chriſt cleanſeth vs from all ſinne*. What is it to *walke in the light?* In the precedent verſe, the Apoſtle ſpake of *walking in darkneſſe*; the one phraſe will expound the other: to *walke in darkeneſſe*, is to liue in ignorance and impietie: to *walke in light*, is to liue according to knowledge, and in ſinceritie of heart, and holines of life before the Lord. A man *walkes in the light*, when he makes conſcience of his waies, and ſtriues to ſhine like a light among men, and to keepe himſelfe vnſpotted of the world. Thy care to keepe thy ſelfe cleane, muſt be thy euidence and the ground of thy aſſurance, that the bloud of Ieſus Chriſt hath made thee cleane. Doſt thou labour and ſtriue to be blameleſſe and pure? doſt thou tye thy ſelfe to a warie and circumſpect kind of walking? art thou payned at the heart when thou art through want of watchfulneſſe, and for lacke of that *keeping thy ſelfe*, [f] ſpoken of, defiled and tainted, and blemiſhed with ſome ſpeciall euill, that hath preuailed againſt thee? is it thy conſtant endeuour, notwithſtanding the contempt of the world, which is caſt vpon ſtraitneſſe and preciſeneſſe of carriage, yet to pleaſe God in euery good word and worke? this ſhall teſtifie to thy ſoule, *that the bloud of Ieſus Chriſt hath purged thee from all thy ſinne*, and that thou ſtandeſt, through him, without ſpot and blame before the Lord. If thou be careleſſe and diſſolute in the matter of thy conuerſation, not ſtriuing to be vndefiled in the way, accounting it but niceneſſe and folly, curiouſly to ſtand vpon euery trifle, ſo that thou canſt eaſily ſwallow vp ſuch and ſuch things without ſcruple, or cheriſh thy ſelfe in ſome ſecret euill;

Touching purging with Chriſts bloud, how obtained, and how diſcerned.

[f] 1. *Ioh.* 5. 18.

euill; ſurely *thou walkeſt in darkeneſſe*, and thou art yet in thy filthineſſe, thy very mind and conſcience is defiled before the Lord. So farre of that which *Dauid* craued, to be *purged with Hyſope, and to be waſhed.* Now followeth the good which he expected hereupon; *I ſhall be cleane, and whiter than ſnow.* The Doctrine is thus,

The third Doctrine. *That the purging of a ſinner by the bloud of Chriſt, is ſuch an abſolute worke, that it doth not leaue a man guiltie before God of the ſmalleſt ſinne. O Lord,* ſaith DAVID, *may I obtaine this fauour to be purged with ſpirituall Hyſope, dipped in the bloud of thy deareſt Sonne, I know the fouleneſſe both of this and of all other my ſinnes will bee ſo rinſed out, that I ſhall bee abſolutely without all manner of guilt and fault in thine account.* This is DAVIDS meaning. He thought not, that if he were purged in *Chriſts bloud,* he ſhould be by and by without all blemiſh of ſinne ſimply, hauing no manner of corruption left within him: for *Dauid* knew the worke of ſanctification in this life to bee but in part, and that ſinne remaines in ſome meaſure euen in the beſt; but this was his mind and opinion, that the worke of Iuſtification is complete, and that it is a totall diſcharge from the imputation of any manner of ſinne euen at once. *I know, O Lord, and am aſſured, that if thou purge away my ſinne, it will be all one as if I had neuer committed it.* This is that beeing *as white as ſnow, which he here* ſpeakes of: and therefore thereto (as *Auſtine* vpon this *Pſalme* makes that place and this to hold proportion) agreeth [t] that, *Though your ſinnes were as Crimſon, they ſhall bee made white as Snow, &c.* and that [u] of *Chriſt,* making his Church a *glorious one, not hauing ſpot or wrinkle, or any ſuch thing.* The ſame Apoſtle termes it otherwhere, [x] *a being made vnblameable, and without fault in Gods ſight. Behold, thou art faire, &c.* ſaith Chriſt to his Church in reſpect of [y] this. *Auſtine* makes the whiteneſſe of Chriſts garments, at the time of his transfiguring in the mount, to be a type hereof; [z] *they were as the light.* Thus as there is nothing ſo foule as a ſinner vnpardoned: ſo nothing ſo gracious and comely, nothing ſo faire and beautifull, as the man whoſe iniquities are forgiuen, and whoſe ſinne is couered.

t *Iſa.* 1. 18.
u *Eph.* 5. 27.
x *Col.* 1. 22.
y *Can.* 4. 1.
z *Matth.* 17. 2.

1. *Vſe.* This makes firſt againſt Papiſts, who ſeeme to caſt an aſperſion of ſome kind of imperfection vpon the bloud of Chriſt, in making a man euen after his iuſtification lyable to an account, ſo as that he muſt make ſome ſatisfaction to God more or leſſe himſelfe, before he can come to that full happineſſe which he looketh for. In handling the Doctrine of Forgiueneſſe, in the beginning of the *Pſalme*, I ſpake of this more at large: a touch of it now by the way ſhall be ſufficient. Certainely where there is whiteneſſe, and cleaneneſſe, and purity equall to that of the Snow, wee cannot reaſonably thinke there is any after-reckoning.

2. *Vſe.* Secondly, what a motiue ſhould this be to vs for Repentance, and for ſpeedie embracing the Mercy of God offered vnto vs in the bloud of his Sonne? Thou art now wallowing in thy filthineſſe, like the Sow in the Mire,

Mire, more then beſpotted with groſſe ſins; thy ſtate is now euen a filthy kinde of nakedneſſe, nothing more lothſome in the ſight of God: Oh, that thou wouldeſt caſt away thy tranſgreſſions, and ſhake off thy moſt ſweet and pleaſing ſinnes, like a menſtruous cloth, and begge of God day and night, as for life and death, ſo to *waſh* and *purge* thee, and ſcowre thee in the bloud of his Sonne, that none of thy tranſgreſſions, which thou haſt committed, ſhall be numbred vnto thee. Iniquitie ſhall not be thy deſtruction: the Robe of Righteouſneſſe, and Garment of Saluation, ſhall hide away all thy ſinnes from the ſight of God.

The twelfth Lecture.

VERS. 8.

Make mee to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce.

THe mould and ſhape of this Verſe, plainely ſheweth it to be a Requeſt: It may bee for teaching-ſake parted into two portions: of which the former is the Requeſt properly: the latter the end and purpoſe, for which that which is requeſted, is deſired. The partition of the Verſe.

Of the firſt. In diſcourſing vpon it, the ſpeciall thing to bee firſt enquired into, (to make way to the finding out of ſuch matter of inſtruction as the place affords) is, what is that *Ioy* and *Gladneſſe*, which it is the deſire of *Dauid* to obtayne. No man will reaſonably thinke it to be in the generall any other then a ſpirituall ioy. They are wholly ſpirituall things, of which *Dauid* treateth in this Pſalme: it can be no other then an inward and enlarged peace, confirmed and ſealed vp vnto the ſoule, by receiuing an aſſurance of the free and full forgiueneſſe of this grieuous ſinne. Hitherto hath *Dauid* made Petition to bee pardoned: now hee deſireth to haue his ſoule gladded, and his ſpirit refreſhed by the certainety of pardon. This is the mayne of this firſt Clauſe: whatſoeuer elſe belongs to the fuller vnderſtanding of it, ſhall bee diſcouered to vs in the opening of the particular obſeruations to bee hence deriued.

There be then here foure things deſeruing note: Firſt, Out of the ſubſtance of that which here *Dauid* craues. Secondly, Out of the hope conceiued by him to obtayne it. Thirdly, Out of the meanes by which he expected it. Fourthly, Out of his directing his ſpeech to the partie, vpon whom he relyed and truſted to effect it. Theſe things are neceſſarily and naturally to bee noted from this firſt clauſe. Of the firſt, this is the Doctrine,

That

The first Doctrine.

That that contentment which the ſoule doth feele in the aſſurance of Gods fauour in the pardon of ſinne, is that which deſerues indeede to bee termed Ioy. This I thus collect. It is firſt very apparant, that this was that ioy and gladneſſe which *Dauid* meant, euen ſome ſecret feeling in his ſoule, that according to his ſutes hitherto made, the Lord had waſhed him thorowly from his Iniquitie, and cleanſed him in the precious bloud of the Lord *Ieſus* from his ſinnes. It is the very ſame which hee termes *the ioy of the Lords ſaluation*, Verſ. 12. Now, in that *Dauid* intending a ioy thus grounded, a gladneſſe thus occaſioned, calleth it ioy and gladneſſe ſimply, without any terme of diſtinction, it is an argument that this is that which is the only Ioy, this is gladneſſe indeede; whatſoeuer elſe carrieth the name, whatſoeuer elſe is ſo termed, it is but counterfeit: It is but a verball ioy, it is but a titular gladneſſe: the newes brought from heauen to a mans ſoule, that God is pacified with him through Chriſt, and by purging him with his bloud, hath made him whiter then the Snow; that breedeth that which is the ſolid ioy. This is that *louing kindneſſe*, which being felt and [a] *ſhed abroad in the heart by the holy Ghoſt*, [b] *is better then life*: [c] *the ſoule is ſatisfied with it, as with marrow and fatneſſe*. PAVL calleth this [d] *Ioy in the holy Ghoſt*: the holy Ghoſt works it in the heart, and that witneſſe [e] *of the Spirit*, is the ground of it. Saint *Peter* for the dignitie of it, commends it to be both *vnſpeakeable* and [f] *glorious*: the Angels to the Shepheards called it [g] *great Ioy*: our Sauiour [h] *a full Ioy*. It is elſewhere well ſtiled, [i] *The ioy of Gods people*, as being their peculiar. The ſtranger from the commonwealth of Iſrael, meddles not with this Ioy: ſome of them ſometimes haue ſome kinde of flaſhing like it, (as may bee gathered out of *Luk.* 8.13. and *Ioh.* 5.35.) but the ſubſtance thereof indeede, they neuer are acquainted with. To come ſomewhat neerer to the direct proofe of this Doctrine. There bee two ſpeciall reaſons by which to prooue this to be the Ioy, which is only worthy to be called Ioy.

a *Rom.*5.5.
b *Pſal.*63.3.
c *Verſ.*5.
d *Rom.*14.17.
e *Rom.*8.16.
f 1.*Pet.*1.8.
g *Luk.*2.10.
h *Ioh.*16.24.
i *Pſal.*106.5.

Reaſons to proue the Ioy ariſing from the aſſurance of Forgiuenes, to be the only Ioy.

Firſt, This will ouercome and ſwallow vp all other occaſions of ſadneſſe and diſcouragement. *Paul* ſaith, that this *hauing peace towards God through our Lord Ieſus Chriſt*, where it is felt, begets a [k] *reioycing in tribulations*. It ſweetneth all afflictions whatſoeuer: it reſolues the ſoule, that how ſharpe ſoeuer they are in preſent ſenſe, yet they are the Lords chaſtnings, to preuent future [l] condemnation; and that in them [m] *the Lord offereth himſelfe to vs as vnto ſonnes*: and *that a quiet fruit of righteouſneſſe* ſhall follow [n] thereupon. This will releeue and reuiue a mans ſpirits, when the pangs of death are vpon him, and the ſorrowes of the graue doe incompaſſe him. This will breed that [o] *boldneſſe towards God*, and that *lifting vp the head*, which our Sauiour ſpeaks [p] of, in caſe we ſhould liue till that time, in which the heauens ſhall paſſe away with a noyſe, and the earth with the workes that are therein ſhall bee burnt vp; though then the hearts of the wicked ſhall faile them for feare, and for looking after thoſe things which ſhall come vpon the world. *A wounded Spirit*, ſaith the Scripture, [q] *who can beare?* when a man is diſtreſſed in ſoule,

k *Rom.*5.1,3.
l 1.*Cor.*11.32.
m *Heb.*12.7.
n *Verſ.*11.
o 1.*Ioh.*3.21.
p *Luk.*21.28.
q *Pro.*18.14.

ſoule, and encountred with inward perplexities, and buffetings with Satans meſſengers, and is as Iob, [r] *like a leafe driuen to and fro,* [ſ] *his heart vexed, and his reines pricked*, what if hee were the Commander of the world, yet it is not all the wealth and glorie vnder the ſunne, which can in ſuch a caſe afford a dram of comfort. Bee it that a man hath formerly liued in all kinde of outward contents, *not withdrawing from his heart any of the ioyes* which the world affects, [t] and doteth on; yet one fit of ſoule-diſturbance, will make all thoſe kinds of gladneſſe to flee away like a dreame, and to paſſe as a viſion of the night. *Saul* might put by his vexing pangs for a time by muſique, but they returned vpon him againe with a doubled force. In ſome ſickneſſes, you ſhall ſee a man forget himſelfe a little by ſome fogging ſleepe; but oh how ſicke is he when he awakes? ſicker by much then he was before: ſo theſe outward things, as companie, and ſport, and merry diſcourſe, when one is in inward perplexitie, may cauſe a little forgetting of the paine; but when it is paſt, and there is a returning againe to the heart to commune therewith, lo, the caſe is worſe then it was. Now that which the world with the fulneſſe thereof cannot remoue, this *Ioy* here ſpoken of, this *Gladneſſe* here deſired can effect. This is as cold water to a wearied ſoule, as the *Balme of Gilead* for a diſtreſſed ſpirit: this is the oyle to aſſwage the raging and racking ache of an aggrieued heart: therefore the Church of God in diſtreſſe, and being fed with the bread of teares, cryed out, [u] *Cauſe thy face, O God, to ſhine, that we may be ſaued:* as if they had ſaid, We are now inwrapped in much perplexitie, let vs haue of thee but this one fauour, *Lift vp the light of thy countenance, and ſaue vs:* ſpeake peace vnto vs, make vs to know that thou art pacified towards vs, notwithſtanding our ſinnes, and wee ſhall be ſafe: this one thing ſhall be able to acheere vs. Shall not this then be called *true Ioy*, which is able to allay the ſorrow, and to mitigate the griefe which commeth by the greateſt grieuances? Well may a man ſay of this, as *Dauid* ſaid of *Goliahs* ſword, when he deſired to borrow a weapon of *Abimelech*, and he told him hee had none but it, [x] *There is none to that, giue it me.*

Secondly, This is the only *Ioy* which is perpetuall: Chriſt commended it to his Diſciples, by the name of a [y] *Ioy which no man ſhould take from them.* I confeſſe, it may ſometimes be interrupted, and ouer-clouded with ſad paſſions: ſo was it in *Dauid* at this time, as wee ſhall haue more direct occaſion to conſider, *Ver.* 12. but it can neuer be cleane extinguiſhed. God doth ſo ſometimes hide away his Face from his deareſt ones for their humbling, that they are troubled not a little; but it is an abſolute and neuer-failing truth, he will turne againe and quicken them, that his people may reioyce in him. As for the *Ioy* that is in outward things, as in the wealth, honour, pleaſure, glorie of this life, it is but vaniſhing, [z] *like the noyſe of Thornes vnder a Pot*, which crackleth and blazeth exceedingly for a time, but it is gone at once. It is a ſhort reioycing, it is a [a] *Ioy but for a moment.* As the things themſelues are tranſitorie and vncertaine: ſo muſt that *Ioy* that is taken in them be. Vanitie it ſelfe

r *Chap.*13.25.
ſ *Pſal.*73.21.
t *Eccl.*2.10.
u *Pſal.*80.3.
x 1.*Sam.*21.9.
y *Ioh.*16.22.
z *Eccleſ.*7.8.
a *Iob* 20.25.

ſelfe is not more light: and then for the moſt part, theſe ſhallow and ſoone-drying ſtreames of outward *Ioy*, doe empty themſelues into a Sea of heauineſſe. They are as a ſhort winters day, the faireneſſe whereof in regard of ſome few breakings out of the Sunne, is at laſt ſwallowed vp into a gloomy and tempeſtuous night. That *light which is ſowne for the righteous*, meaning by it the ioy prepared for the [b] *vpright in heart*, notwithſtanding it is ſometime darkened, yet it neuer goeth out; it doth alwayes ſcatter and diſperſe, like the Sunne in his ſtrength, all clouds of affrightment and diſcomfort whatſoeuer. Thus of the Doctrine. The content that floweth from the feeling of Gods fauour, in the forgiueneſſe of ſinne, is the only *Ioy*: this indeede is *Gladneſſe*. This releeues the ſoule, when as other [c] *ioyes doe deceiue a man like a Brooke, and as the riſing of the Riuers doe paſſe away*. This may ſometimes bee miſſing, but it can neuer bee loſt: others are ſodainely gone, and fade away like a rotten thing, or as a garment that is Moth-eaten.

b *Pſal.97.11.*

c *Iob 6.15.*

The Vſe. This Doctrine is a direction for the guiding and ordering of our deſires in the matter of *Ioy*. Our nature affects ioy, it is euery mans wiſh, if hee could, to haue a glad heart: but in the point it ſelfe touching *Ioy*, and concerning *Gladneſſe*, therein generally wee miſtake. One man placeth his *Ioy* in this, that his [d] *ſubſtance is great, and that his hand hath gotten much*. Another is glad, with *Haman*, for his [e] *promotion*. A table richly deckt, an ouerflowing cup, a faring deliciouſly euery day, there is the Epicures Ioy: the moſt dote vpon that *mad mirth*, which *Salomon* ſpeaks [f] of: and if they may liue in pleaſure and wantonneſſe, making to morrow as to day, and haue their houſe peaceable and without feare, without any rod of God vpon them, then they be glad, and many fooles are apt to thinke them happy who thus liue: *Oh*, ſay they, *they liue a braue life*, as men inioying their imagined felicitie. But, alas, how much are men deceiued herein! What are all thoſe Ioyes, in compariſon of this we now treate of? Indeede if it be rightly conſidered, what true comfort can a man take in any thing, ſo long as he knoweth not how the caſe ſtands betwixt God and his ſoule, and what ſhall become of him in the day of the great account and reckoning for his ſinnes? Howſoeuer the Deuill teacheth men to forget the conſideration hereof, that ſo he may leade them on like an Oxe to the ſlaughter, or as a foole that goeth to the Stocks for correction, not knowing that they are in danger; yet if euer at any time, the conſcience bee a little awakened to thinke on this, the very remembrance of it is like the beholding of the hand vpon the wall to *Belſhazzar*, which when he ſaw it, put him quite out of his humour of iollitie: it was not the preſence of his Princes, nor the companie of his Wiues and Concubines, nor the beholding of the golden Veſſels which hee had taken out of the Temple of the Lord, nor the pleaſing taſte of the Wine which was before him; none of theſe could keepe his countenance from changing, and his thoughts from troubling [g] him. So indeede nothing can ouercome the terror and amazement, which is wont to aſtoniſh the ſoule guilty of ſinne in it owne apprehenſion,

d *Iob 31.25.*

e *Heſt.5.11.*

f *Eccl.2.2.*

g *Dan.6.*

ſion, and ſenſible of the terror of the Lord; and yet ignorant withall, and without all manner of aſſurance to be pardoned. Thinke in what a wofull caſe thy ſoule will be, when as thou art breathing thy laſt breath, and art euen ready to bee driuen out of the world by a violent and tormenting ſickneſſe: thou ſhalt ſee the ſinnes of thy life muſtering together before thee, and the iuſt wrath of God readie to ſeize vpon thee, and hell in thy owne conceit euen wide gaping to receiue thee, and yet haſt no feeling of this *Ioy* iſſuing out of the knowledge of Gods being graciouſly reconciled to thee in his Sonne. Oh, then let vs labour for this *Ioy* aboue all, let vs neuer giue any reſt to our thoughts, till wee bee brought to *heare of this gladneſſe*; a dram of this is better then all the mirth of the world beſides, and ſhall be a ſecret comfort to thy ſoule, when all that the earth affords, cannot yeeld thee ſo much as a drop of true refreſhing. And now, if this vſe preuaile ought with vs, let vs addreſſe our ſelues to heare what followeth. *Note.*

Thus therefore is the ſecond Doctrine: *That it is no vnpoſsible thing, for a man to haue ioy and gladneſſe in his ſoule, out of the gracious aſſurance that his ſinnes are pardoned.* This I gather out of the hope which *Dauid* had to obtayne this in praying for it. Shall we thinke that this prayer of *Dauid* was not the prayer of Faith? Would *Dauid* euer haue craued it, had hee not knowne it to bee a matter poſſible to inioy it? This example of his doth both binde vs to make this ſuite, and aſſure vs too, that there is hope that God in mercy will fulfill our deſire in that particular? and the requeſt which *Dauid* makes (*Verſ.* 12.) is a ſtrong proofe that *Dauid* did ſometimes know in his owne perſonall feeling, the worth and excellency of this *Ioy*: he deſires then the reſtoring of it, that is an argument that hee ſometimes felt it, though at this time, through his raging ſinne, he was not ſo ſenſible of it as he wiſhed: and indeed this is that very [h] *ioy of heart* (which he ſaith) *the Lord hath giuen him*: farre exceeding and ſurpaſſing the content which the men of the world haue, when *their Wheat and their Wine abounds*. It is ſaid, that [i] *God will withhold no good thing from them that walke vprightly*, and that hee which giues Chriſt, will [k] *with him giue all things alſo*: what better thing can God giue a man, then comfort in his ſoule by the knowledge of forgiueneſſe? and how ſhall hee bee ſaid to giue all things that are of neceſſarie behoofe for thoſe which are deare vnto him in Chriſt, if hee ſhould finally leaue them vncertayne in this, without the vnderſtanding whereof, they haue no true content? Will God forgiue them their ſinnes, and not let them know that hee hath forgiuen them? Had not the Virgin *Mary* this *Ioy*, when ſhee profeſſed the [l] *reioycing of her ſpirit in God her Sauiour?* And had not *Paul* it, when he could ſay, that [m] *being iuſtified by faith, he had peace with God*: and that hee was [n] *perſwaded nothing ſhould be able to ſeparate him from the loue of God which is in Chriſt Ieſus*: and that he was [o] *receiued to mercy, notwithſtanding hee had beene* ſometime euen *the chiefe of ſinners*: and that a [p] *Crowne of Righteouſneſſe was laid vp for him at the day of Chriſts appearing?* May not *Hezekiah* his *The ſecond Doctrine.*

h *Pſal.*4.7.

i *Pſal.*84.11.

k *Rom.*8.32.

l *Luk.*1.47.

m *Rom.*5.1.

n *Rom.*8.39.

o 1.*Tim.*1.15, 16.

p 2.*Tim.*4.8.

his caſe be brought in for a proofe, q *Thou haſt caſt all my ſinnes behind thy backe.* Had he not *Ioy* and *Gladneſſe* in his heart, becauſe his ſins were pardoned? This of him, and of others knowing the ſame with him, *is written,* as all other Scripture is, r *That wee with comfort might haue hope:* now, it were a poore comfort to vs reading of, or hearing this touching the Saints and Seruants of God in the Scripture, if there were no poſſibilitie for vs to obtayne it. What comfort to mee to know that *Hezekiah* had ioy in his ſoule, that his ſinnes were pardoned, if the caſe be ſo, that there is no hope for mee to haue the like aſſurance? This ſhall rather increaſe my ſorrow, and make my thoughts deſperate, then yeeld me that comfort and hope, the feeling whereof within my ſoule, is the ſcope and purpoſe of the Scripture. *Dauid* by the direction of Gods Spirit, doth place happineſſe in the forgiueneſſe of s ſinne. Can I bee happy in that whereof I am ignorant? Happineſſe is a matter of feeling and apprehenſion. May it bee truely ſaid that he is happy, that feeles Gods Spirit ſecretly teſtifying to his ſoule, that his ſinnes are pardoned? Surely, then it may be ſaid as truely, that he is vnhappy which is not ſenſible of any ſuch teſtimonie. What is the meaning of the Article in our Creed, *I beleeue the forgiueneſſe of ſinnes?* Is it no more but this, *I beleeue that there is a poſsibilitie for ſinne, through Gods great mercy, to be pardoned?* Thinke we that the Deuill himſelfe is not perſwaded thereof? If I goe no further in that acknowledgement, how doe I then profeſſe that Faith by which I hope to be ſaued? I here teſtifie ſomewhat that doth in a ſpeciall ſort concerne my ſelfe: I beleeue my ſins to bee both pardonable and pardoned; and that therefore the Reſurrection of the body, which I looke for, ſhalbe my paſſage and conuoy to eternall Life. It were eaſie to be large in this proofe, but in a caſe ſo plaine, and ſo often comming in the way to be handled, I will be ſparing. The very ſtate of this place is enough to make the point good, if there were no more to the purpoſe in all the Scripture. Farre be it from vs to thinke, that *Dauid* did here make a hopeleſſe ſuite, plying the Throne of Grace with a Petition for that he could not haue: was hee herein as one that beateth the Ayre, or as one that runneth vncertainly? It were impious and vngodly ſo to thinke. If I then may be bold in prayer to vſe *Dauids* words, I may alſo be bold to powre them out before the Lord with *Dauids* hope, and reſolue, that as *Ioy* and *Gladneſſe* is the thing I pray for, ſo *Ioy* and *Gladneſſe* is the thing which in Gods good time I ſhall obtayne. Whatſoeuer I may lawfully pray for, that ſame I may lawfully expect: nay, if I doe not as confidently expect it, as I doe earneſtly begge it, my prayer is in vaine: It ſeemes I either diſtruſt Gods Power, or make a queſtion of his good Will; to ſtagger about either of which, is no little ſinne.

q *Iſa.38.17.*

r *Rom.15.4.*

s *Pſal.32.1.*

1. *Vſe.* Here I might take occaſion to taxe the comfortleſſe doctrine of Poperie, which maintaynes there can bee no other ordinarie knowledge in this particular, touching the pardon of ſinnes, but that which is out of opinion and gheſſe. If any man (ſay Papiſts) haue any other certainety herein, it is to be imputed rather to ſome extraordinarie reuelation, then thought

thought to proceed out of the ordinarie and vſuall courſe which God takes with his children. Surely, if the aſſurance in this matter be but imaginarie, the Ioy that followeth it, can be no better then a meere conceit: and it were ſtrange to thinke, that *Dauid* prayed to haue his fancie fed with a ſuppoſition. If *Dauid* could by his prayer obtaine no more then a ſuperficiall refreſhing, proceeding out of an opinion that hee was purged; ſurely, hee ſhould haue beene more vexed with the feare of miſtaking, then it was poſſible for him to bee confirmed with the ſtrength of his conceit. This is one of the grand abominations of Poperie, that it brings vp the ſoules of men in a kind of continuall ſuſpence. It can neuer bring a man to that *ioy* and *gladneſſe* which *Dauid* here did pray for. The mayne grounds of it, doe put the heart quite out of heart in ſeeking to enioy it. Haply it will giue thee leaue to wiſh it, but it will giue thee no hope at all to obtayne it.

Now for a ſecond Vſe, obſerue, I pray you, how fitly this followeth vpon the former Doctrine. There we were perſwaded to affect this *Ioy*, and to preferre it to all other, euen our moſt chiefe contentments. Here we are aſſured, that our labour, and deſire, and endeuour for it, ſhall not be in vaine in the Lord: thou ſhalt haue *Ioy* in ſeeking for this *Ioy*, it ſhall be *Gladneſſe* to thy ſoule to labour for this *Gladneſſe*. God may not giue it (perhaps) ſo ſoone as thou deſireſt it, but hee can as ſoone deny himſelfe, as herein finally deny thee. If he ſeeme to keepe thee off in crauing it, it is not to diſappoint thee, but it is to enlarge thy heart, and to increaſe thy deſires, and to put edge and eagerneſſe to thy ſuites, that thy portion of it may be larger when it comes: and if after he hath comforted thee with ſome beginnings of it, he ſeemes to withdraw it from thee, it is but to teach thee to value it the more, and to double and to treble it vpon thee when it returnes. Oh, that thou couldſt euer bee perſwaded to ſet on in good earneſt with this worke, and in a kind of diſtaſte of all other theſe baſer ioyes, which are not worth the naming that day that this is ſpoken of, to cry out like them, [t] *Lord, euermore giue mee this ioy*; thou ſhouldſt ſee what ſweetneſſe thou ſhouldſt find in the very entrance into this courſe, and how notwithſtanding the opinion of the world, that it is a dull and a tedious thing to bee religious, yet the very ſight of this, before thou come to it, ſhall ſo rauiſh thy ſpirits, that thou ſhalt quickly confeſſe, that there is no Ioy indeed worthy the hauing, in reſpect of it. So then thus farre we are come. We haue found which is indeed the true *Ioy*, the feeling of pardon and purging by the bloud of Chriſt ſealed vp vnto the ſoule: we haue gotten aſſurance, that it is haueable: God is able to beſtow it, and he will not deny it.

2. *Vſe.*

Note.

t *Ioh.6.*

Come wee to the third point, touching the meanes by which *Dauid* did expect it. Thus is the Doctrine,

The third Doctrine.

That hearing is the meanes which God hath ſanctified for the begetting of that ioy, which proceeds from the aſſurance of Gods fauour in the forgiueneſſe of ſinnes. DAVID deſires that he may *heare* it, that as by *hearing* he was brought to humiliation; ſo by *hearing* hee might bee reſtored

to comfort. He ſeekes to be cured by the ſame meanes by which he was wounded. *Hearing had broken his bones*, he lookes that *hearing ſhall reioyce his bones*. It may very well be, and there is nothing againſt it in the Scripture, that *Dauid* made this *Pſalme* betwixt the time that *Nathan* came vnto him to conuince him, and the pronouncing of forgiueneſſe to him by the ſame *Nathan*. [u] For howſoeuer that time is recorded as following immediately vpon the other, cauſing vs ordinarily to conceiue it thus; *viz.* that aſſoone as *Nathan* told *Dauid* plainely of his fault, hee forthwith acknowledged it, and aſſoone as he acknowledged it, *Nathan* gaue him aſſurance of Forgiueneſſe; yet for my part, I can eaſily thinke with *Caluine*, that there was ſome diſtance of time betwixt, in which God would *vex him, that hee might humble him*. And it is ordinary to find thoſe things conioyned in the courſe of the holy ſtorie, which yet in time doe not agree: ſo that it may bee very well, that *Nathans* comming to him with the word of Comfort, *(The Lord hath put away thy ſinne,)* was vpon this ſute, *To heare of ioy and gladneſſe, &c.* Me thinks it is not likely that *Nathan* would be ſo forward, ſo preſently to comfort *Dauid*: but left him rather, to thinke well on it a while, and to ſee how that ſcowring potion of Reproofe would worke to his humiliation, before he would miniſter to him any Cordials. Or be it ſo that *Nathan* did immediately, and at the time of his reproouing him, propound ſome words of refreſhing to him; yet wee may well thinke, that *Dauid* was not ſatisfied with once or twice in that kind, but deſired to heare againe and againe for his ſettling and ſatisfaction in this poynt. Howſoeuer it was, *Dauid* did now (as *Auſtine* ſaith) *addreſſe himſelfe rather to be an humble hearer of ſomewhat for his comfort, then a bold ſpeaker in the defence or mitigation of that he had done*. Sith we haue found this collection hence, let vs examine the Scripture, and ſee whether we can confirme it thence by further teſtimonie. ELIHV in *Iob* ſaith, that when a man *is ſtricken with ſorrow vpon his bed, and the griefe of his bones is ſore, ſo that his very ſoule draweth to the graue, and his life to the buriers*, the way by which God will haue mercie on him, and giue euidence that he hath *receyued a reconciliation*, is by a *meſſenger or interpreter* that comes vnto him *to declare his Righteouſneſſe*. It is an excellent place, and worthie our due conſidering. It ſhewes how God preſerues a ſinner from falling: how hee reſtores a ſinner being falne: he preſerues by admonitions, and chaſtiſements: hee reſtores by ſending to him a miniſter, here called a *Meſſenger*, or an *Angel*: hee carrieth the ambaſſage of the Lord of Hoſtes; and an *Interpreter*, one enabled to declare aright the Doctrine of reconciliation betwixt God and man: hee is no ordinary man, *(one of a thouſand:)* a good Miniſter indeed is not common; his office is to declare to a man *his Righteouſneſſe: viz.* to aſſure him that whatſoeuer he is in himſelfe, a foule and lothſome ſinner; yet in *Chriſt Ieſus* he is iuſtified, and through him accepted righteous before God. Now this courſe being taken, God will haue mercie on the poore ſinner, and his ſoule ſhall bee deliuered and freed from the pit of hell. It is a

u 2.*Sam.*12.13

Torquere vt magis humiliaret.

Iob 33.15, *&c.*

place

place deſeruing ſpeciall note for this purpoſe, ſhewing plainely the miniſtry of man, to bee ordayned to ſeale vp comfort to the ſoules of the humble, by aſſurance that their ſinnes are pardoned. To his Miniſters God [x] *giues the tongue of the learned, to know how to ſpeake a word in time to him that is wearie:* a place primarily meant of Chriſt, & ſecondarily of all the true Prophets & Miniſters of the Word, to the end of the world. [y] *The Lord hath created the fruit of the lips to be peace:* [z] *God hath cõmitted vnto men the miniſterie of reconciliation.* His Miniſters are appoynted [a] *to bring the glad tidings of peace, and of good things.* They be they which muſt [b] *ſpeake comfortably to Ieruſalem, and tell her that her iniquitie is pardoned.* [c] This is that *building* and *planting* which is a part of their commiſſion: [d] euen a power of *remitting* (when it is rightly vnderſtood) is committed vnto them. [e] Was it not by hearing *Philip*, who was his *guide* in opening the Scripture to him, that *the Eunuch went on his way reioycing?* [f] was it not by dependance on the ſame mans miniſterie, that there was ſuch a deale of *Ioy* in *Samaria?* [g] Was it not *hearing* that gladded the heart of the poore Iaylor, before ſo much aſtoniſhed, that *he was about to haue ſlaine himſelfe?* It is plaine then, that by *Hearing* comes this *Ioy*. [h] The Word of God, which hath a ſecret vertue to *reioyce the heart*, is made effectuall to that purpoſe by this meanes.

x *Iſa.50.4.*
y *Iſa.57.19.*
z *2.Cor.5.18.*
a *Rom 10.15.*
b *Iſa. 40.2.*
c *Ier.1.10.*
d *Ioh.20.23.*
e *Act.8.39.*
f *Act. 8.8.*
g *Act.16.34.*
h *Pſal.19.8.*

The Vſe.

This ſtill ſerues to iuſtifie the ſo much barkt-at courſe of *Hearing*, the diligence wherein is reputed by the moſt, one of the greateſt follies, and againſt which euery day we heare new exceptions: yet it is here approued by him that knew well the worth of it, as the meanes to worke that *ioy* and *gladneſſe* in his ſoule, which of all things hee did moſt eſteeme. Whatſoeuer therefore the miſiudging world ſhall ſay in this caſe, and concerning this courſe, ſome thinking it ſuperfluous, ſome accuſing it as the meanes to fill mens minds with tormenting fancies, and whereof if one doe take a little too much, he ſhall no more be maſter of himſelfe; yet doe thou, if thy ſoule doe indeed thirſt for true conſolation, and for that peace which paſſeth vnderſtanding, count it both thy dutie and thy glory to be a conſtant hearer. *Dauid* was as well able for his gifts as any man now aliue, to worke out his owne comfort, by his owne perſonall and priuate induſtrie, and he was no ſleight Student in Gods Word, yet *Hearing* was it by which he lookt to haue the oyle of gladneſſe conuaied into his ſoule. He knew well, that the ſame matter applyed by himſelfe to himſelfe, vpon the ſame grounds, yet could not be ſo effectuall, nor ſo ſweet vnto his ſoule, as if *Nathan*, or ſome ſuch one ſent of God vnto him ſhould deliuer it. Let this then ſtop their mouthes, that cry out vpon *hearing*, as the occaſion of diſtraction, when it is indeed the true meanes of the trueſt ſettlement. Let it winne them to a more conſtant dependance hereupon, that thinke they may doe well enough without it.

For my part, I thinke a man hath little cauſe to truſt to that comfort, which he cannot or wil not ſay he hath gotten by this meanes. And then thirdly, let it put heart into thoſe which runne this courſe; the *ioy* and

Note.

gladneſſe which they ſhall get by *hearing*, ſhall make amends abundantly for all the ſcorne, the reproch, the trouble, the diſgrace, which a man ſhall ſuſtaine in the world by attending it. Well may a man reſolue in this caſe with *Iob*, that conſidering the comfort which comes by it, *If an aduerſary ſhould write a Booke againſt him*, to diſgrace him for this, yet ſo farre he would be from being put downe or diſcouraged by it, that *he would take it on his ſhoulder* in a kind of triumph,[i] *and tie it for a crowne vnto him*. Thus of the third.

i *Iob* 31. 35,36.

The fourth followeth: Let vs marke the order, and obſerue it diligently: we ſee which is the onely *Ioy*; wee ſee it is obtaineable; we ſee that *Hearing* is the meanes ordayned to conuay it. Now come we to the next; touching the partie vpon whom *Dauid* mainely relyeth in the vſe of the meanes: where the Doctrine is thus,

The fourth Doctrine.

That though hearing be the meanes of ſpirituall Ioy, yet it can neuer worke it, vnleſſe the Lord ſhall giue a bleſsing thereunto. DAVID deſires that he may heare ſome good newes, which may bee the matter of his *Ioy*, but withall he prayes God, that hee would make it to bee *Ioy* vnto him when it comes: *O Lord, doe thou direct the tongue of him whom I muſt heare, that he may ſpeake that which ſhall be beſt agreeing to my preſent caſe, and vouchſafe alſo to open my eares, and to vnlocke my heart, that I may entertaine it as I ought, and ſo lay hold vpon it as may be for my good. I know there is no Prophet, no Seer, that can ſpeake that which is fitting for mee at this time, vnleſſe thou enable him: and I know againe, there is no power in mee to make vſe of it, when I heare it, vnleſſe thou worke it in me by thy Spirit. My hope is onely in thee therefore, to make thy ſeruants ſpeake that to mee which I would faine heare, and to make me able to heare that which they ſhall ſpeake.* Who is PAVL then, or *who is Apollos*, ſaith PAVL, excellently to this purpoſe, [k] *but the miniſters by whom ye beleeue?* It is not wee who worke faith; it is the Lord which begets it in you, and beſtoweth it on you by our Miniſterie: [l] *one planteth, and another watereth*; but all is nothing, *except God giue the increaſe*. [m] *Wee are helpers of your ioy*, ſaith the ſame Apoſtle to this purpoſe, and not the authors of it: [n] When *God opened* LIDEA'S *heart, then did ſhee attend to the things which* PAVL *ſpake*. This worke of God in her, made PAVLS miniſtry towards her to become effectuall. The Miniſter is neyther the author of the reconciliation betwixt God and man, (for that is the God-head it ſelfe,) neyther the worker, (for that is the ſecond perſon *Chriſt Ieſus,*) neyther the aſſurer and ratifier of it to the ſoule, (for that is the Holy Ghoſt,) no nor yet in ſtrait ſpeaking is hee the inſtrument, (for that is the glad tydings of the Goſpel:) but as *Elihu* ſpake ere-while, he is the Interpreter, one that is to open it and expound it, what it is, how it is wrought, and how, and in what ſort it may be applyed to the ſoule. It is the *tongue of the learned*, by which [o] *a word in ſeaſon is ſpoke to him that is wearie, but it is God which giueth it:* [p] *the fruits of the lips is peace, but God createth it.* It is well noted, that when the two ſiſters, *Martha* and *Marie*, mourned for dead *Lazarus*, many well-

k 1.*Cor.*3.5.

l *Verſ.*6,7.

m 2.*Cor.* 1.24.

n *Act.* 16.14.

o *Iſa.*50.4.

p *Iſa.*57.19.

well-disposed Iewes came to comfort them; yet they had no comfort indeed vntill q Christ came: not thereupon to tie comfort to the bodily presence of our Sauiour, but to shew, that mans indeuour can doe nothing, till the Lord put to his hand. *Nathan* may speake to the eare, but *vnlesse God doe speake to the heart*, DAVID cannot feele that *Ioy* and *gladnesse* which he would. I remember when *Paul* had indeuoured to comfort and settle the minds of the *Thessalonians* against the troubles present, and those which were to come, at last he shuts vp his exhortation with a Prayer to God, that he would r *comfort their hearts*: as if he had said, *I haue deliuered vnto you the matter and ground of Comfort, but both you and I must looke vp to the Father of mercie, and the God of all comfort, that he would be pleased to make it to become effectuall.*

q *Ioh.* 11. 31, &c.

r 2. *Thess.* 2. 17.

First vse, for vs that are Ministers: this may teach to enter vpon the Lords worke in humblenesse of mind, without any presuming vpon our owne skill. Were thou as MOSES, s *learned in all the wisedome of the Egyptians, and mightie in words*: t as MICAH, *full of iudgement*: as u APOLLOS, *eloquent, and mightie in the Scripture*: x as *good a man, and as full of the holy Ghost as* BARNABAS: y *Speaking as many languages as* PAVL: z were *thy tongue as fined siluer*: or hadst thou such a speciall gift in laying open the promises of the Gospel, that thou mightest seeme another IOSES, a *euen a sonne of Consolation*: yet couldest thou not speake peace vnto a broken heart, vnlesse the Lord shall make thy tongue to be health: without his speciall enabling, thou shalt be but as sounding Brasse, or as a tinckling Cymball. If grace be not first powred into thy lips by the God of grace, neuer shalt thou be able to powre out grace for others good. How should this make vs desire of God to breathe vpon vs by his Spirit before we beginne, while we are in our studies, and at our priuate meditations? Our rash aduenturing, as if we could doe somewhat of our selues, keepes backe the blessing of God from that which we vndertake.

1. *Vse.*

s *Act* 7. 22.
t *Mic* 3. 8.
u *Act.* 18. 24.
x *Act.* 11. 24.
y 1. *Cor.* 14. 18.
z *Pro.* 10. 20.
a *Act.* 4. 36.

Secondly, this concernes hearers too. Remember when we commend hearing to you, wee doe not commend it so, as if wee were able to beglad your hearts by our owne power. Wretched were wee if we should encroach so farre vpon the Lords right. Nay, we tell you plainely and directly, that were we able to speake vnto you with the tongues of Angels, yet could we not doe you good, vnlesse the Lord shall bee pleased to water our words with the dew of Heauen, that they may take deepe roote in your soules. Wee will say willingly to you, as *Peter* and *Iohn* said to the people vpon occasion of healing the Cripple at the Temple gate; b *Why looke you so on vs, as if by our owne power and godlinesse wee could doe these* and these *things*? Wee protest vnto you, that you must so heare vs, as that you must desire of God to make you so to heare, as that you may find rest and comfort to our soules. No doubt, as diuers of our Sermons many times are raw and rude, hauing as little taste as the white of an egge, and lose their grace among the people, because wee presume to declare Gods ordinances, and to take his Couenant into our mouthes,

2. *Vse.*

b *Act.* 3. 12.

Note.

mouthes, before we haue ſought the Lord in priuate as we ſhould; ſo as often many ſound Doctrines, and ſauoury Exhortations, are vnto the Hearers like water ſpilt vpon the earth, or as an vncertayne ſound, by which no man is prepared to the battell, by reaſon that wee doe not firſt deſire the Lord to make vs heare, to bore our eares, and vnlocke our hearts. Thinke you that are here, put caſe you ſhould bee forced to diſcouer how you haue prepared your ſelues to this preſent buſineſſe, whether you muſt not needs ſay that you came without this ſute: haply you thought to get ſome good by comming, but you did not begge of God to make you capable thereof: whom now ſhall you blame but your ſelues, if you depart without a bleſſing? If the Lord giue, you may gather; if he open his hand, you ſhall be filled with good things. If hee take away the breathing of his Spirit from our Sermons, wee may diſcharge our dutie; but to you they ſhall bee vnprofitable. Remember then if thou haſt waited now ſome time vpon the Ordinance of God, and haſt not got that comfort, and ſpirituall refreſhing, and ſatisfaction by it which thou lookedſt for: ſee if this bee not the cauſe, and then trie another while, whether thou being frequent and earneſt in this requeſt, the Lord will not open the windowes of Heauen vpon thee, and powre downe a bleſſing vpon thy ſoule. And thus of the firſt part, the ſubſtance of that which *Dauid* here craues, or the Requeſt properly.

The ſecond, the end for which that which is requeſted is deſired, *That the bones which thou haſt broken may reioyce*; that is, whereas through thy iuſt indignation, I am now grieued and vexed exceedingly, euen to the piercing of my bones, and to the anguiſh of my ſoule in an high degree, I may at laſt finde refreſhing, and may haue a meaſure of comfort proportionable to the extremitie of my preſent ſorrow. Thus is the ſenſe. Such is the riches and plenty of the Scripture, that this place and theſe words, though but ſhort and few, affoord diuers particulars, which I am very loth to paſſe by without noting. The firſt is thus,

The fift Doctrine.

That albeit ſinne, while it is in the act and in performance, pleaſeth; yet when the conſcience is awakened, it will prooue exceeding terrible. DAVID now perceiued a great difference betwixt the practice of his ſinne, and the ſequell of his ſinne. No doubt, his dalliances with *Bathſheba* were full of content for the time to his corrupted nature, and he was ſo beſotted therewith, that he thought not of any following ſting: and his policie in preuailing ſo cunningly for the hiding of his euill, and for the carrying of the whole buſineſſe ſo couertly, and without any ſuſpition to the world, pleaſed him not a little. Theſe things went downe at firſt pleaſantly, and without any manner of annoyance: But when *Dauids* conſcience was rowzed by *Nathans* miniſterie, and ſet vpon the racke, ſo that hee now was ſenſible of the terrour of the Lord, and of the haynouſneſſe of his ſinne; this caſe was altered, and that which before pleaſed him at the heart, was now a paine to his heart, the vexation farre exceeded all the former pleaſures that he found. The pleaſingneſſe of

of ſinne was gone, the torment following it ſtucke by him, and it was no eaſie matter to remooue it. Hee was now like one whoſe bones (according to the manner of execution in ſome countries yet) are broken into pieces on the Wheele, not a ioynt, not a Sinnew in whoſe body but is full of anguiſh: hee knowes not which way to turne, or where to beſtow himſelfe to find any eaſe. This may bee conceiued as a repreſentation, or a ſhaddow of *Dauids* caſe. I thinke I ſhould not ſay much amiſſe; ſhould I ſay, that ſauing for the eternitie thereof, Hell it ſelfe for the preſent time could not haue beene much more grieuous: ſo terrible is the torment of an awakened conſcience after the committing of a grieuous ſinne. Truely is it ſaid, that the conſcience is appointed in man for two ſeruices, to be *a Bridle*, and *a Whip*. If it cannot preuaile as the one, but that a man will needs aduenture to follow his owne luſts, to the greedie committing of vngodlineſſe; a man ſhall ſurely feele it as the other, to torment and ſcourge him in extremitie. *Adam* and *Eue* were bewitched with the beautie of the forbidden fruit, and the opinion that it was to bee *deſired to get knowledge*; but when they had eaten, they found an alteration, they knew not what to doe, or where to hide, to eſcape the voice of the Lord, and to auoid the continuall checks of a galled [c] conſcience. Thinke wee that the vexation of *Samſons* ſpirit, after he had betrayed himſelfe vnto *Dalilah*, by being ouercome with her bewitching intreaties, did not farre ſurpaſſe all that pleaſure that hee found in her wanton company? *Peter* liked it well for the time to denie his Maſter; at leaſt, it troubled him neuer a whit, or hee thought hee ſhould quickly ouercome it; but oh the Gall and Wormewood that came after, when the looking backe of Chriſt at the crowing of the Cocke, had awakened his ſleeping ſoule! Oh, what a caſe was hee (poore heart) in, when hee had no helpe but bitter weeping for his fault!

c *Gen.3.*

Oh, how ſhould this make vs to bee wiſe againſt the deceitfulneſſe of ſin! Take but that ſin, wherein *Dauid* was intangled, the ſin of Adultery: how many pleaſing baits hath it, by which to draw into it, and to coozen him that is not wary of it! It makes to forget for the time, whatſoeuer might hinder from performing it, (the preſence of God, the danger to the ſoule, the ſcandall to Religion, the wrong to others:) there is nothing preſented to the thoughts for the time, but, I know not what baſe content in taking our fill of loue. Thus haply the matter may goe on a while when the act is paſt, without any manner of compunction, or touch more then ordinary. But when God ſhall be pleaſed to awake the ſoule, and to make ſenſible indeede of what is done, oh, what a caſe ſhall a man then be in! ſooner may a man imagine it, then deſcribe it, and yet neuer ſo imagine it as it is, vntill hee doe feele it. Had a man vpon him at once the moſt painefull diſeaſes in extremity, as Gout, Stone, Strangury, or whatſoeuer elſe is moſt vexing, it were nothing to the perplexitie of the ſoule vpon ſuch an occaſion. Oh let vs not buy the vaniſhing pleaſures of ſinne at ſo deare a rate. This that I ſpeake of

The Vſe.

ſhall

ſhall be thy ſhare of certaine, put caſe after a great offence committed thou doe recouer and bee ſaued. But if God giue thee ouer to thy ſelfe, and leaue thee to the iudgement of the great Day, then thus and more then thus ſhall it bee with thee euerlaſtingly. If God thus ſcourge his owne, what will hee doe to thoſe whom he will forſake? If the righteous ſcarcely bee ſaued, where ſhall the vngodly and the ſinner appeare? If this be the torment of an accuſing conſcience for a time, making way to repentance, what ſhall their ſtate be, vpon whom the Lord will powre out the full Vials of his wrath for euer and euer?

The thirteenth Lecture.

VERS. 8, 9.

That the bones which thou haſt broken, may reioyce.
Hide thy face from my ſinnes, and put away all mine Iniquities.

I Said in my laſt Sermon, that this, touching *the breaking of* DAVIDS *bones*, was like to afford vs more matter then I could then conueniently diſpatch. Now then, to that which I haue ſpoken out of this Clauſe, I adde this, *viz.*

The firſt Doctrine.

That ſpirituall diſtreſſe and anguiſh of ſoule, occaſioned by the ſenſe of ſinne, is no certaine ſigne of a deſperate and forſaken ſtate. Thinke wee that *Dauids* caſe was not very perplexed, his griefe violent, and his vexation of ſpirit more then ordinary, when he compared himſelfe to a man all whoſe bones are broken; whoſe paines in euery mans vnderſtanding cannot chooſe but bee exceeding great? Wee may gather out of other places, and by other ſpeeches of his, that he was accuſtomed to paſſions at times full of bitterneſſe. What thinke wee of that, which hee calleth *roring all the day*, and [a] *the turning of his moiſture into the drought of Summer?* What caſe doe wee imagine him to bee in, when [b] *feare and trembling were come vpon him, and an horrible feare had couered him?* [c] *When his heart was like Waxe, euen molten in the midſt of his bowels?* [d] *His ſtrength dried vp like a Potſheard, his tongue cleauing to his iawes, and himſelfe brought to the duſt of death?* [e] *Innumerable troubles compaſſed him, his ſinnes tooke ſuch hold vpon him, that he was not able to looke vp.* [f] *Hee had no reſt in his bones, becauſe of his ſinne;* [g] *went mourning all the day:* nay, [h] *fainted in his mourning:* [i] *his ſoule was ſore troubled.* Doe not ſuch ſayings at theſe, ſparſed here and there thorow *Dauids* Pſalmes, argue ſpeciall conflicts, ſharpe agonies, a kind of inward torture in extremity? yet were theſe no ſignes of a man forſaken, and giuen ouer to the power of diſcomfort, to be ſwallowed vp of heauineſſe irrecouerably.

a Pſal.32.3, 4.
b Pſal.55.5.
c Pſal.22.14.
d Verſ.15.
e Pſal.40.12.
f Pſal.38.3.
g Verſ.6.
h Pſal.6.6.
i Verſ.3.

couerably. We ſee here how he takes heart to himſelfe to come to God, to craue *Reioycing*, as knowing this kind of caſe to be no pledge of Gods forſaking; nay, he affirmes [k] after, this inward *breaking to bee a pleaſing ſacrifice vnto God*. What ſay wee to *Iob*? It were long to mention all his particular complaints, teſtifying his caſe in this particular to bee equall vnto DAVIDS: [l] *The Arrowes of the Almightie were in him, the venome thereof did drinke vp his ſpirit, and the terrours of God did fight againſt him.* [m] *God ſet him as a marke againſt him, ſo that hee was cuen a burthen to himſelfe.* [n] *God vſed him as an enemie, hee was like a leafe driuen to and fro, or as the dry ſtubble: bitter things were written againſt him, and he was made to poſſeſſe the Iniquities of his youth.* God (ſaith he) [o] *hath taken me by the necke, and beaten mee, hee cutteth my reines, and powreth my Gall vpon the ground: hee hath broken mee with one breaking vpon another: my face is withered with weeping, and the ſhaddow of death is vpon my eyes.* Thus, and much more largely then thus, doth *Iob* often ſet out the bitterneſſe of his ſoule: and yet *though God* (as his Words [p] bee) *had compaſſed him with his Net*, yet did not hee hereupon conclude himſelfe to bee finally caſt off; but in the midſt of all reſolued, [q] *though God ſhould ſlay him, yet to truſt ſtill on him*: and comforted himſelfe with the thought of his *Redeemer*, and with the aſſured hope that hee ſhould one day [r] *ſee him in his fleſh.* It was hard and ſharpe with *Hezekiah*, when *God brake all his bones like a Lyon, making him to mourne as a Doue, and to chatter like a Swallow*; yet hee was able euen then, to looke vp hopefully to the Lord, and to crie, [ſ] *O Lord, it hath oppreſſed me, comfort me.* Theſe three examples are very full and pregnant for the iuſtification of this Doctrine. Chriſt himſelfe in this particular exceeded all theſe: witneſſe his *Agonie*, in which [t] *his ſweate was like drops of bloud, trickling downe to the ground*: his *being grieuouſly troubled*, [u] *ſo that his ſoule was very heauie euen vnto the death*: yet wee all know he was neuer really and indeede forſaken, though ſpeaking according to a preſent apprehenſion, hee once cried out, and yet therein too, with no ſmall or obſcure euidence of Faith, *My God, My God, why haſt thou forſaken mee?* Nay, (which I had thought to haue handled as a particular Doctrine by it ſelfe, but that I find it to fall in fitly as a proofe of this) ſo farre is this ſpirituall perplexitie and *diſtreſſe of ſpirit*, from being a *ſigne of a forlorne and left eſtate*, that it is the ordinary way by which God brings thoſe to ſweetneſſe of inward comfort who are his. They haue firſt ſome taſte of that which is here meant by *the breaking of bones*, before they haue any certaine experience of that *Ioy* and *Gladneſſe*, which it was DAVIDS *deſire* here to bee acquainted with. This was anciently meant by thoſe *ſowre herbs*, with which that taſtie meat, the *Paſchall Lambe* (a type of Chriſt) [x] *was to bee eaten.* It hath beene a receiued ſpeech among good Diuines, *that God leads his to heauen by the gates of Hell*, and prepares them to that which *Paul* names [y] *euerlaſting conſolation, and good hope through grace*, by a wounded ſpirit. He purgeth and bringeth low by the bitter Aloes of the Law, before he doth refreſh and

k *Verſ.17.*
l *Chap.6.4.*
m *Chap.7.20.*
n *Chap.13.24, 25, 26.*
o *Ch.16.12, &c.*
p *Chap.19.6.*
q *Chap.13.15.*
r *Ch.19.25, 26.*
ſ *Iſa.38.13, 14.*
t *Luk.22.44.*
u *Mat.26.37, 38.*

Note.

x *Exod.12.8.*
y *2.Theſ.2.16.*

and comfort with the Cordials of the Goſpell. All Gods Children haue not their fits of ſpirituall breakings in the ſame meaſure, neither all in the ſame time. For meaſure, they are in ſome more outwardly ſenſible, by which the parties exerciſed with them, are drawne forth to publique note, euen to be the talke of the World, and the wonder of the Countrey, and the matter of deſcant and obloquie for the profane. In other they are more ſecret, and (as I may ſay) more ſtill and ſilent: yet ſo, that by how much the more they come behind the former in meaſure of extremity, by ſo much they do exceed them in oftenneſſe and frequency. And for times there is alſo a difference: for ſomes firſt conuerſion is begun by ſome ſuch ſharpe courſe, euen as violent as PAVLS[z] *aſtoniſhment, being ſtrooken to the earth:* or as the *Iaylors trembling*, when hee was about euen to[a] *kill himſelfe*. Somes entrance into the ſtate of grace is more eaſie and gentle, in reſpect that by the honeſtie of their education, they haue beene preſerued from groſſer ſinnes; but after, vpon occaſion of ſome great fall, or ſome ſpeciall ſlip, they then come to haue more full acquaintance with that *breaking of the bones* here ſpoken of: ſo that though he haue beene in the ſtate of ſaluation a good while, yet then he begins to be more ſenſible of thoſe pangs which accompany Regeneration: yea, ſuch an alteration he ſhall find in himſelfe, that he ſhall thinke that to be the time of his firſt turning, whereas indeed it is rather to be reputed a confirmation in grace, then a beginning thereof. And this I may well ſay was *Dauids* caſe. Though he had beene a Profeſſor of holineſſe, and that in ſinceritie now a good ſpace, yet no doubt, hee neuer ſo knew before this time, what belongs to ſpirituall diſtreſſe: now he fell to begge for[b] *the creating of a cleane heart within him:* as if hee had now beene to begin Religion, and had had no ſenſe of that changing of the heart, which ſtill goeth with conuerſion. Some againe neuer come to any great touch in this kind, vntill their laſt act, and till that ſickneſſe which brings them to their graues. From thence comes it, that many worthy Chriſtians, who haue paſſed the time of their dwelling here with much conſcience and comfort, are exerciſed with ſtrange paſſions in their end; ſo as ſome not knowing how to iudge, are apt to iudge that all their former profeſſion was but vaine, and that it is no wiſe courſe for a man to be ſo religious. I remember in the ſtorie of the Goſpell (and well may it bee a ſhaddow of this Truth) that one of the vncleane ſpirits which was caſt out by our Sauiour, at the very point of his remouall, after he was commanded to come out, rent the partie ſo ſore, that he was as one dead, inſomuch that many ſaid,[c] *Hee is dead:* his laſt vexation was the moſt violent. But howſoeuer it bee, that in ſome their ſpirituall pulls are more apparant and notorious then in others, in ſome more early then in others; yet it is a courſe which all are tyed to by anguiſh of ſoule, to come to that meaſure of inward conſolation, which the God of all comforts hath allotted for him. So that ſo farre is this renting of the heart, *and anguiſhing of the bones,* from being a teſtimonie of danger, that it is rather a ſigne of ſafetie, as being the way by which God bringeth

z *Act.9.*

a *Act.16.*

b *Verſ.10.*

c *Mar.9.26.*

bringeth vnto heauen, ſuch as in his eternall counſell are ordayned vnto Life.

This Doctrine is properly to reforme the common error, and miſtaking of the world, concerning theſe fits and moods of ſpirituall diſtreſſe, proceeding from the touch of conſcience, ſmiting ſecretly for ſome or more ſpeciall ſinnes, and accompanyed with doubtings and queſtions touching the ſoules eſtate towards God; out of which come oftentimes feares, griefe, ſadneſſe, vncomfortableneſſe, diſquiet, ſome ſeemings of hopeleſneſſe and deſpaire: when the world heares of any thus taken, it is apt to determine their caſe to bee ſo wofull, and ſo certainely leading downe to hell, that they will not ſticke to profeſſe, they would not for ſo much and ſo much bee in like. And if the parties ſo afflicted bee ſuch as haue beene formerly of any note for matter of Profeſſion, and ordinarie dependance vpon the exerciſes of the Word, then is this matter enough for ſome to ſhoote for arrowes bitter words againſt good things. Then, This is the fruit of Religion, This is the effect of this ouer-forwardnes; then ſhall Preaching and Hearing be ſure to receiue a blow. Then will the Deuill ſtrengthen euill men in their neglect of godlineſſe, and confirme them in their wretched opinion, that ignorance and hauing little to doe with the Scripture, and with Preaching, is the ſureſt and the ſafeſt courſe. This Doctrine ſerues directly to diſcouer, and confute this common fancy. Alas, full little doe they know that thus ſpeake and thinke, what belongs to Religion, and to the great worke of new making a mans heart, and of tranſlating him from out of the ſtate of nature into grace. They meaſure Religion by carnall and naturall ſenſe, and thinke that to be beſt which doth maintayne the heart in the greateſt dulneſſe. Wofull is their caſe, who are neuer caſt downe and confounded in themſelues: the not ploughing vp of their hearts by ſuch meanes as this, is an euidence againſt them that God neuer did, neuer will caſt into them any ſeeds of ſauing grace. It ſhewes plainely that that ſtrong man keepeth his hold within them, ſith all things in them are in peace: and they whom they ſo taxe and cenſure, how hard ſoeuer their care ſeemes to be to them; yet are they in the way of the greateſt comfort, and there is a time comming wherein *theſe ſhall ſing for ioy of heart*, when [d] *they ſhall cry for ſorrow of heart, and howle for vexation of minde.*

d *Iſa.65.14.*

1. *Vſe.*

This muſt alſo bee taken notice of, for the ſettling of their thoughts, who haue experience in themſelues of theſe perplexed and grieuous paſſions. The Deuill doth as much labour to diſhearten ſuch, as he doth to harden and to make ſecure thoſe who are free from ſuch things. Hee teacheth them to make deſperate concluſions againſt themſelues, ſuch as was that of *Dauid*, when he ſaid, [e] *He was caſt out of Gods ſight*. Now this Doctrine may aſſure, that they haue no iuſt cauſe or matter of diſcouragement. Their caſe cannot in this kind bee ſo violent or extreme, but they ſhall find ſome of thoſe which haue beene deare vnto God, to haue drunke of the ſame cup, and to haue as great terrors falne vpon them as euer they had any; euen then when they conceiue theirs to bee

e *Pſal.31.22.*

2. *Vſe.*

moſt extreme. Neuer may a man with ſuch boldneſſe and confidence become a Petitioner vnto God for comfort, as when he feeleth himſelfe moſt deiected. It is one of Gods Titles of honor, [f] *To be the God which comforteth the abiect. The Garment of gladneſſe*, belongs by a kinde of right (in reſpect of Gods promiſe) to thoſe which haue beene exerciſed with the ſpirit of heauineſſe in the greateſt [g] meaſure. And thus is that now performed, which I began to deliuer in the laſt Sermon, touching the end of *Dauids* ſuite, *To heare of ioy, that the bones which thou haſt broken may reioyce.* Albeit hee ſaw now a great difference betwixt the practice of ſinne, and the conſequent of ſinne: the one being very pleaſing, the other very piercing; yet in this hee was happy, euen in the midſt of this anguiſh, he was neuer ſo capable of true reioycing, and in this Requeſt hee could neuer come vnto God with ſo great aſſurance to be heard. Thus of this Verſe: the ninth followeth,

f 2. *Cor.* 7. 6.

g *Iſa.* 61. 3.

Hide thy face from my ſinnes, and put away all mine iniquities. Wee ſhall find in this Verſe that to be true, which I once ſaid in the parting of this Pſalme into ſeuerall branches, *viz.* that *Dauid* inſiſts more then once vpon one and the ſame generall ſuite. There is a due and iuſt method, I confeſſe, obſerued in this Pſalme: but yet ſo, as that one ſpeciall requeſt is here and there inſerted often: according as here now wee haue an inſtance. Pardon of ſinne, was the thing, with the crauing whereof *Dauid* began. Hee renued the ſame againe, Verſ. 7. And hee is now at it againe the third time in this Verſe. Wee may briefly obſerue thence, before wee come to the examination of the particular words of the Verſe,

The ſecond Doctrine.

That albeit the committing of a great ſinne bee a matter ſoone done, yet the obtayning of pardon for it after it is paſt, is no eaſie ſuite. DAVID had quickly contracted and brought vpon himſelfe the guilt of a foule offence; that was done (as one would ſay) with the turning of an hand; but ſee now! he cannot ſo ſoone get comfort in the aſſurance of forgiueneſſe. His breaking out ſo often into this kinde of requeſt, *Haue mercy vpon me, Waſh me thorowly, Purge me, Hide thy face from my ſinnes, Put away all mine Iniquities,* doth plainely teſtifie that hee had ſomewhat to doe, before hee could haue any ſettlement in his ſoule that God was pacified. The Storie ſaith of *Manaſſeh*, that indeed *God was intreated of him, and heard his prayer:* but it coſt him deare ere hee came to that: ſee and obſerue how the Text reports it: [h] *Hee prayed to the Lord his God, and humbled himſelfe greatly, and hee prayed vnto him.* It is no vaine repetition, *He prayed vnto the Lord his God,* and againe, *He prayed vnto him.* It is purpoſely put to ſhew, that *Manaſſeh* was faine to ply the Lord with ſuite after ſuite, and to humble himſelfe extraordinarily, before he could come to that ſenſible recouery of the fauour and goodneſſe of God which hee deſired. Thinke wee that *Peters* comfort was ſo ſoone wrought as his fall? There was no great time to bring him to the firſt *Denyall* of his Maſter; the firſt was ſuddenly followed with the ſecond, and the ſecond as ſoone accompanyed with the third.

h 2. *Chron.* 33. 12, 13.

But

But there was more went to his fetching againe. Who can thinke with reaſon, that his fit of weeping was no longer then his falling? and was it not our Sauiours purpoſe to touch him againe after for it, and that to the quicke, when he preſſed him ſo about the point, of louing him three [i] times: ſeeming, by asking him the ſame thing ſo often, as though hee made ſome doubt of his ſoundneſſe and ſinceritie in that particular? His meaning was, to bring his heart to a bleeding afreſh for his threefold denyall, by vrging him to a treble proteſtation of his *loue*. Wee haue had occaſion now to note the place often of a *wounded ſpirit*. It ſhewes that a great ſinne makes a great wound. And who knowes not that a wound may be giuen in a thought of time, which yet may be in healing aboue a yeere? One ſtroke may cauſe it, but many ſtirrings and dreſſings cannot cure it. *Dauid* here compares the effect of ſinne, when the conſcience is made ſenſible of it, to *the breaking of the bones*. A bone is ſooner broken, then the beſt Surgeon in the world can make it whole againe. Well is ſinne compared vnto debt: *Forgiue vs our debts*, ſay the words of the Lords [k] Prayer. It is a matter ſoone done to come in debt, but it is not ſo eaſie a ſeruice to diſcharge it. A man may engage himſelfe further in an houre, then he can free himſelfe from while he liues. It is true, that [l] *God is readie to forgiue*, and is eaſie to be intreated; but yet in his Wiſedome he will make euen thoſe, to whom he intends the greateſt fauour, wait attendance, ſo that [m] *they ſhall be euen weary with crying, and their eyes ſhall faile with expectation*. Hee will teach them by this meanes to beware how they prouoke him, they ſhall know what ſinne is, and what the price, and worth of his fauour is, before they come to full aſſurance of diſcharge. God herein deales ſomewhat like to *Dauids* carriage towards *Abſalom*: his heart was towards him when hee had offended him, and *Ioab*, who vndertooke to mediate for him in the time of his baniſhment, found it no difficult ſuite to obtayne fauour for him. *But*, ſaith DAVID, [n] *when he comes into the Land, let him turne to his owne houſe, and not ſee my face*. No doubt, *Dauid* did it to make *Abſalom* the more ſenſible of his fault, when hee ſhould perceiue the King his father was not eaſily wonne to let him come to his preſence. Thus God cauſeth his, whom he yet loues in Chriſt ſo dearely, that they cannot finally bee caſt off, to come as Petitioners againe and againe: they put vp ſuite after ſuite, yet in their owne feeling they are neuer the neerer. Sometimes a little comfort they haue, and behold, vpon a ſudden it is gone: they ſeeme at a time to behold Gods gracious Countenance, anon they are depriued of it, and the anguiſh of their ſoules, which began ſomewhat to aſſwage and to be abated, doth increaſe. Why is this? God will teach them what it is ſo to ſinne againſt him, ſo to abuſe his mercy, ſo to giue way to their corruption, ſo to dally with the baits of euill, and to play with the deceitfulneſſe of ſinne. Thus, I ſay, the guilt of ſinne is ſooner contracted, then remoued. *Dauid* got not that hee would at the firſt asking, no, nor yet at the ſecond. It was well for him, if this third time did preuaile.

i *Ioh.21.15.*

k *Matth.6.12.*

l *Iſa.55.7.*

m *Pſal.69.3.*

n *2.Sam.14.24.*

1. *Vse.* To take away the presumptuous conceit which men haue, who imagine that albeit they spend their dayes in the pleasures of sinne, and commit vngodlinesse euen with greedinesse, yet in the latter end of their dayes, such a word as *Lord haue mercy vpon me*, shall discharge them: Oh, the mercy of God is in their conceit the easiest thing to bee had of any: they may get Gods good will with a trice; it is but aske, and it is by and by obtained. *Note.* You that so thinke, I pray you learne by this present example not to be deceiued. It cost *Dauid* many a deepe sigh, many an earnest and importunate request, before hee could see any other but Gods angry face against him for his fault. Could there bee a more piercing prayer, a more feeling and passionate suite, then that which is in the two first Verses of this *Psalme?* and yet *Dauid* as a man not satisfied, not speeding as hee would, sets to the same afresh in the seuenth Verse, and againe in this Verse. Surely, *Dauid*, though he were not out of hope, yet hee was not come to that full comfort and feeling that hee laboured for. And shalt thou thinke to speede better then *Dauid* did, and to haue a more quicke accesse to the Throne of grace then hee had? What hast thou done, that being a presumptuous offender all thy time, art resolued with thy selfe to trust to a few words in thy latter end, thou shouldst immediately be heard; when as *Dauid*, a man after Gods owne heart, and of whom the Scripture giues this Testimonie, [o] *that hee turned from nothing that God commanded him all the daies of his life, saue only the matter of* VRIAH: when as hee, I say, was glad to intreate so often, and to begge so earnestly, and hee could not by and by get that which hee desired? [p] *Bee not deceiued, God is not mocked*: and what is this but a meere *mocking of God*, to thinke thou mayest cast his Word behinde thee, and walke in the waies of thine owne heart all thy time, and yet at last, after a continuall abusing of his mercy as thou list, winne him with a few words, and make him thy friend by a formall shew of sorrowing for sinne, when thou art out of hope to liue any longer in the world to commit sinne? Thou hast rather cause to feare that iudgement which is threatned, [q] *When you shall stretch your hands, I will hide mine eyes from you; and though you make many prayers, I will not heare.* There is a time in which God will not be found, and wherein [r] *though* MOSES *and* SAMVEL *should stand vp before him to intreat, yet his affection will not bee wonne.* Beware of sinning in this kind. I marke the folly of some, when in their humour they haue sworne a great oath, of which there was no great vse, but might in euery respect much better haue beene spared: you shall haue them smite their brest, and lift vp their eyes, with *God forgiue mee, I was a beast to sweare so*; thus they thinke they haue licked themselues whole, and the worst is past with them for that fault. But (alas) there is more then so to the obtaining of the fauour of God in the forgiuenesse of sinne. If euer God bring vs to repentance, and giue vs feeling of sinne indeede, hee will make vs know it was another manner of thing to sinne against him, then wee thought, and that the guilt of sinne is not shaken off as we supposed.

o 1. King. 15. 5.

p Gal. 6. 7.

q Isa. 1. 15.

r Ier. 15. 1.

Secondly,

Secondly, this may bee a ſtay to the children of God, who are humbled before him, and wounded in ſoule for offending him. If it bee thy portion (as it is very poſſible that it may bee, and very probable that it will bee) to humble thy ſelfe often before God for thine offences, and againe and againe to begge grace and pardon, but yet not to haue that ſweet and gracious feeling of it which thou wouldſt, learne by this place not to be diſcouraged: know that euen *Dauid* was forced to renew the ſame ſuite more then once. Labour to make good vſe of thy being delayed, for humiliation and for increaſing the ſenſe, and griefe, and acknowledgement; but doe not hereupon put thy ſelfe out of hope. Doth God owe thee it of right, by and by to giue thee that comfort which thou craueſt? Nay, what if hee ſhall neuer affoord it thee in that meaſure thou deſireſt, vntill thou art euen readie to goe out of the world? Hath he done thee any wrong? nay, haſt thou not cauſe to magnifie his Mercy towards thee, that yet at laſt hee was pleaſed to reſpect thee? There is not the leaſt drop of heauenly Comfort, but if a man ſhould wait for it as long as he did for helpe, which lay by the Poole of *Betheſda*, [f] *eight and thirty yeeres*, nay, his whole life: if it ſhould be ſtretched out to the vtmoſt length that euer any did attayne vnto, it were well worthy his awayting and he might iuſtly thinke himſelfe as happy, if at the laſt after long looking, and after much intreatie he obtayne it. [t] *It is good both to truſt, and to wait for the ſaluation of the Lord.* This was to be obſerued out of *Dauids* frequency in this ſuite. This is now the third time in which he reuiues his mayne Petition, that his ſinne may bee pardoned; neither hath hee done ſo, wee ſhall find him in the ſame tune againe, *Verſ.* 14. God will teach his by this meanes to know what ſinne is, what his fauour is, what forgiueneſſe is.

2. *Vſe.*

Note.

f *Ioh.5.5.*

t *Lam.3.26.*

Let vs come to the words of the Verſe. The latter part of this Verſe agreeth in termes with the latter of the firſt Verſe, *Putting away of ſinne, or blotting out of iniquities*, is made mention of in both places. I ſhewed there, that *Dauid* did account his ſinnes to bee vpon the Score with God; that they were ſet downe (as it were) vpon a reckoning, and thereupon both there and here, he craued that the Score might be wiped out, the Booke of account croſſed, that he might neuer bee called into queſtion for this euill. Now, in the firſt clauſe, he vſeth a kind of phraſe which he hath not yet vſed, *Hide thy face from my ſinnes*: or, as TREMELIVS, *Hide thine angrie face*. His deſire is, that the Lord would looke no more in diſpleaſure on his ſins, but that he would ſo diſpoſe of them in mercy, as that hee may neuer more behold them: as if he had ſaid, *I know, O Lord, my ſinne is not hidden from thee, though I in the folly of mine owne heart, thought to haue made all ſafe, that the matter ſhould neuer haue beene ſpyed; yet my wayes were before thine eyes, and thou didſt ponder all my paths, and now by the fruits which I feele in my ſelfe of thy frowning countenance, I am yet more aſſured, that thou tookeſt direct and perfect notice of all particulars. Now, I pray thee, looke no longer on me in diſlike, doe not ſet my euil before thee, nor my grieuous ſin in the ſight of thy countenance.*

Thus haue we *Dauids* meaning in this verſe. The ſubſtance of his requeſt is the ſame which formerly, onely the phraſe of ſpeech in the firſt clauſe is ſomewhat varied. He would haue God not to take an angrie and diſpleaſed notice of his ſinnes, but ſo to doe them cleane out of the way, as that they may bee neuer called to account. Let vs examine now what we may get here, which may be reputed peculiar to theſe words; conſidering that concerning Forgiueneſſe of ſinne, the worth of it, and the neceſſitie of it, and the nature of it, hath beene ſpoken before. This firſt,

The third Doctrine.

That the anger and diſpleaſure of Almightie God is exceeding terrible. Wee may gather this out of *Dauids* ſuit, to haue the Lords angrie, and wrathfull, and offended countenance, turned away from his ſinnes, and from him, becauſe of his ſinnes. *Dauid* was in a pitifull taking all this while that he was ſenſible of Gods anger. All the kind lookes of all the men in the world, could not relieue nor comfort him, ſo long as with the eye of his ſoule he ſaw the Lord looke frowningly vpon him. He could haue no reſt and peace in himſelfe, till he had gotten the Lord to lift vp the light of his countenance vpon him, and to cauſe his face to ſhine. *O Lord, thou lookeſt wrathfully and irefully vpon my ſinnes: what ſhall I doe? whither ſhall I goe? eyther alter thy looke, and behold me graciouſly and kindly in thy Sonne, or elſe I periſh.* Thus was *Dauid* aware of the terribleneſſe of Gods indignation. Me thinkes, *Dauids* ſuit here was like that of the whole Churches: [u] *Turne vs, O God, of our ſaluation, and releaſe thine anger towards vs: wilt thou be angrie with vs for euer? and wilt thou prolong thy wrath from one generation to another? Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee, &c?* See what earneſtneſſe the people of God vſed to be diſcharged of Gods anger, and to enioy his kind and louing Countenance. *Thou, euen Thou art to be feared:* [x] *and who ſhall ſtand in thy ſight when thou art angry?* [y] *The earth trembled and quaked, the foundations of the mountains moued and ſhooke, becauſe he was angrie.* See the fruit of Gods anger! [z] *If his wrath be kindled but a little,* (as our common reading hath it,) *it is terrible.* It was time for *Moſes* to call vpon *Aaron* to make *haſte, and goe quickly to make an atonement,* when there was [a] *wrath gone out from the Lord.* It is called [b] *Gods fierce wrath,* [c] *his ſore diſpleaſure.* [d] *O doe not rebuke in thine anger,* ſaid DAVID: he cared not what God did lay vpon him, ſo that it were not in *anger.* SALOMON ſaith, [e] *The wrath of a King is as the roaring of a Lyon:* and the roaring of a Lyon is ſo terrible, that when he roareth, [f] *who will not be afraid,* ſaith the Prophet? If the wrath of an earthly King be ſo full of feare, what ſhall wee thinke of his diſpleaſure, by whom Kings raigne; who is King of Kings, and Lord of Lords. Indeed well may the greatneſſe of Gods anger be valued, by the greatneſſe of his mercie. Euerie thing, when it turnes to the contrarie, falleth into a kind of extremitie. What blunter then yron and ſteele in it ſelfe? let it bee once ſharpened, and what is more piercing? Nothing ſo calme as the Sea naturally: when it is once ſtirred, nothing more tempeſtuous. The moſt perfit & palate wine (they ſay) doth make the

u *Pſal.* 85. 4, 5.
x *Pſal.* 76. 7.
y *Pſal.* 18. 7.
z *Pſal.* 2. 12.
a *Num.* 16. 46.
b *Ier.* 3 9.
c *Pſal.* 2. 5.
d *Pſal.* 6. 1.
e *Prou.* 19. 12.
f *Amos* 3. 8.

the quickeſt Vineger; ſo nothing being ſo mercifull in himſelfe as God is, if he be once prouoked, there is nothing more terrible: [g] *Euen our God is a conſuming fire:* [h] and it *is a fearefull thing to fall into his hands.* The bitterneſſe of Gods wrath may bee concluded out of our Sauiours agony. It was no little thing which made euen him ſtanding in our roome, [i] *to offer vp prayers and ſupplications with ſtrong crying and teares, to bee ſaued from that which he feared.* Maruell wee not that *Dauid* prayed, that he might haue no more of the euidence of Gods anger, and that he would no longer looke in diſpleaſure on his ſinnes.

g *Heb.*12.29.
h *Heb.*10.31.
i *Heb.*5.7.

To moue vs to be of the ſame minde whereof DAVID was, euen to feare and grieue for Gods diſpleaſure, and neuer to be well in our owne opinion and thoughts, vntill we haue appeaſed and calmed the wrath of God, hauing iuſtly moued the ſame againſt vs by our ſinnes. I remember, how the counſell which is giuen of yeelding obedience vnto Chriſt, ſet vp by God to be the King and Lord of his Church, is edged by this, [k] *Leſt he be angrie:* ſo that it ſhould be an eſpeciall motiue to vs to doe this, or to take heed and beware of that, leſt wee ſhould moue the Lord to be offended with vs. We find this to be at this day a verie weake argument to perſwade by: Tel men it is their beſt courſe to look to themſelues in ſuch and ſuch particulars, leſt the Lord be angrie, alas, it works but little. Say to the ignorant perſon, to the Contemner of the Word, to the man which liues in careleſſe and carnall ſecuritie, to the blaſphemer of Gods name, the neglecter of Gods ſeruice, the prophaner of Gods Sabbaths, the vicious perſon, the Riotor, the oppreſſor, the vncharitable man; Oh! take heed, beware how you continue in this courſe; make haſte to be reformed; come out of the ſinnes wherein you haue ſo long continued: otherwiſe, God will bee diſpleaſed, his face will bee againſt you, he will frowne and looke angerly vpon you. Alas, it is a matter not eſteemed mens hearts are not touched therewith, it is no occaſion to them, eyther to be ſorrie for their former euils, or to reſolue vpon an after-amendment, but they ſit ſtill euen as if they heard it not, though a man doe vrge it on them, in as earneſt and forcible a manner as hee can. This is the miſerable hardneſſe and obſtinacie of our dayes; the hearts of men are ſo frozen vp, and ſuch an hard skin is growne vpon their conſcience, that, that which they ſhould feare moſt, euen it they doe leſt eſteeme. Had wee euer felt that which *Dauid* did, our Prayer would be as *Dauids* was, euen that wee might be diſcharged from the Lords anger. Had wee euer taſted of that bitterneſſe which proceedes from his deepe diſpleaſure, and knew what it were to haue him looking fiercely and wrathfully on our ſinnes, wee would neuer let the temples of our head to take any reſt, vntill we had laboured him to atonement, and had gotten ſome good euidence to our ſoules, that he were pacified towards vs in his Son. Vntill we were ſome way reſolued thereof, we would euer be in feare, and ſtil doubting leſt ſome heauie iudgement from heauen ſhould ſeize vpon vs to deſtroy vs. And let vs know this for a certainty, that whoſo neuer was aware and afraid of the ſeueritie of Gods wrath, ſhall

The Vſe.

k *Pſal.*2.12.

Note.

ſhall neuer be acquainted with the ſweetneſſe of his fauour. He whoſe thoughts were neuer affected with the terrour of his angrie looke, can neuer bee refreſhed with the amiableneſſe of his louing countenance. Thus I thought good to note this out of *Dauids* requeſt here, *Hide thy face from my ſinnes, &c.* Oh! how terrible it was vnto him, that the Lord did ſtill looke ſternely on him? Let vs labour from hence to conclude the fearefulneſſe of Gods diſpleaſure, and to beware how we prouoke him: [1] *The louing kindneſſe of the Lord* (the *Pſalmiſt* ſaith) *is better then life*. Hell it ſelfe cannot be worſe than the Lords anger, when it is come once to an extremitie. It is an euill ſigne, when we ſhall feare the angrie face of a man, a King, a Lord of our eſtate, a great man which dwelleth by vs, and who (as wee conceiue it) may eyther preiudice or pleaſure vs, but yet ſhall neuer be troubled about this, that we haue angred the Lord, and haue no certainety of his fauour to vs in his Sonne.

1 *Pſal.*63.3.

There remayneth yet another ſpeciall obſeruation from this place, to wit, out of the ſecond clauſe, and thus it is,

The fourth Doctrine.

That the children of God being truely touched with, and for ſome one or two ſpeciall ſinnes, doe thereby take occaſion to conſider and examine themſelues thorowout. I gather this from the manner of *Dauids* ſpeech here in the latter Clauſe of this *Verſe*. Hee begges the ſame thing (as I haue ſaid) in the generall, which he before craued, *viz. pardon of ſinne; the putting away, the thorow-waſhing, the clenſing, the blotting out, the purging, the turning aſide of the Lords angrie face:* all theſe particulars hitherto mentioned in this *Pſalme*, haue reference to that one thing, that *hee might bee pardoned.* But now whereas in the former verſes he ſpake ordinarily, ſo as that he might ſeeme to intend onely the ſinnes appertayning to this great Euill of his, whereof *Nathan* had reproued; yet now he ſpeakes as a man charging himſelfe in his owne thoughts with ſundrie other things, *Hide thy face from my ſinnes, and put away all mine iniquities*, which to me is an argument he had taken occaſion by the awaking of his conſcience after this great offence, to ſuruey himſelfe more exactly, ſo that now he had many more things elſe, whereof to accuſe himſelfe, and for which to craue forgiueneſſe, then this one with the appurtenances: as if he had ſaid, *O Lord, this worke vpon mee by* NATHANS *miniſterie for this hainous Crime, hath moued me to fall into an exact conſideration of mine owne eſtate, and to a diligent viewing of my ſelfe in the glaſſe of thy Law; and now the more I looke, the more I find: I ſee well, that as this ſinne hath many more limmes and branches then I ſuppoſed, ſo I my ſelfe in many other particulars, am iuſtly chargeable: and therefore I am now a ſuter to thee, not for the pardon of this ſinne onely, but I pray thee to bee gracious vnto mee in the waſhing out of all mine iniquities. Guiltie I am in many things, let thy mercie reach to the waſhing, and purging, and remitting of them all.* Thus we ſee how *Dauid* increaſed in the vnderſtanding of his ſinnes, and how good it was for him, that hee had not by and by that aſſurance and feeling of Gods reconciliation with him

him which he craued: for this putting him off in his ſute, made his prayers more feruent, and his ſearch into himſelfe the more exact. In the beginning he tooke occaſion by his great ſinne in act, to conſider the ſinne and ſtayne of his nature. It ſeemeth now by his words [*all mine iniquities,*] that he was gone a ſtep further, and ſawe yet more and more into himſelfe. Thus is the diſpoſition of a man truely *touched*, there is no end of his iealouſie and ſuſpition towards himſelfe, when hee is once deepely ſenſible of his owne failing in ſome ſpecial particulars. He deales with himſelfe in this caſe, as a man would doe with a ſeruant whom hee had truſted long, and after finds him in ſome two or three matters of importance to haue much deceyued him, he falls then to examining him againe and againe, hee reneweth his accounts, lookes backe vpon old reckonings, ſearcheth his cheſts, maketh inquirie here and there, where and with whom he had any dealings; he thinkes, If he haue beene falſe to mee in theſe things, why not in ſuch and ſuch things alſo? So he hauing found out the falſhood of his heart, and the power of his corruption in ſome few ſpecialties, begins eft-ſoone to pry further into himſelfe, and to fall to that which [m] is called *the ſearching and trying of the wayes*. DAVID termeth it (and it is an euidence of his practice in that which I note from him) [n] *a conſidering his courſes*. Hee now doubts all his carriages, and thinks, Why may I not haue ſinned in this and in that, as well as now in theſe things? This makes that plenty of confeſſion in thoſe that repent truely. A carnall man that ſhould heare what they lay to their owne charge, would thinke them to be euen the worſt of men, becauſe of this their peremptorie dealing with themſelues.

m *Lam.*3.40.

n *Pſal.*119.59.

Let me now in this Vſe commend this to you as a certaine marke of true Repentance. There is a counterfeit repentance, as well as a true. There be ſad and heauie fits, which are like theſe which are cauſed by a wounded conſcience, but yet indeed are no other but fruits of worldly ſorrow, which the Apoſtle ſaith, cauſeth death. There is a great likeneſſe in melancholicke paſſions to a troubled conſcience: but our beſt Diuines with one conſent, doe make this one ſpeciall and maine difference betwixt the one and the other, *viz.* the melancholicke perſon in his dull fits, hath a kind of trouble about ſinne, but it is only in a confuſed manner, more out of ſome affrighted imagination, then out of any diſtinct and certaine apprehenſion: yea, and ſometimes is more troubled about ſinne, ſo ſuppoſed to bee, then out of one that is ſo indeed. Now the man afflicted in conſcience, his trouble ariſeth out of ſome certaine knowne corruption, and out of a true conceyuing of Gods wrath, and then he ſatisfieth not himſelfe in the generall, but proceeds, as I note in *Dauid* here, with himſelfe, from poynt to poynt, from one degree to another, till he can come to ſpeake betwixt God and himſelfe of many *Iniquities*, ſuch as he aduiſedly knowes to be ſinnes, and himſelfe to be guiltie of. Obſerue this then as a ſpeciall matter; If ſinne felt, moue thee to a further triall of thy ſelfe, that thou maieſt ſee more and more into thine owne ſoule, and ſo charge thy ſelfe before God with particulars,

The Vſe.

Note.

culars, this is a token of a true *touch*; this is a pledge of true Repentance. I see no reason, but I may iustly conclude from this speech, that *Dauid* diued further and further into himselfe, and was carefull against euery particular time of asking pardon, to find out in himselfe more and more to acknowledge and to craue forgiuenesse for. He spake of *Sinne* at first, after of *Iniquitie*; but now hee is come to talke of *all his Iniquities*; as though the number of his sinnes did muster before him in a greater summe then at the first.

The fourteenth Lecture.

VERS. 10.

Create in mee a cleane heart, O God, and renew a right spirit within mee.

HItherto *Dauid* hath beene a Suiter to God for forgiuenesse, and for the assurance thereof sealed vp vnto his soule, for the settling of his ioy; and for releeuing of that anguish of soule, into which he was brought by this great offence. Now hee falleth to craue for sanctification, and for settlement in a better course for time to come. This is the effect of this Verse. And inasmuch as this is the matter of the whole Verse, therefore before I come to the particular handling or diuiding thereof, I will note this Doctrine out of the order and coherence: *viz.*

The first Doctrine.

That the true and sincere desire of the soule to haue sinne pardoned, is, and must be accompanyed with crauing and caring to be preserued from the power and seruice of corruption. DAVID is here as earnest to haue his heart purged from the inclination to sinne, as himselfe to bee freed before God from the guilt of sinne. Hee begs of him to shew him that mercy, that *Corruption* may not hereafter be so strong in his heart, as to ouer-carry him againe either into the same, or the like offence. He is herein a patterne to vs, how to carry and frame our Petitions for forgiuenes: *viz.* so as that we may shew our selues as desirous to auoid future euils, as to be set free from the condemnation of those which we haue already done. A like disposition vnto this here wee shall find in this *Dauid*, *Psalm.* 19. If wee begin at the 11. Verse and so descend, wee shall find how in him, the knowledge of Gods Law had brought forth the knowledge of sinne. For out of his meditation touching the Law, and the worth and excellency thereof, he breaks forth into a confession, *Who can vnderstand his faults?* with the acknowledgement of his guilt of a numberlesse number of sinnes, he ioyneth a prayer for forgiuenesse, *Cleanse me from secret faults.* Presently vpon that, followeth a request for the time

time to come, [a] *Keepe thy ſeruant alſo from preſumptuous ſinnes, &c.* See: there his deſire to bee kept from following Corruptions, equall to his willingneſſe to bee deliuered from the guilt of former euils. This is taught vs in the very mould and courſe of the Lords Prayer: next to the Petition for *Forgiueneſſe*, is annexed the requeſt for not *being led into Temptation*: becauſe as they which are in the greateſt fauour with God, as hauing obtayned the forgiueneſſe of ſinne, are moſt ſubiect to temptation; ſo they which haue obtayned the one, muſt make it their care to be ſenced and preſerued from the other. There is this mayne reaſon for this point: In all our deſires and indeuours in whatſoeuer wee intend, God, by vertue of the firſt Commandement, ought to haue the preeminence; his Glorie, his Honor, the doing of his Seruice, the pleaſing of Him ought to be preferred before all. Thus muſt it bee in the matter of ſinne: I muſt hate it more for Gods ſake, becauſe by it hee is diſpleaſed, then for my owne ſake, becauſe I, through it, am indangered. Now, if I ſhall deſire forgiueneſſe of by-paſt euils, not caring to haue my heart ſo cleanſed, as that I may not againe be ouer-carryed, whom doe I herein reſpect moſt? God, or my ſelfe? Surely, my ſelfe. It is a ſigne that I loue ſinne ſtill well enough; the committing of it I like, onely I am loth to feele the ſmart that followeth it: whereas, if I did (as I ſhould) deſire forgiueneſſe of euils done, out of ſorrow of heart to haue offended God, and for that eſpecially; then the ſame reaſon which mooues mee to bee earneſt for pardon reſpectiuely to ſinne done, would induce mee to bee as earneſt for grace reſpectiuely to ſinne yet to come. Inaſmuch as God (to whom eſpecially my eye muſt be) ſhall be dishonored by the one as farre forth as by the other: when a man prayes to bee forgiuen for ſinne, and not withall to be reſtrayned from ſinne, it is a meere mockerie, it is a token that he aymes onely at his owne libertie, and not at Gods glorie; and that if it were not for the iudgement of ſinne, hee would neuer bee much troubled about ſinne: ſo that when the heart is rightly affected, there is ſuite as well not to ſinne, as not to be called to an account of ſin. *Dauid* begged a double clenſing, one from the guiltineſſe of ſinne; another from the filthineſſe of ſinne: a double diſcharge, one from the damnation of ſinne, another from the dominion of ſinne: a double grace, the one a remitting grace, the other a renuing grace. Hee knew Iuſtification and Sanctification to be vndiuidable; [b] *He that confeſſeth his ſinnes, and forſaketh them, he ſhall haue mercy.* He that ioynes with his acknowledgement of what he hath offended in, a ſettled purpoſe to renounce and ſtriue againſt the ſame, yea, and all Corruptions elſe, he it is whom God accepts; this is he which ſhall find fauour with the Lord.

a *Verſ.* 13.

b *Pro.* 28. 13.

This Doctrine in the Vſe vrgeth this vpon vs, that forgiueneſſe of ſinne is not to bee asked of God, with an intent to embolden our ſelues vpon the hope of fauour, to make leſſe conſcience of our wayes, and to giue aduenture vpon any knowne euill ſo much the more; but it is to be asked, as that it may quicken in vs a care to walke afterwards with the greater circumſpection, and with the more deſire to keepe our ſelues vn-

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ſpotted of the world. Nay, let vs know this, that wee are hereby to bee iudged of, whether wee pray vnto God for pardon in ſincerity, and ſo are pardoned accordingly; namely, if we ſtand vpon our guard againſt ſuch ſinnes, whereunto the corruption of our nature, helped forward by the cunning and policy of the Deuill, doth incline. If the queſtion bee put to vs, whether our daily and earneſt requeſt bee, that God would forgiue vs our ſinnes; no doubt we will be ready to ſay, and to anſwere boldly, that it is: and we will be very confident in it, that there is not a day paſſeth ouer our heads, in which wee doe not heartily crie God mercy. But how ſhall wee bee tried whether wee doe as we ſay, but by this? whether with our deſires and ſuits for the pardon of ſinnes paſt, we haue a care that we may bee ſtrengthened by grace to preuent ſinnes to come. I pray conſider this. It is a ſpeciall teſtimonie to a mans ſoule, that all the ſinnes which he hath heretofore committed in all his life paſt are vtterly pardoned, and waſhed cleane out in the bloud of Chriſt, if in truth of heart, and in feeling of ſpirit, and in ſinceritie of affection, he couple together theſe two requeſts, *Hide thy face from my ſinnes,* and, *O God create in me a cleane heart. O Lord, forgiue me my former offences; and not ſo only, but inable me by thy ſpirit for hereafter, that I may liue more vprightly, and haue an happy victorie againſt my owne Corruptions.* Neither let vs deceiue our ſelues, as wee are apt to doe, in thinking that we thus pray againſt future ſinnes, and that we doe deſire God to preſerue vs from falling into ſinne: but if we make this Requeſt indeed, it will appeare by our conſtant ſtriuing againſt ſinne, and by our watchfulneſſe to preuent ſinne, and to auoid the occaſions of ſinne. He that makes no conſcience of ſinne, hath no forgiueneſſe of ſinne: and hee who in his courſe ſheweth himſelfe fearefull to offend, and wary of euill, as one that had beene once ſtung and bitten by it, that mans ſinnes bee pardoned, that mans ſoule is diſcharged through Chriſt before the Tribunall ſeate of God. I would wee would not forget this. Doth thy Conſcience ſmite thee for ſome groſſe ſinne, and art thou afraid what will become of thee becauſe of it, and wouldeſt thou faine be deliuered from it? Behold, we haue an *Aduocate* with the Father, *Ieſus Chriſt, &c.* goe to God in humility of ſoule, and ſorrow of heart, and deſire him to purge thee with the *Hyſope* dipped in his bloud; but beware of dallying with him, bee ſure thy reſolution bee as ſtrong againſt ſinne to come, as thy deſire is feruent to be releaſed of that which is paſt, or elſe be aſſured thy prayer for pardon is in vaine. By a kind of naturall inſtinct, a man may haue an earneſtneſſe of deſire to be releaſed from the guilt of ſome great ſinne with which he is intangled; but it is grace when one ſo deſires to be freed from a former fault, as that hee may bee vpheld by the power of God from any the like euer after. Chriſt offereth himſelfe ſo to diſcharge from ſinne, as that wee ſhould not hencefoorth liue in the ſeruice of ſinne. Euer then be ſure when thou commeſt to treat with God in the matter of ſinne, to caſt the eye of thy minde two wayes; vpon the time paſt, and vpon the time to come; vpon ſinnes which thou haſt

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beene ouer-carryed by, and vpon ſinnes which thou maiſt fall into: and in crauing fauour for the one, craue alſo ſtrength againſt the other. Thy ſincere & heartie deſire for the latter, is the beſt euidence thou canſt haue of a grant in the former; and the former is but hypocriſie, when the latter is forgot. Sanctification is the ſureſt pledge of Iuſtification: and the deſire to haue a cleane heart, the moſt certayne teſtimonie of an acquitted heart. My ſaying, when I haue done amiſſe, *I crie God mercy*, ſhall not ſerue my turne, if my heart be not bent to offend no more. This was to be obſerued hence, that *Dauid*, after his importunitie for pardon, falleth now to bee Petitioner for a better heart, and that his ſpirit may bee confirmed in good for the time to come. It ſeemeth that hee had well profited in the ſchoole of a wounded conſcience, that he was ſo fayne to haue his heart cleanſed and purged from *Corruptions*.

The Verſe deuided.

I come now to the words of the Verſe. I will deuide the Verſe, according as it is apt and ready to deuide it ſelfe, into two Clauſes, ayming in common at the ſame thing, but yet as ſhall appeare in handling, with ſome difference of matter, giuing iuſt cauſe to take view of both apart. The firſt, *Create in me a cleane heart, O God.* Here wee are to obſerue; firſt, The matter ſpecially asked, *A cleane heart to be created.* Secondly, The partie of whom it is asked, *(O God.)* In the former, I am firſt to open the three mayne and principall words; firſt, *Heart:* ſecondly, *Cleane heart:* thirdly, *Create:* theſe three expounded, will make way to that matter of inſtruction which the place affords.

Heart, what it meanes.

Firſt, For the word *Heart*, thereby is not here meant that fleſhy part of the body, which we commonly ſo call, though ſo the word be ſometimes taken in Scripture; as when it is ſaid of *Iehoram*, that the *arrow* which *Iehu* ſhot at him, [c] *went thorow his heart:* But by it in this place we muſt conceiue, that which ſome learned call the *Heart* of the heart, euen the ſoule which keeps its chiefe reſidence in the heart.

c 2. *King.* 9. 24.

Cleane heart, what.

Secondly, For *Cleane:* By it is intended a purging from Corruption. By *cleane*, Verſ. 7. was meant freedome from the guilt of ſinne; by it here, freedome from the filth thereof.

Create, what it ſignifieth.

Thirdly, Touching the word *Create:* In ſtrait ſpeaking, it betokeneth the making of a thing of nought: ſo, that to *Create a cleane heart*, is properly to begin in a mans ſoule, a worke of holineſſe and ſanctification yet vnwrought. Which although it bee the true meaning of the words, yet we muſt not ſo conceiue of them, as if there had neuer yet beene any worke of grace in DAVIDS *heart*, no manner of inward *cleanenеſſe:* far be it from vs ſo to thinke. It was a fruit and a teſtimonie of inward *cleanenеſſe*, that *Dauid* did here pray to obtayne it: a thing which hee could neuer haue done, had he not beene in part cleanſed. Alwayes the ſincere deſire of any ſpirituall good, is an argument that there are already ſome beginnings of that good. But thus wee muſt vnderſtand it, that *Dauid* here ſpeaks according to his preſent feeling. This great ſinne of his, had ſo (as hee thought) killed and quenched all goodneſſe in him, that hee ſpeaks as one, conceiuing himſelfe to be vtterly deſtitute of all, euen the

smalleſt ſparks of holineſſe. And then beſides, as in other things, the feruency of a mans deſire to haue more, makes him to thinke that which he hath in that kind to be nothing; ſo *Dauid* being ſtrong in his deſires, to haue that [d] which is called *full holineſſe* wrought in his heart, accounted that meaſure which he had herein, to bee not worth the ſpeaking of. Thus is the ſenſe. We may yet better vnderſtand it, if we ſuppoſe *Dauid* thus ſpeaking; *O Lord, this my foule ſinne, me thinks it hath made ſuch an vtter ſpoile of all goodneſſe in me, that I muſt now become a ſuiter to thee to make all new: I can ſee nothing but a lumpe, and euen a very world of filthineſſe and corruption in mee: I pray thee caſt my heart into a new mould, and plant in my inward parts ſuch a meaſure of true holineſſe, as that the natiue naughtineſſe of my diſpoſition, may neuer any more breake out into any ſuch foule and ſcandalous enormitie.* Thus haue we the full meaning and purpoſe of *Dauid* in this Clauſe. Now, here I mought ſpeake of the hauocke and ſpoile, which a great ſinne committed, makes in a mans ſoule. As indeed, inaſmuch as this Verſe, and the two which follow, doe all ioyntly giue euidence thereof, it ſhall not be amiſſe briefly to ſet downe that concerning this Doctrine,

d 2. Cor. 7. 1.

The ſecond Doctrine.

That the falling of a child of God into ſome great and ſpeciall ſinne, doth robbe him in his owne feeling of all former graces whatſoeuer. This appeares by *Dauid* in this Verſe, and the two next. Touching the poſſibilitie for a deare child of God to bee ouertaken with ſome foule treſpaſſe according as *Dauid*, here is a proofe; ſo I handled that point at large in my firſt Sermons vpon this Pſalme. Now, what a change was wrought in *Dauid* hereby, theſe ſpeeches of his doe make it manifeſt: looking into himſelfe, he ſaw an vtter waſting of all former goodneſſe, he felt no power of godlineſſe, no working of Gods Spirit, no comfort in the aſſurance of Gods fauour, nothing could he perceiue in himſelfe, but corruption and filthineſſe, and the ſame working ſtrongly in him to the drawing him on to a renuing of his ſinne, and to a continuance therein; deadneſſe of heart, dulneſſe of ſpirit, horror of conſcience; himſelfe in ſuch a caſe, as if he had not knowne what grace or goodnes meant. Here he prayeth for *cleanneſſe of heart*, as if he had neuer any: for the renuing of good motions, as if they were now vtterly decayed. He ſeemes after as he were in the way to be vtterly caſt off, and quite depriued of the ſauing graces of the Spirit, and craues for *the ioy of ſaluation*, as if it were vtterly gone. Thus was this ſin in him like that *wild Bore*, to which the *Pſalme* compareth the enemy that had ſpoiled the Church of God, which layeth waſte the [e] Vineyards. Or like that [f] *raging raine that leaueth no food.* Or as ſome violent fit of ſickneſſe, with which when [g] *God doth chaſten man for his Iniquitie, like a Moth he maketh his beautie to conſume.* There was a kind of Winter come vpon *Dauid*, and his ſinne like a boyſtrous and a biting wind, had withered and blaſted the former flouriſhing of Gods graces in him. Hee himſelfe when hee came to take view of himſelfe, ſaw himſelfe ſo ſtript, and ſo diſrobed, that as a man that was to beginne all againe, hee ſueth for holineſſe, and comfort, and

e Pſal. 80. 13.
f Pro. 28. 3.
g Pſal. 39. 11.

and the like, to bee euen now as it were afreſh planted in him. And as concerning this particular requeſt, it doth iuſtifie that which is taught by Diuines concerning ſinne, *viz.* that in an euill committed there are foure things: Firſt, the *Fault*, whereby Gods Law being broken, hee is offended. Secondly, The *Guilt*, through which the offender is (as it were) bound ouer to puniſhment. Thirdly, The *puniſhment it ſelfe* in Gods Iuſtice appertaining to it. Fourthly, A *certaine ſtayne* or *blot* left behind in the offender, by which his naturall corruption being ſtirred vp and wrought vpon, hee is become the more apt and prone, either to the ſame offence, or to ſome other. Thus was it now in *Dauid*: and thus was that ſtaine left behind by that great ſinne, like that ſlime which the Snaile leaues when it creepes. Thus had it, I may ſo ſpeake, mudded his heart, and made his corruption worke more ſtrongly in him, ſo that hee felt himſelfe more apt and inclineable to commit ſuch a ſinne then hee was before: like a dropſie-man, who the more hee drinks, the more he deſires to drinke. *Dauid* was ſo ſenſible of a kind of poſitiue and working filthineſſe within him, which the deſire of his ſoule was might be remoued. The moſt fitting example which I can remember in all the Scripture, for the iuſtification of this truth, is that of *Samſon*. The ſtorie is well knowne: how hee was intangled with the loue of *Dalilah*, who being hired by the *Philiſtims*, neuer left importuning him, and working vpon him, vntill ſhee had wonne him to let her know wherein his great ſtrength lay: when he had told her, and ſhe had made vſe thereof, ſending for a man to ſhaue off the locks of his head, at his awaking he aroſe vp, and went out, thinking to doe as in former times, not being aware whereinto hee had caſt himſelfe by this ſinne: like a man whoſe Ware-houſe being robbed by night, knoweth not what hee hath loſt, vntill the light of the day diſcouer it. But the *Philiſtims* his enemies come vpon him, and he thought to haue reſiſted them, as in times paſt; then he found an alteration, and that the graces which hee had inioyed were feebled, darkened, and euen drowned in him, as if he had loſt them [h] altogether. Wee may ſee in *Dauid* and him too, what a wofull eſtate men bring themſelues, by ſinning againſt God. *Salomon* by his fall, being the wiſeſt among the Sonnes of men, brought himſelfe to a kinde of ſottiſhneſſe. Little would any man haue thought, that one of his extraordinarie gifts, and of his knowledge in heauenly things, and who had with ſuch ſpeciall wiſedome ſpoken for others inſtruction, touching the ſubtiltie of the ſinne of wantonneſſe, how a man not warie of it, is led by it like an Oxe to the ſlaughter, and as a Foole to the Stocks for correction, ſhould yet bee ſo farre intangled and ſo beſotted that way, as that to pleaſe them with whoſe loue hee was ſo inſnared, *his heart ſhould turne after other gods, and he ſhould worke wickedneſſe in the ſight of the Lord*, which yet we read he [i] did: and ſo much did he diſhonour himſelfe, and diueſt himſelfe of all his admirable gifts by this courſe, that albeit there may be good probable arguments of his recouery, yet it is ſo left in Scripture, as a matter not without ſome queſtion altogether. It may

h *Iudg.*16.

i 1.*King.*11.

very well be, that he neuer attayned againe to that meaſure of ſpirituall worth from which he fell, nor to haue that honour and eſteeme in the hearts of Gods people, which he ſometimes had. Shall we thinke that *Peter* when he had denyed his Maſter, wept only for the offence ſimply, and not alſo for the change he found in himſelfe, the graces of God being weakened and ſhaken in him by this fall? Thus, to ſhew to what exigents euen the children of God doe bring themſelues, by giuing way to their owne affections. A great ſinne puts all out of order, and is like a peſtilent burning Feuer which diſtempereth the whole body, and makes all a mans former health and ſtrength, all his vigour and ſtomacke, and whatſoeuer elſe doth accompanie a ſound eſtate, as if it had neuer beene.

The Vſe. To warne all that feare God, to beware how they ſuffer themſelues by their owne vnbrideled diſpoſition, to bee carried away into any great offences. The entrance into an euill is pleaſant and intiſing, it comes creeping and with great ſhew of ſubmiſſion, and with many faire and ſubtill promiſes to be admitted; Oh, it will remaine but a while, it will not be ordinarie, it will giue place when you will, and that you bee diſpoſed to remoue it by repentance. But if it bee once let in, and giuen way to, it playeth the Tyrant, and like ſome treacherous enemie, who in the beſieging of a Towne, promiſeth the inhabitants that vpon their yeelding, hee will giue them their liues and goods, and deſires no more but to be maſter of the place; but when he is once got in, makes ſpoile of all, giues leaue to his Souldiers to take their pleaſures, and commands the ſlaughter of all that may be found: ſo it, notwithſtanding the fawning and crouching thereof that it may be receiued, and the promiſing to bee ruled as the committer will, yet when it hath obtained entrance, it layeth about, and puts downe godlineſſe from the power and authoritie that it had, and ſets vp it owne banner as a ſigne of victorie. I ſee no reaſon in the world, but that I may ſay this touching *Dauid*, that while he was conſulting with himſelfe vpon the ſight of *Bathſhebah*, about the fact after committed (for it is againſt all ſenſe, to thinke that hee fell to it without ſome diſcourſe and parley with himſelfe about it) hee gathered together many particulars that might embolden him to aduenture: Haply thus; *It ſhould bee but once, and that could not bee very dangerous; and no ſooner would he haue done, but he would repent and bee humbled for it: no doubt he ſhould be able to recouer againe, without any great hazzard to his ſoule: one fact hee might hope ſhould not ſo much weaken the gifts and graces that were in him.* Thus was *Dauid* like a man giuen to his appetite, who being charged by his Phyſician in any caſe to beware of ſuch and ſuch meates, yet when he ſeeth it, cannot temper himſelfe from it; Oh, it ſhall be but a draught, or a morſell, and a little will doe but a little harme; and if it be a meate like to ouercharge the ſtomacke, perhaps it is hoped that a little *Aqua vitæ*, or a cup of Sacke taken after it ſhall helpe all. But (alas) poore *Dauid*, when hee had once yeelded to his owne inchaunted and beguiled heart, to taſte of this forbidden fruit,

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he felt now the ſurfet thereupon to be ſo extreme, that hee was almoſt brought to a kinde of hopeleſneſſe of recouerie. Nothing now ſaw hee in his heart but corruption, and a ſtrong bent to that ſame vngodlineſſe; his motions were vnchaſte, his deſires vicious, his ſpirit dead in regard of that ſtate which was wont to bee; no comfort to thinke on God, no aſſurance of ſaluation, but a kind of an affrighting horror, in ſtead of that ſweet and gracious comfort which ſometimes hee did inioy. Oh, that we would learne by this example to beware of relapſe, to take heed of falling into knowne euils after grace receiued! It is vnpoſſible for a man to take libertie to himſelfe to liue after the fleſh, though as hee fooliſhly thinks, but in ſome one particular, and that but ſparingly neither, and yet to keepe the Lord ſtill cloſe with him, ſtill to retayne his zeale, his ioy, his comfort in Gods promiſes. No, no, this begets an euill conſcience, cold comfort, few, and thoſe faint prayers, leſſe fellowſhip with God in our ſuites, no aſſurance of ſaluation: yea, which is worſt of all, ſometimes there is cauſed hereby ſuch a ſtupefaction and benummednesſe, that theſe and the working of them being abated, yet they bee not miſſed, but the matter is borne out without complayning: and to that wo ſometimes is one brought by this meanes, that there is ſuch a ſtrange change in him, that whereas in the dayes wherein Gods Spirit was liuely in him and his conſcience working, hee would haue beene grieued for the decay of the leaſt grace, now the want of a great deale neuer troubleth him. Doubtleſſe, ſome ſuch kind of ſenſleſneſſe was growne vpon *Dauid*, vntill *Nathan* rowzed him, ſo that hee was not ſenſible of his owne ſpirituall loſſes by this raging ſinne: but now that he was awaked, he ſaw how it was, and he began to make an Inuentorie of particulars; and happy was hee in this in the midſt of all his other miſeries, that hee was now come to ſee where hee was, and whereto hee was come. This brought him vpon his knees, and wrung out theſe feeling prayers from him; *Oh cleanſe my heart: Renew my Spirit: Caſt me not away from thy preſence: Take not thy holy Spirit from me: Reſtore to me the ioy of thy ſaluation: Stabliſh me with thy free Spirit.* All this is ſtill ſpoken, to let vs vnderſtand, how dangerous a thing it is to turne the graces of God into wantonneſſe, and to dally ſo long with the enticements to knowne euils, till like the fiſh after long playing with the bait, wee bee caught with the hooke, and then loſe wee know not what, till wee are brought to feele it to our ſmart. Remember by this place, that ſinne playeth *Rex* where it comes: we muſt not thinke, it is no more but to doe it, and when the act is paſt, the euill is gone. It is like an vnruly ſwaggering gheſt, who leaues behind him in his lodging the remembrance of his diſorder, when hee is departed: ſo doth a great ſinne, ſuch as *Dauids* here, leaue a noyſome ſauour after it, a filthy ſlime behind, which is not eaſily voided, is not ſoone remoued. A man neuer yeelds to his owne corrupt diſpoſition for the committing of any ſuch euill, but hee is ordinarily more willing to the ſecond act then to the firſt; ſo ſubtill is the Deuill to make roome for himſelfe, when hee hath once got in his claw. This was neceſſarily

Note.

to be obſerued from hence, that *Dauid*, a man not vnſanctified, a man not vtterly depriued of Gods Spirit, a man not caſt out of the fauour of God; yet prayeth here for holineſſe, as if hee had none; for good motions, as if all of that kind were dead within him; for *the ioy of ſaluation*, as if he felt no comfort. Oh! ſee the ſpoyle that followeth a mans yeelding to a knowne ſin after grace receiued, though it be but once. Be wiſe, neuer to truſt ſinne, though in ſeeking to win thee to it, it ſeemeth neuer ſo reaſonable. The more grace any man hath receiued, the more hurt he receiues by a great ſinne: according as if a ſwine, or a beaſt of waſte, breake into a field of goodly corne, or into a fine and flouriſhing Garden, it makes more ſpoyle by farre, then if it get into a barren paſture.

I proceed, and in proceeding I find much matter to offer it ſelfe vnto mee, and euen as it were to preſſe vpon me. But I will order ſuch particulars, as I thought once to haue handled apart as ſeuerall Doctrines, ſo as that I will reduce them all to one head, thus;

The third Doctrine. *That a cleane heart is a Iewell of great price, and eſpecially to be deſired and ſought by euerie Christian.* What *a cleane heart* is, I haue acquainted you; a heart freed and purified from Corruption, ſo as that though Corruption remaines, yet it is ſubdued, it is not delighted in, it is not cheriſhed, it preuayleth not to the carrying of a man away to the ordinarie practice of apparant Euils. This is a *cleane heart*, this was the heart which DAVID prayed for. His praying for it, argueth it to be a matter of ſome ſpeciall worth. His preſent caſe had made him to know the excellencie of it now more then euer. And then againe, we are bound by his example, both to eſteeme it, and to labour for it: If it were *Dauids* dutie to indeuor it, why ſhould we thinke him more to be bound in this, then we our ſelues are? So that this, that I haue named, cannot with any colour of reaſon be denyed to be the Doctrine of this place. Now giue me leaue to ſhew the truth thereof yet a little further. The ſaying is well knowne; [k] *My Sonne* (ſaith God) *giue me thy heart.* Shall we denie God in this? Hath he not beſt right vnto the heart, that made the ſame? Now, if we ſhall giue him our heart, what maner of heart ſhall it be? God is light, and puritie, and perfection it ſelfe, an vncleane heart he cannot delight in: and what is more impure or vnclean in it ſelfe then mans heart? [l] *It is wicked aboue all things.* [m] *The imaginations of it are onely euill continually.* [n] *The thoughts of it are an abomination to God.* [o] *It is defiled.* [p] *Out of it come euill thoughts, murthers, adulteries, fornications, theſts, &c.* Such a heart is not fit to be preſented vnto God. God himſelfe ſheweth what hee requires in this behalfe: [q] *Separate your ſelues from the vncleane thing, and I will receiue you.* Hereupon hee calleth vpon vs: [r] *Purge your hearts.* [ſ] *Be renued in the ſpirit of your minde.* [t] *Make you a new heart, and a new ſpirit.* Doth not this proue the neceſſitie of deſiring *a cleane heart*? God requires the heart, and vnleſſe it bee *a cleane heart*, hee cannot endure it. Againe, the fauour of God in this life, the liuing with God in the life to come, belongs *onely to the cleane-hearted*: [u] *God is good to Iſrael*: and who be they

k *Prou.* 23.26.

l *Ier.* 17.9.
m *Gen.* 6.5.
n *Prou.* 15.26.
o *Tit.* 1.15.
p *Math.* 15.19.
q 2. *Cor.* 6.17.

r *Iam.* 4.8.
ſ *Eph.* 4.23.
t *Ezech.* 18.31.

u *Pſal.* 73.1.

they which are the *Iſrael of God, euen the pure in heart?* there is the marke. *Who ſhall aſcend into the Mountayne of the Lord,* (that is) who ſhall be a true member of Gods Church on earth, and remayne and dwel for euer with him in Heauen? Hee makes anſwere, [x] *Euen hee that hath innocent hands, and a cleane heart.* [y] *Bleſſed are the pure in heart:* they ſhall behold his louing Countenance here reconciled to them in Chriſt, and enioy hereafter that preſence of his, in which is fulneſſe of *ioy*. Then thirdly, the heart of a man is the Fountayne of all his actions; [z] *Thereout commeth life.* All working deriues its beginning thence. Now in reaſon the Fountayne muſt be ſweet, before the water can be wholeſome: The Tree good, before the fruit ſauourie; according to our Sauiours [a] Rule: There muſt be firſt a renued heart, before there can bee a reformed life. Fourthly, the Lord meaſureth all our actions by our hearts. The moſt glorious, and among men not onely vncontrollable, but commendable action, is hatefull before God, if the heart be naught. What did the Lord eſteeme the [b] *Phariſes and Scribes, who did onely cleanſe the vtter ſide of the Cup and of the Platter, but within they are full of bribery and exceſſe?* and are therefore iuſtly by our Sauiour compared [c] *to whited Tombs, which notwithſtanding they appeare beautifull outwardly to the eye: yet are within full of dead bones and filthines.* Therefore in all things, howſoeuer men looke no further then the outward appearance, yet *God* [d] *beholds the heart.* Laſtly, albeit a man begin in a commendable courſe, and giue therein good hope to others, that he is in a good way; yet if the heart be not as it ſhould be, there can be no continuance, there will be a falling backe againe to the old wont. It is herein as with the Tree whereof [e] *Iob,* of which though the body be cut downe, *yet the roote remayning in the ground, it will ſprout by the ſent of water, it will bud and bring forth boughs like a plant.* And hereof wee haue a pregnant example in ſome of the old Iſraelites ſpoken of, [f] *When God ſlue them, they ſought him early.* This was well, was it not? Yes, as farre as man could iudge it was excellent; yet the Spirit of God addes immediately, *They flattered him with their mouth, and diſſembled with him with their tongue:* and whence came that? ſee Verſ. 37. *Their heart was not vpright with him.* This made them [g] *to turne like a deceitfull bow.* Thus I hope, now it is plaine and manifeſt vnto vs, that *a cleane heart is a precious pearle; and worthy by all meanes to be prayed for, and laboured after.* DAVID thought ſo, and ſo muſt we. His thoughts and courſes are diſcouered to vs for example: God requires it, and he enioynes no baſe things, neither is it fit for vs to deny him what he craues. It is that which only makes capable of all both preſent and future ſpirituall bleſſings. It is that, without which none of our actions can be good; wee are Hypocrites in our beſt courſes if it wants: we can neuer perſeuere in any honeſt way, if we be not ſo furniſhed. This is the ſumme of my proofe for this Doctrine.

You will eaſily conceiue (I ſuppoſe) to what vſe you muſt put this Doctrine. For, wherefore ſhould I commend vnto you a *cleane heart,* by the termes of a *precious Iewell?* or why ſhould I goe about to proue *The Vſe.*

it

x *Pſal.24.3,4.*
y *Matt.5.8.*
z *Pro.4.23.*
a *Matt.12.23.*
b *Matt.23.25.*
c *Verſ.27.*
d *1.Sam.16.7.*
e *Chap.14.7.*
f *Pſal.78.34.*
g *Verſ.57.*

it to *be worthy the deſire of euery Chriſtian*, but to winne and to perſwade all you which heare me, with the ſame feeling (if it be poſſible) and with the ſame feruency, to make continually the ſame ſuite which *Dauid* here did, *Create (O God) in me a cleane heart*. Saint *Paul* ſaith, *Holineſſe is a thing*, therefore be followed, becauſe without it no man [h] *ſhall euer ſee God*. [i] *God hath called vs with an holy calling*: and, [k] *redeemed vs by Chriſt, that we ſhould ſerue him in holineſſe before him all our dayes*. Howſoeuer the world makes a ieſt of holineſſe, yet vntill wee may bee truely called like the Hebrewes, [l] *Holy Brethren*, wee can haue no *aſſured hope of being ſaued*. All Gods Promiſes doe euen vrge it vpon vs, that wee ſhould ſtriue to [m] *grow vp into full holineſſe*. Now, if we haue any deſire indeed to be holy, and are as willing to be ſanctified, as to be iuſtified; here is the Rule, to begin firſt with our hearts. Let the life of Corruption, which is naturally in our hearts, be choked, the fruit of ſin will quickly decay and languiſh in our liues: Otherwiſe, though it may for a time ſeeme to be quelled, yet it will at laſt breake out againe; according as the hypocriſie of *Simon Magus* ſoone bewrayed it ſelfe, becauſe his *heart* (notwithſtanding the faireneſſe of his profeſſion) *was not right in the ſight of God*.

h *Heb.*12.14.
i 2.*Tim.*1.9.
k *Luk.*1.75.
l *Chap.*3.1.
m 2.*Cor.*7.1.

Touching a cleane heart more at large.

To perfit this Vſe, I will ſhew briefly: Firſt, How and whence *a cleane heart* muſt be expected. Secondly, How it is wrought. Thirdly, How it is diſcerned. The former of theſe might bee handled by it ſelfe apart, conſidering how I made it a branch of this firſt Clauſe. But for ſhortneſſe ſake I will comprehend it vnder this, yet ſo, as that nothing neceſſarily appertayning to it, ſhall be let ſlip. Thus then firſt, a *cleane heart* is to be craued of God; ſo here DAVID, *O God*, acknowledging it to be his worke wholly: and euen a kind of *Creation*, which is Gods peculiar, whereupon a regenerate man is termed a [n] *new Creature*: [o] *Gods workemanſhip*: It is [p] *the God of peace which ſanctifieth*. Hee aſſumeth it to him to [q] *put a new ſpirit within the bowels*. It is vnpoſſible that mans heart, being naturally ſuch a ſinke as it is, ſhould cleanſe it ſelfe. Out of his filthineſſe, how can there come any ſuch [r] cleaneneſſe? Indeed wee are willed to make [ſ] *a new heart, and a new ſpirit*: from whence ſome would conclude ſome ableneſſe in man for this worke: but ſuch places doe rather ſhew what a man ſhould doe, then what he can doe; and tend to the making of him ſenſible of his owne vnableneſſe; which when he hath found vpon triall, he may be moued to ſeeke to him, [t] *who worketh both to will and to doe*. So then if we would haue *cleane hearts*, we muſt [u] *lift vp our eyes to him that dwelleth in the heauens*.

n 2.*Cor.*5.17.
o *Epheſ.*2.10.
p 1.*Theſ.*5.23.
q *Ezech.*11.19. & 36.26.
r *Iob* 14.4.
ſ *Ezech.*18.31.
t *Phil.*2.13.
u *Pſal.*123.1.

Secondly, Hee works this by meanes. The outward meanes is the [x] *Word*: [y] *Sanctifie them with thy Truth, thy Word is Truth*. The *Commandement of God* is ſaid to be *pure*, and *the Religion* grounded thereon [z] *is cleane*: not only in reſpect of it ſelfe in it ſelfe, as being without mixture of any the leaſt falſhood or corruption, but in regard of the efficacy thereof; it makes cleane, it cauſeth to be pure: *How ſhall a man cleanſe, &c?* (ſo is the meaning of the word) [a] *in taking heed according to the Word.*

x *Iob* 15.3.
y *Iob.*17.17.
z *Pſal.*19.7,8.
a *Pſal.*119.9.

Word. The inward meanes, the Spirit of God; by which the Word is made powerfull, and applyed to the cleansing of the inward: so PAVL, [b] *You were* thus and thus *polluted* and defiled, with those abominable and filthy sinnes; *but now are yee washed and sanctified in the Name of the Lord Iesus, and by the Spirit of our God.* This Spirit working with the Word, and by the Word, begets *Faith*; and *Faith* hath a speciall gift to [c] *purifie the heart.*

b 1.*Cor.*6.11.

c *Act.*15.9.

Thirdly, How is the *cleanenesse of the heart* discerned. Here I could name many particulars: I will commend to your consideration these especially. First, A sincere and an heartie desire of inward cleanenesse, both to haue it, and to increase in it. It is a sure rule in Religion and Diuinitie, that the desire of any grace, is a pledge of the beginnings thereof; because God works that in vs which he will bestow vpon vs, by moving our hearts and soules to long after it, and to become earnest suters vnto him for it. Then againe, when a man desires inward cleanenesse, and that his soule may be purged from corruption; it is a token that he feeles corruption to be in him, that he is wearie of it, that he abhorres it, that it is irkesome to him: and none of those things can be without speciall grace. It was an happy turne for *Dauid*, that his heart was moued to pray thus for a *cleane heart.* No Swine takes more delight to wallow in the myre, then euery man naturally doth in the filth of sinne. Therefore nature is changed, and grace is begun, when *cleanenesse* is loued, and an increasing in it is desired. Neuer be gladder of any thing, then when out of the sense and dislike of thine owne corrupted nature, thou canst pray heartily for a *cleane heart.* The second marke is that which *Iames* notes as a part of *pure Religion*, the care [d] *to keepe ones selfe vnspotted of the world.* This is that *cleanenesse of the hands*, coupled [e] *with the cleanenesse of the heart.* A man striues out of Conscience towards God, to [f] *keepe himselfe, &c.* and walketh in the world as a cleanely neat man doth in a durty street, warily and with choosing his steps, and with gathering vp his clothes: so hee is loth to bee stayned and blotted with the grosse euils of the times; hee considereth his wayes, and maketh strait steps to his feet, and is still in feare, and looking vp vnto God to begge of him to order his goings, and is curious to auoid euen the least spot; this is an excellent signe. Such an one may now and then be sprinkled; as the person I spake of, notwithstanding all his care, cannot but receiue some spot, either by his owne or some others trampling, or by the rudenesse and touch of some not so carefull as himselfe; but it grieues him when it so falls out, and he is ashamed of it, he will not be at rest, vntill he hath rubbed and wiped it out by repentance. Marke this: A cleane life must be the Iudge of a *cleane heart.* That is a cleane life, which is free from willing defilements. Neuer speake of thine heart, how good and vpright it is to God, when thy life is stayned with grosse and willing sinnes. The best of Gods children are now and then to bee dashed as they trauell thorow this oosie and muddy world. But they which can lye downe and wallow in the filth, and take pleasure therein, wo bee to those, they are none of Gods.

Marks of a cleane heart.

Note.

d *Chap.*1.27.

e *Psal.*24.4.

f 1.*Iob.*5.18.

The

The fifteenth Lecture.

VERS. 10.

Renew a right ſpirit within me.

THis is now the ſecond Clauſe of this Verſe. In regard of the generall matter, it agreeth with the former. *Dauid* doth here (as in it) craue for ſtrength to withſtand corruption, that for the time to come hee may walke better then hee hath done formerly. The ſpeciall matter here to be inquired after, is, what is meant by a *right Spirit*.

Words opened.

By *Spirit*, DAVID doth here vnderſtand the diſpoſition and ſtirring of the heart, the motion of the mind. [a] *My ſeruant* CALEB (ſaid God, after hee had taxed the diſobedience and vntowardneſſe of the greater part of the Iſraelites) *had another ſpirit*: that is, *He was a man of a better diſpoſition, he had a more yeelding, a more tractable and obedient heart. A right Spirit*, is a firme, a conſtant, a ſtable *Spirit*, a heart reſolued and ſettled to pleaſe God, and to be vpright before him. Now, to *Renew*, we all know, is to refreſh and reuiue a matter, which is perceiued to bee in the way of decaying, and which is now not ſo good, nor ſo abſolute as it hath beene. Thus we may conceiue of *Dauids* Petition here, as if he had ſaid, *O Lord, I find in my ſelfe an exceeding change; it ſeemeth to me that the way of holineſſe is not ſo ſweet, ſo pleaſing, ſo delightfull to me as it hath beene: I doe not ſo affect good things as ſometimes I did; and when I am in a good way, me thinks I am very apt and eaſie to be turned from it: I pray thee to reuiue and quicken thine owne graces in me: vouchſafe that I may againe feele in my ſelfe, that firmeneſſe and ſtedfaſtneſſe of deſire and care to pleaſe thee, which I was wont to feele: and that I may no more bee drawne away by the cunning of the Deuill, and the deceitfulneſſe of ſinne, as I haue lately beene.* This is the ſenſe. Let vs conſider of the Doctrines: This is firſt to be obſerued out of the generall ſtate of the words;

[a] *Num.* 14. 24.

The firſt Doctrine.

That the graces of God, euen in the beſt, are ſubiect to ſuch a kind of abatement and decreaſe, that they ſtand in need of oft renuing. This truth is here very manifeſt in *Dauid*. A man in ſpirituall gifts and graces farre exceeding many: nay, we reade of but a few that did come neere him. Now, here wee ſee how directly and plainely it is gatherable from his owne words, that there was a maruailous alteration in him, a great decaying and languiſhing of the working and power of thoſe ſpirituall endowments, with which God had furniſhed him, ſo that he prayeth that he may be vouchſafed a renuing & a re-quickning of that heauenly Life, which was wont in time paſt to be more actiue and ſtirring in him, then

now

now it was; a plaine euidence of this truth, that *there bee abatements ſometimes of holy motions euen in the beſt men.* They come ſometimes to that low ebbe, that they ſeeme to be as perſons quite deaded, reſpectiuely to thoſe good duties and godly ſeruices which ſometimes they delighted in. This ſeemeth to haue beene the ſtate of diuers of the *Galatians*, in whom there was a ſtrange aſſwagement of their firſt zeale, with which they imbraced the Goſpell of ſaluation at firſt; [b] *They were remooued vnto another Doctrine, from him that had called them in the grace of Chriſt:* and that *Paul* whom they had once *receiued as Chriſt Ieſus*, they were apt to eſteeme as little other then an [c] *enemie*; yea, ſo much they were gone backe, that *Paul* profeſſed hee was faine to [d] *trauaile in birth againe with them:* they were falne ſo low, as that all was to begin with them afreſh, as if they had neuer had any true and effectuall ſeaſoning with Religion. Was not here a neede of renuing? All *Pauls* labour among them was as a matter vtterly loſt, and altogether in vaine: he crieth out vpon them by the name of [e] *fooliſh Galatians*, and blames them for their not running ſo well ſtill, as they had done at firſt. And yet to the end we might bee aſſured that they were not all Apoſtataes, and Backe-ſliders in extremitie, to whom hee thus ſpeakes, but ſuch as were yet in the ſtate of grace, notwithſtanding their thus declining; hee profeſſeth that he [f] *had truſt in them through the Lord:* and his gracing them with the name of a [g] *Church*, ſheweth that he reckoned them ſtill in the number of the Beleeuers. The like may bee gathered touching thoſe of [h] *Epheſus*; the vrging of them to remember *whence they were falne, and to doe their firſt works*, is an argument they were much gone backe: and yet with all the commendation giuen them for *Labour, Patience, &c.* is a token that they were yet ſtill, notwithſtanding this declining eſtate, in the ſtate of grace. *Hezekiah* was ſo worthy a man, that it is ſaid, that [i] *none was like him among all the Kings of Iudah*; yet whereto came hee, when [k] *God left him to trie him, &c?* That of the Apoſtle, [l] *in putting* TIMOTHY *in remembrance to ſtirre vp the gift of God which was in him*, which properly ſignifieth (as it were) *a blowing vp the fire which is begunne to dimme, and to bee ſmothered with aſhes*, is an argument that there is a time (ſometimes) euen in the beſt, in which the graces of God are not ſo liuely, nor ſo working as at other times they were. They to whom Saint *Peter* writes, though *they had pure minds*, yet the Apoſtle thought it [m] *neceſſary to warne them, and to call things to their remembrance*; a thing needleſſe, and a courſe ſuperfluous, if holy and religious perſons were not ſubiect to ſome kinde of decreaſe in holineſſe. Euen *the wiſe Virgins*, had their *ſlumbering* and drowzie fits [n] too. What a dull kinde of ſpirit ſeized vpon the Apoſtles, when our Sauiour taking them with him at the time wherein hee fell into his ſpirituall agonie, the night before his ſuffering; though hee told them that his purpoſe was to pray, and that his ſoule was very heauie euen vnto death, and therefore would haue them tarry and watch with him; yet the firſt and the ſecond time he found them aſleepe, as men without life

b *Chap.1.6.*
c *Gal.4.14,16.*
d *Verſ.19.*
e *Chap.3.1.*
f *Chap.5.10.*
g *Chap.1.2.*
h *Reuel.2.*
i 2.*King.18.5.*
k 2.*Chr.32.31.*
l 1.*Tim.1.6.*
m 2.*Pet.3.1,3.*
n *Matt.25.5.*

life and ſpirit, without care for him, or apprehenſion of that dutie which was owing from them to him. Thus is the ſtate of a Chriſtian, as the ſtate of a man, with great care, and much Phiſicke, recouered from ſome grieuous ſickneſſe, by which hee was brought to the very mouth of the pit, and to the dore of death; who yet after, by ſome diſtemper commeth to bee as weake againe as hee was at firſt, and to take his bed, and there to bee in his former fits, and to ſtand in as great neede of Phiſicke, as before; his ſtomacke is gone, his powers of nature vtterly enfeebled, and his caſe ſuch, as cauſeth euen a kinde of hopeleſneſſe in himſelfe and his friends, to regaine any more his wonted ſtrength: hee is vp and downe, this day ſomewhat acheered, all as bad to morrow, and in euery mans opinion, more likely to die then to recouer. Or as a man at Sea, who hauing eſcaped a grieuous ſtorme, and being come within ſight of Land, yea and euen to the mouth of the Harbour, is by ſome ſodaine tempeſt carried backe into the Maine, and there in a farre greater danger then before: ſuch are the manifold dangers, that befall euen the beſt Chriſtians. The graces which they haue receiued, haue their Winters, in which they ſeeme to be quite dead and withered, as wel as their Springs, in which they be freſh and flouriſhing, to the great reioycing of themſelues, and of thoſe that knew them. Hereupon is that opinion of Diuines, that howſoeuer a man regenerate is, by the mercy of God, priuiledged from any ſuch totall decreaſes, as that there ſhould be in him any vtter decay of holineſſe, ſuch as whereby there ſhould be nothing left: yet hee is ſubiect to ſuch a generall decreaſe, that all the parts of renued holineſſe, and of ſpirituall graces receiued, be diminiſhed; and hee like one in a ſwoune, betwixt whom and one that is quite dead, in outward appearance there is no difference: or as thoſe creatures, who lie all the winter long in holes of the earth, without eating, drinking, ſtirring, or hauing any iot of heate, ſenſe, or life in any of their outward parts, and yet ſtill haue a remnant of life, and of heate, lurking in the heart; which being ſtirred and wrought vpon by the Summers Sunne, cauſeth a reuiuing, and an ability to goe, to runne, to flie, and to performe all naturall actions as before. This cannot happen without the good will and pleaſure of God, by whom as all things are diſpoſed, ſo eſpecially thoſe particulars are ordered, which concerne thoſe vpon whom hee hath beſtowed ſauing grace: and he ſuffers this to fall out, not out of any neglect of them, or out of any impotencie to continue thoſe good things which he hath once giuen to them, but in great wiſedome for their after-good. For in aſmuch as that corruption of nature which remaineth in the beſt, is apt to bring forth ſpirituall pride, becauſe of the aboundance of grace receiued; therefore it pleaſeth God ſometimes (as euen now hath beene ſaid of *Hezekiah*) to leaue them ſo, and ſo to withdraw the aſſiſtance of his Spirit, that they are ouercome by ſome temptation, and ſo are brought low by the ſight of their owne weakeneſſe, and by the apprehenſion of that vnability which they perceiue in themſelues, to reſiſt the corrupt motions of the fleſh: and thus they are brought to a great

great measure of humiliation, in respect both of God, and of their Brethren. Thus that God, who causeth light to come out of darkenesse, out of these very decayings raiseth vp a great deale of good to those which are deare vnto him, and maketh them after more strong and firme then they were before. Satan, I know, is the worker in this businesse, who out of his malice to the Womans seed, is continually seeking which of the Faithfull hee may most hurt; vsing to the vttermost, all that libertie which God granteth him, and imployeth his whole time about no other businesse, but in putting euill motions into the mindes and wills of Gods children, and in casting of baits and allurements before their eyes and other senses, wherewith to intangle them: so that by this meanes, a Christian hauing in his owne bosome a great deale of corruption, and being incountred in the World, with manifold occasions of all manner of sinnes, the same being also vrged and made vse of, by the malicious craftinesse of the old Serpent, is many times brought to a low estate for spirituall things. And no more is it to be marualled, that hee is thus put backe in his good proceedings, then that hee should bee wounded, who is in the midst of many malicious enemies; or he scorched, who is forced to carry fire in his bosome; or that man defiled, who is alwayes in the midst of vessels full of pitch. I shewed you in my last Sermon, what spoile a great sinne maketh in the inward man; it doth so lay all waste, that there seemeth to bee a kind of neccessitie of a new Creation; all is so quite out of tune, that there will bee sometimes no lesse adoe to reduce the person so decayed to his wonted state, then there was at first to worke him out of the state of Nature into Grace. The Deuill hauing in some measure preuailed, doth (as I may so speake) so deface and marre the fashion of the soule, that all the first worke must be (as it were) taken into pieces againe, before it can be brought to the former handsomnesse. Thus, I hope, I haue laid open the truth of this Doctrine, touching that languishing and abatement of holinesse, which the best of Gods children are subiect to: sometimes they are growing forward, and ripening apace; sometimes by some vnkindly blast, they are declining as fast, and come to such weake degrees, that there is a neccessitie of renuing. There will be well-neere as sensible an alteration, as was in the Fig-tree which Christ cursed: full of leaues the Disciples saw it to day, and the next time they came by, behold, it is withered, and the leaues were falne.

The vse.

Here is necessarie matter to be learned by vs: first, in respect of our owne selues: secondly, in regard of others. First, In respect of our owne selues, we are here taught two things: first, A matter of aduertisement, to preuent Presumption: secondly, A matter of satisfaction, to keepe from Despaire. Concerning the first: from hence all that haue receiued any measure of spirituall grace, are necessarily to be admonished, to beware how they grow secure thereupon. A Physician, hauing recouered a Patient from a dangerous sickenesse, so that now the partie is able to walke abroad, and hath gotten sharpnesse of appetite, and strength

of concoction, forthwith begins to aduiſe him, to take heed to himſelfe, and to obſerue his dyet, and to beware of cold, &c. and not to bee too venturous to goe out into the ayre; or if hee goe forth ſometimes, not to remayne abroad ouer-long; hee is not ſo ſtrong, but that hee may indanger himſelfe, and make his next recouerie much more difficult then was this. Such kind of counſell muſt we, that are ſpirituall Phyſicians, giue vnto thoſe, to whom God hath bleſſed our labours in the Word, ſo as that thereby they are brought into the way of Life. Hath God ſhewed thee mercy, in furniſhing thee with ſome portion of ſauing grace, ſo that now thou feeleſt in thy ſelfe ſome ſweetneſſe in Religion, ſome ioy in the Holy Ghoſt, ſome comfort in the ſight of Gods gracious Countenance reuealed to thee in Ieſus Chriſt, ſome power of godlineſſe, ſome working of Gods Spirit in thee to direct thee in an holy courſe? thou haſt here a great deale of cauſe of reioycing, much matter of thankfulneſſe; but withall, beware thou grow not preſumptuous hereupon; thinke not thou mayeſt now betake thee to a kind of reſt, as though there were no more remayning to bee done; or that thou mayeſt take ſome kind of libertie to thy ſelfe, like a man that is but newly crept out of his ſicke bed, and vainely imagineth that he may now goe any whither, or eate any kind of meate he hath a mind vnto: Nay, thou haſt now as great a taske lyeth vpon thee, to cheriſh the graces thou haſt receiued, as thou hadſt firſt to obtayne them; as much buſineſſe by way of taking heede not to quench and grieue the Spirit of God, as there was to enkindle it in thee. The preſeruation of good, hath euer beene reputed as difficult and as commendable, as the purchaſe. See here by this Doctrine, and by this example of this worthy man *Dauid*, whither it is poſſible for thee to caſt thy ſelfe, by thine owne aduenturing: thou mayeſt ſo grieue the Spirit of God, that thou mayeſt thereby loſe all thy wonted comfort, and ſo come againe vnder the tyrannie of ſinne, as if thou wert wholly captiuated, and giuen ouer thereunto. For lacke of making much of thoſe good things which God hath beſtowed vpon thee, thou mayeſt bee plunged into a kind of comfortleſſe deadneſſe, to the great diſhonour of God, to the reioycing of the wicked, to the diſcredit and diſgrace of good Profeſſion, to the grieuing of the godly, that haue beheld in thee better fruits, and to the wounding of thy owne ſoule.

Note. And be it, it is not denyed vnto thee, but that thou mayeſt in the mercy of God recouer that which thou haſt loſt; yet aſſure thy ſelfe, thou ſhalt know and feele to thy no little paine and ſmart, what it was to haue

° *Cantic.5.* beene careleſſe in the keeping of thy heart: and as the ° *Spouſe* hauing neglected to open the dore to her Well-beloued, at laſt when ſhee would haue inioyed him, could not find him; and not onely ſo, but was well beaten, and ſmitten, and wounded, before ſhee could regayne him: ſo ſhall this thy preſumption bee ſurely puniſhed: thou ſhalt find it no eaſie matter, to renew that againe in thee, which thy careleſneſſe hath decayed. I am verily perſwaded, that the pangs which *Dauid* felt in this his languiſhed and relapſed agonie, before hee

hee could get againe his ſpirituall loſſes, were more ſharpe and vexing, then thoſe that did accompany his firſt conuerſion vnto grace. Oh then bee ſure that thou make much of receiued grace, bee euer labouring to bring it onward vnto more and more perfection. Remember the Apoſtles counſell; p *Bee not high-minded, but feare.* Bee not ſecure and bold becauſe of the meaſure thou haſt attayned to, but according to the counſell giuen to q TIMOTHY, r *Watch in all things, and let thy heart be in the feare of the Lord continually.* Bind thy ſelfe to the vſe of all good meanes, by which thou mayeſt keepe life and heate in theſe graces of the Spirit, which God hath giuen thee. The exerciſes of Hearing, Praying, let them bee ſweet to thee, and thou in them conſtant. Often conſider thy owne wayes, when thou findeſt any the leaſt ſwaruing, labour quickly to recouer it. Take heed of the World, and the inticements thereof, nothing being more powerfull to coole good things. Beware of cheriſhing in thy ſelfe vile affections, raging luſts, which like a violent fire conſume and eate vp holy motions. Shun the familiaritie of irreligious and graceleſſe perſons, by whom it is vnpoſſible but to receiue infection. Couple thy ſelfe in league with ſuch as truely feare God, by whoſe example thou mayeſt be drawne on, and by their counſell quickned. This is the beſt meanes to preuent decaying: thou ſhalt find all to be little enough for this purpoſe, to hold faſt that which we haue once got.

p *Rom.*11.20.

q 2.*Epiſt.*4.5.
r *Pro.*23.17.

Secondly, Here is alſo, as I called it, matter of ſatisfaction to preuent deſpaire. For, albeit no man muſt bee emboldened to the neglect of good duties, yet becauſe in many things wee faile all, there muſt bee care had, not to leaue thoſe to bee ſwallowed vp of hopeleſneſſe, which fall by infirmitie into ſuch a meaſure of declining, that they need renuing. What warrant haue wee to denie them that, which God hath not denyed them? It is condemned by the Churches of God as an hereſie, that opinion whereby recouerie by Repentance is denyed to thoſe that fall into ſinne after Baptiſme. It is a grieuous and a wofull thing, to ſee a Chriſtian that hath ſometimes beene forward, earneſt, zealous, carefull in good duties, taking delight in holy Seruices, euer ſhewing miſlike of all, euen the leaſt euils, ready to prouoke, and quicken, and call vpon, and ſtirre vp others, now to be quite falne from all theſe, giuing no euidence of any forwardneſſe, backward and heauie in religious exerciſes, apt to ſwallow vp ſuch euils, which were ſometimes abhorred; I ſay, this is a pittifull ſpectacle: yet thou, whoſe caſe this is, albeit thou haſt here a great deale of matter of humiliation, yet of vtter diſcouragement in thine owne ſoule thou haſt none. God hath not left thee in his Word without hope, hee hath here left an example of one of the moſt abſolute men, which euer liued vpon this earth, yet ſo caſt behind in regard of the beſt things, that hee ſeemed to himſelfe quite dead to all good; all his former gifts of Sanctification were euen blaſted; hee had not now that life of godlineſſe which he was ſometimes acquainted with. When thy caſe ſhall bee ſuch, that thou findeſt thy ſelfe cleane altered from that thou haſt beene, and ſuch duties of Reading, Hearing,

praying, as were ſometimes pleaſing to thee, are now harſh and vnſauourie: ſo that thou art in a manner purpoſed to renounce them, and thou art withall more inclinable a great deale, and more ſtrong in thy deſire to that which is euill, then to the good which formerly thou madeſt conſcience of; I denie not, but thou haſt cauſe of ſorrow, I will not forbid thee to grone in ſpirit with *Dauid*, and ſmite vpon the breſt with the *Publican*, and to crie out with *Rebecca*, Oh, why am I thus? Nay, thou ſhalt be happy, if thou come thus once to complaine: but yet in grieuing for this with *Dauid*, I would haue thee with him to take heart alſo, and not to determine againſt thy ſelfe, that for thee there is no hope; Lo, yet there is a poſſibilitie for thee to ſtrengthen that which remaines and is ready to die; there is yet a ſparke within thee, which may be brought to ſuch a meaſure of holy heate, as may reſtore thee againe to thy wonted liuelineſſe. Therefore when this dull fit is come vpon thee, doe not doe as the Deuill would haue thee, draw temptations againſt thy ſelfe, that there is no helpe for thee with God; but learne here what thou muſt doe: Firſt, plucke vp thy ſpirits, and goe with *Dauid* vnto God, (this preſent place is purpoſely written to inforce it vpon thee) and then begge of him to quicken thee, and to put a new life into thee, and to bring thee backe to that from which thou art falne. Reſolue with *Iacob*, when hee wraſtled with God, that thou wilt not let him goe, vntill hee bleſſe thee: vrge him with that which himſelfe hath reuealed in his Word, that [f] *he it is which giueth ſtrength vnto him that fainteth, and increaſeth power vnto him that hath no ſtrength.* I ſay, ply the Lord hard with this ſuite: only beware thou enter not into conditions with God, for the hauing of that thou wouldeſt, as, And when thou appointeſt: but remember and know, how that ſpeech is inlarged, [t] *They which waite vpon the Lord, ſhall renew their ſtrength: they ſhall lift vp their wings, as the Eagles: they ſhall runne, and not be wearie, and they ſhall walke, and not faint.* They, which as they beleeue God is able to renew them, ſo are content to tarrie his time; they bee the perſons ſhall be comforted: be ſure to note that; leſt delaies may adde, through the ſubtiltie of the Deuill, to thy diſcouragement: and in the meane reſt thy ſelfe with thankefulneſſe herein ſatisfied, that God hath giuen thee grace to pray for renuing; euen that ſhall bee a pledge vnto thee, that the reſt is comming, and that God will fill thine hungrie ſoule ere long, and that thou ſhalt be able to ſay with DAVID, [u] *My ſoule, praiſe thou the Lord, and all that is within me, praiſe his holy Name; which ſatisfieth thy mouth with good things, and renueth thy youth like the Eagles.* Know it is an hard leſſon, that of a waiting vpon God, inaſmuch as it is true which *Salomon* ſaith, that [x] *the hope which is deferred, is the fainting of the heart:* but yet it muſt be remembred withall, that [y] *the patient abiding of the Righteous ſhall bee gladneſſe:* and that this long delayed deſire, when it is accompliſhed, wil be like a Tree of life; and accompliſhed it ſhall be: For [z] *they ſhall not bee aſhamed which waite for mee, ſaith the Lord.*

f *Iſa.40.29.*
t *Verſ.31.*
u *Pſal.103.5.*
x *Pro.13.12.*
y *Pro.16.28.*
z *Iſa.49.23.*

I muſt

I muſt ioyne this withall, that together with thy praying for grace to bee renued, there muſt bee an vſing of the meanes which God hath ſanctified to that end. For, to profeſſe a ſeeking of good from God, without taking the courſe by him preſcribed, is but mockerie. Now, the maine meanes which God hath deputed to this end, is his Word; [a] *My ſoule* ſaith DAVID, *cleaueth to the duſt: quicken mee according to thy Word:* and, [b] *Thy promiſe hath quickned me.* PAVL, when he vnderſtood the *Galatians* to be declining, and in the way to an abſolute reuolt, he fell to this, as to the only courſe of fetching them againe, *to trauell with them in birth againe, vntill Chriſt was formed in them.* His Miniſterie was to be the mould into which they were to be new caſt, to bring them backe to that eſtate from which they were falne: ſo that together with thy praying, thou muſt couple thy dependance vpon a powerfull Miniſterie: by this (there being according to the charge) [c] *a crying aloud without ſparing*, thy ſleepy heart ſhal be awaked: this wil be as a hammer knocking at the doore of thy drowzy ſoule; this wil make thee ſee whēce thou art falne, into what danger thou art running, and will neuer giue thee ouer, vntill it hath (as it were) ſet thee againe on foot, and haue brought thee to a conſcionable cheereſulneſſe, to run the race which is ſet before thee.

Note.

a *Pſal.*119.25.

b *Verſ.*50.

c *Iſa.*58.1.

There be two things obſeruable out of experience, to iuſtifie this of giuing attendance vpon a faithfull miniſtrie, to be the meanes to renew decayed grace. Firſt, That perſons well affected, and commendably forward in the beſt things, yet diſcontinuing their attendance herein, and falling to a contenting themſelues with any miniſtrie, preſently manifeſt a kind of ſlaking and fading in good duties. You ſhall quickely perceiue an alteration in them: Euen as you ſhall in the Corne, if after the ſowing thereof, there come dry windes, or long drought; wee then perceiue it to become ſhort and thinne, and to looke yellow, much adoe to hold out: ſuch is their ſpirituall eſtate, who fall to a diſvſe of this meanes; a certaine ſecret coldneſſe making their outward fruits of godlineſſe to wither by degrees, creepes vpon them at vnwares; ſo that they become on a ſudden, to be (as it were) other kind of perſons and people then before they were. Now, that the want whereof breedes a decay in goodneſſe, the inioying thereof muſt needes (through the bleſſing of God) cauſe a renuing and a reuiuing therein: according as, to make vſe of the former ſimilitude, the ſeaſonable falling of raine, furthereth the re-ſpringing of the languiſhing corne, euen as the want thereof, made it to loſe both ſtrength and color, and to be in hazard wholly to become vnfruitfull.

Note.

The ſecond euidence is, that ſuch as doe decay and goe backe in godlineſſe, doe alſo decay in their affection to this meanes, ſo farre, that they doe not onely thinke they ſhall doe well enough without it, but that they ſhall do the better by neglecting it: they are apt to ſay, Wherein are they the better for their hearing? they ſee it is to no purpoſe; and ſo ſtrengthen themſelues in an alienation and eſtrangement of their mindes, euery

day more and more from Gods ordinances. Now this is an absolute argument, that the ministry of the Word is the meanes to renue and quicken the grace of God when it is decaying. For inasmuch as this withdrawing proceeds from the perswasion of the Deuil, (for from God it cannot be, who neuer is the author of the contempt of his owne ordinance,) it sheweth plainely that Satan hopes to aduantage himselfe this way, assuring himselfe if he can once win to a giuing ouer of this course, he shall easily preuaile to carry away to a totall Apostacie: His motions and workings are still cleane opposite to God. As therefore God com-
d Act.20.31. mands to attend vpon the d *Word of his Grace, that we may be built further:* and to grow in knowledge, that wee may not bee plucked away with the error of the wicked: so the Deuil on the other side, that there may be a declining further, draweth, as much as he may, to a neglect *of the Word of grace*, to a distaste thereof, and to a dis-regard of knowledge, that so errour and falling away, both in iudgement, and in affection, and in practice, may preuaile. Againe, it is in the spirituall man in this, as in the outward man. In the bodie euerie humour desires that, by which it selfe may be cherished, and it is wisedome for a man in such a case to forbeare that to which he finds himselfe to haue most desire: so in spirituall dulnesse and decay of grace, a man shall of himselfe be verie desirous to forbeare comming to this exercise; which is a signe, that this same is in it selfe very necessarie for the curing of that euill. The euill brings a man to effect that least, by which it selfe might be remoued. Thus then you see, for those in whom there is some decay of grace, matter there is of sorrow, but not of despaire; there is a remedie to helpe it, prayer to God who is onely able to quicken his owne graces, and constant dependance vpon an effectuall Ministerie, the best meanes to awake a dull and drowzye heart.

Now I added, that there is a dutie taught vs also here in respect of others: and that is, to beware of rashnesse in censuring those, in whom we see such a kind of declining and going backe, as *Dauid* here was sensible of in himselfe when he made this prayer. Those that are so, they ought to pitie and to pray for: and if they be such in whom they haue any speciall interest, to endeuour their reclaiming, and to labour with them by all meanes for their stirring vp and quickning: but to condemne them and tax them of hypocrisie, as who would say, that in their former course there had beene no sinceritie; or to shunne them as persons forsaken of God, and giuen ouer into a reprobate sense, there is no warrant at all in Gods Word. In this case, that of the Apostle deserues remembring, *viz.* e *Euerie man to consider himselfe*, and to know also that it may be also so with him. And therefore it shall be better for him, by this, to learne to feare himselfe, then to determine peremptorily and vncharitably touching others. And thus the excellencie of this poynt hath carried me further then I ought. Indeed it is as behoouefull a matter as can (lightly) be, for the children of God to be made acquainted with the manifold changes which the best estate of a Christian is subiect to. The

not

not knowing thereof, begets much either presumption, or discouragement touching themselues, and causes a great deale of vncharitablenesse concerning others.

Now come we to obserue somewhat out of the thing it selfe in particular, which *Dauid* here prayeth for. *Renuing* is a more generall matter, respecting the whole spirituall estate. This of a *Right Spirit*, is more particular. According therefore to the interpretation and meaning which I made in the beginning, I, concerning it, set downe this Doctrine,

The second Doctrine.

That a constant purpose in the heart, and a steady indeuour in the life and course, to walke so as may please God, is a matter much to be desired by euery one that would be saued. DAVIDS *desire* is a Rule for euery one that desires to inioy that eternall Blisse, which we are all perswaded, and that vpon good ground, that now *Dauid* is partaker of. Now, *Dauid* in desiring a *Right Spirit*, begged this, as I haue shewed before, that hee might bee so disposed in his soule, as that, if it were possible, hee might not haue so much as a thought arising vp in him, tending to any way of sinne, but might walke sincerely and vprightly all his dayes. This was his prayer: *He would haue a firme Spirit, a heart vnmooueably and vnalterably set to please God, in an holy and vndefiled Conscience.* This is that which he calleth, [f] *A determining to keepe Gods Word:* [g] *A chooſing the way of Truth:* [h] *A cleauing to the Lords Testimonies:* [i] *A desiring his Commandements:* [k] *A keeping them with his whole heart:* [l] *A swearing to keepe the Lords righteous Iudgements:* and he manifested this kinde of Spirit to be in him, when he prayed to haue [m] *his steps so directed in Gods Word, that none iniquitie might haue dominion ouer him:* and when hee professed [n] *to hate all the wayes of falshood*, and [o] *to set no wicked thing before his eyes.* BARNABAS perswaded it to the *Antiochians*, by the name of [p] *cleauing to the Lord with purpose of heart.* PAVL prayed for it on the behalfe of the *Colossians*, in desiring that [q] *they might walke worthy the Lord, and please him in all things, being strengthned with all might, through his glorious power:* and for the *Thessalonians*, when hee craued that [r] *their hearts might bee made stable and vnblameable in holinesse:* and, [s] *might be stablished in euery word and good works:* and for the *Hebrewes*, that [t] *they might bee made perfit in all good works:* and for the *Ephesians*, that [u] *they might bee strengthned by Gods Spirit in the inner man.* The mayne matter which is intended in all these places and speeches, is, a settled bent of the soule, in nothing to sinne against God, and a course of life according, discouering such an inclination, by our diligent auoyding of euery knowne euill way, and the earnest striuing vnto euery good and holy dutie, which a man vnderstands and perceiues that God commands. And the commending hereof in Scripture, and the praying for it by holy Men, either for themselues or for others, to whom, in the Lord, they wished all good, is an absolute proofe of euery mans being bound in conscience to desire it. Settlednesse and firmenesse is the glorie and grace of good things. To haue a kind of humour towards good

f *Psal.*119.57.
g *Vers.*30.
h *Vers.*31.
i *Vers.*46.
k *Vers.*69.
l *Vers.*106.
m *Vers.*133.
n *Vers.*104.
o *Psal.*101.3.
p *Act.*11.23.
q *Col.*1.10,11.
r 1.*Thes.*3.13.
s 2.*Epist.*2.17.
t *Heb.*13.21.
u *Ephes.*3.16.

good for a fit, or to ſet vpon ſome courſe of godlineſſe for a bowt or two (as I may ſo ſpeake) it deſerues no commendation. Nay, by how much the better any mans beginnings bee, by ſo much the more it is to his reproch, if his proceedings be not anſwerable. His ſliding away from that which hee hath once ſeemed to affect, will increaſe both his ſhame and his iudgement too in the Day of reckoning. And then if a man ſhall ſeeme to ſettle himſelfe to the embracing of ſome one or two good duties, and bee remiſſe in other; or to the ſhunning of ſome euill courſes, and in ſome other take a kind of libertie to himſelfe; this were but a mockerie, neither is it indeed poſſible ſo to pleaſe the Lord.

The Vſe.

This may teach vs all whereto eſpecially to ayme, if our deſires be to be ſuch as we ought to be, euen as *Dauids* phraſe is, that [x] *our foot may ſtand in vprightneſſe:* and that wee may bee ſo ſettled in a right way of pleaſing God, and that in all good duties, as that we may neuer decline, but goe on ſincerely, and vnremouably to the end. There is no hope of ſaluation, where this kind of ſpirit wants. If a mans heart be not ſet to it, and himſelfe reſolued that thus and thus by Gods inabling his courſe ſhall be, and he will not alter it, and he will euen bind himſelfe as it were by a couenant to God, that from this and this which he ſeeth is good and right before God, he will not be remooued; he can neuer hold out, hee can neuer ſo runne that hee may obtaine. Therefore, that is the thing which euery man beginning to effect Religion, and to looke towards heauen, muſt indeuour for, a firme and conſtant ſpirit, a minde bent and reſolued to ſtriue towards all good duties, and to ſet it ſelfe againſt all vngodly courſes, and herein to perſiſt and ſtand euen to the end. Now becauſe no man can come to this of himſelfe, (for to reſolue this out of his owne ſelfe, is but preſumption) therefore this is (as here wee ſee in *Dauid*) to bee begged of God. If hee leaues vs neuer ſo little to our ſelues, we fall immediately, like a ſtaffe from which the hand of him that beareth it is with-drawne: [y] *In his owne might ſhall no man bee ſtrong:* but [z] *I am able to doe all things, by the helpe of Chriſt which ſtrengtheneth mee.* If the Lord ſhall put ſuch a *Spirit of ſtrength* into vs, (as it is [a] called) we ſhall runne our courſe with conſtancie, and make our works more and better at the laſt then at the firſt. And it is a certaine ſigne that a man hath ſuch a ſpirit as *Dauid* here prayes for, when in deſiring it, the ſenſibleneſſe which he hath of his owne weakeneſſe, makes him in a kind of holy feare, reſpectiuely to himſelfe reſolue with DAVID, [b] *It is good for me to draw neere to God:* I am ſure, if he ſhall [c] *guide mee by his counſell.* In this caſe a man may make vſe of that ſaying of PAVLS, [d] *When I am weake, then am I ſtrong.* The power of Chriſt dwelleth moſt in mee, when I am moſt humbled with the apprehenſion of mine owne infirmities. Thus we ſee at laſt, the whole of that which *Dauid* requeſts in this Verſe. In generall, that he may bee ſanctified and deliuered from the ſeruice of ſinne, as well as freed from the guilt of ſinne. In particular, that his ſoule may be cleanſed from that world of corruption, which hee now felt in himſelfe to be reuiued and increaſed by this monſtrous

x *Pſal.26.12.*

y *1.Sam.2.9.*

z *Phil.4.13.*

a *Iſa.11.2.*

b *Pſal.73.28.*

c *Verſ.24.*

d *2.Cor.12.10.*

monſtrous ſinne, and that his decayed eſtate might bee renued, and his heart ſo ſettled and confirmed for hereafter, that there might not be ſo much as a motion and ſtirring of his minde, tending to declining from that good and holy courſe which God commands.

The ſixteenth Lecture.

VERS. 11.

Caſt me not away from thy preſence, and take not thine holy Spirit from me.

DAVID ſtill continueth his ſupplications, ſeeking a remedie of thoſe manifold miſeries which he found by experience, this his foule ſinne had brought vpon him. Hitherto wee haue heard him lamenting as one ſlaine and deaded in reſpect of any grace or goodneſſe, by the preuayling of a grieuous *Euill.* Now he ſeemes to feare, that as the dead are in a manner abhorred of the Liuing, and are therefore as *Abraham* ſaid of *Sarah* when ſhee was dead, diſpoſed out of ſight; ſo the Lord ſhould throw him out of his preſence, as a thing abominable, and not to bee indured: ſo that the purpoſe of this Verſe, is to obtaine of God the diuerting or turning by of ſome great iudgements, which hee knew hee had iuſtly deſerued by this great offence; and thoſe iudgements are here named two eſpecially: *Caſting away from the Lords preſence*; and, *The taking away of his Spirit.* Of theſe in order.

a *Gen.*23.4.

The ſtate of the place.

And firſt, in the handling of the firſt, we muſt inquire what *Dauid* did meane, and whereto he did ayme, when hee prayed not to *bee caſt out of Gods preſence:* for, out of the *preſence of God,* in ſome ſenſe, it is vnpoſſible for any man to bee remooued: [b] *Whither ſhall I flee* (ſaith *Dauid* himſelfe) *from thy preſence?* directing his ſpeech to God: and, *Doe not I fill heauen and earth,* ſaith [c] the Lord? Generally to be *caſt out from Gods preſence,* is to be throwne out of his fauour and protection. It is an alluſion to the faſhion of the Great men of the world, who denie their preſence to them with whom they are diſpleaſed. Thus *Dauid* would not allow ABSALOM [d] *to ſee his face:* and hereupon was it, when that great Monarch teſtified his indignation againſt *Haman*, that the Attendants there immediately [e] *couered his face*; hee ſhould not haue ſo much priuiledge as any more to ſee the Kings face. *Oh, that* ISHMAEL *might liue in thy preſence,* ſaid [f] *Abraham*, that is, that thou mighteſt bee pleaſed to take him into thy fauour. This is the mayne of the torment of Reprobates, [g] *They ſhall be puniſhed from the preſence of God:* they ſhall be throwne

What it is, to be caſt out of Gods preſence

b *Pſal.*139.7.

c *Ier.*23.24.

d 2.*Sam.*14.24.

e *Heſt.*7.8.

f *Gen.*17.18.

g 2.*Theſ.*1.9.

throwne for euer out of fauour. But now withall more ſpecially, *the preſence of God* is found in Scripture, to ſignifie two other things.

Firſt, The place where God is truely worſhipped by his people, in the performance of ſuch holy ſeruices as himſelfe requires. Thus *Dauid* in his baniſhment ſighed out his ſpeech; [h] *When ſhall I come and appeare before the preſence of God?* that is, When ſhall I (as I was wont) ioyne with the reſt of Gods people, in the duties of his publique worſhip? Thus is that vſually expounded which is ſaid of CAIN; [i] *He went out from the preſence of God:* that is, departed from that Land where God was firſt publikely worſhipped by ſacrifices, and where he ſhewed viſible euidences of his preſence. So when *Ionas* was loth to goe to *Niniueh*, and withdrew himſelfe, it is ſaid, [k] *He roſe to flee from the preſence of the Lord:* that is, from the place where God was ſerued, and where by viſions and apparitions hee was wont to haue intercourſe with God.

h *Pſal.*41.2.

i *Gen.*4.16.

k *Chap.*1.3.

Secondly, To be in *the preſence of God*, is to bee imployed by Gods appointment in ſome ſpeciall ſeruice of his, the deputation whereto, is a ſpeciall grace and honour to a man. This interpretation may bee iuſtified by that which Chriſt ſaith of the Angels, that they alwaies behold the face of his [l] Father. The meaning is, they are his ſpeciall Seruitors; *Happy are theſe thy Seruants*, (ſaid the Southerne Queene to [m] SALOMON) *which ſtand euer before thee*, which are next about thee, and are eſpecially imployed and intruſted by thee. [n] CARSHENA, ſaith the ſtory, SHETHAR, ADMATHA, TARSHISH, MERES, MARSENA, and MEMVCAN, *the ſeuen Princes of* PERSIA, *which ſaw the Kings face, and ſate firſt in the Kingdome:* It is vnderſtood they were men of ſpeciall truſt aboue others, and of the moſt chiefe imployment: Whereas the Kings of *Perſia* kept extraordinarie ſtate, ſo that none might come neere them without ſpeciall allowance; theſe might come when they would, and were cuſtomarily about him as they pleaſed. Now theſe two laſt ſenſes of being *in Gods preſence*, are iuſtly to bee reputed branches of the firſt: they being both euidences and teſtimonies of Gods fauour. For by the libertie of ioyning with Gods people in holy ſeruices, his fauour is aſſured, and from thence a man may gather more and more certainty thereof to his ſoule: and ſo alſo it is a token of Gods reſpect, when a man is aduanced by him to a calling and a ſeruice of ſpeciall truſt, ſuch as was that of a King, which *Dauid* did now ſuſtaine, at the time of his inditing this *Pſalme*. After all this, now the queſtion is, to which of theſe particulars which I haue named, *Dauid* had here the chiefeſt reference; whether to all, or if not to all, then to which aboue the reſt. Surely, I make no doubt, but he intended that which I termed the generall ſenſe of this phraſe; and prayed that God would not now (as he might) iuſtly caſt him for euer out of fauour: but yet in aſmuch as his ayme hath beene to that in this whole Pſalme hitherto, and more ſpecially (Verſ.9.) where (as wee haue heard) hee beſought the Lord not to looke in anger on his ſinnes, which is all one in effect with this, to be throwne out of fauour; and

l *Matt.*18.10.

m 1.*Kin.*10.8.

n *Heſt.*1.14.

and becauſe alſo we find that *Dauid* in making repetitions, doth in each adde ſomething (according as I haue obſerued once or twice in ſome of the precedent Verſes;) therefore I am of this mind, (neither am I alone therein,) *viz.* that *Dauid* craued here not to be depriued of thoſe ſpeciall euidences of Gods fauour; namely, the libertie of worſhipping him in his Houſe, with the reſt of his people; and the honour of being *His* King. He would not that God in his wrath, ſhould thruſt him out from his preſence in the place of his worſhip, as he did *Cain*; not caſt him off from being King, as hee did *Saul*. For ſo, for my part, I am very apt to ioyne with thoſe, who (vpon this Pſalme) thinke that *Dauid* growing into a ſerious conſideration of his ſinne, was inwardly terrified with thoſe examples; eſpecially of *Cain* and *Saul*; of *Cain*, becauſe he was a murtherer, and of the like ſinne *Dauid* apprehended and confeſſed himſelfe to bee guiltie: and of *Saul*, becauſe hee was his Predeceſſor, and for the violent and wilfull following of his owne head-ſtrong affections, (wherein *Dauid* conceiued ſome likeneſſe to bee betwixt himſelfe and him) was depriued of the Kingdome. Thus it is to bee vnderſtood, as if hee had ſaid, *O Lord, though my ſinnes (as I doe heartily and ſincerely acknowledge) doe equall* CAINS *and* SAVLS, *the one a ſpiller of innocent bloud, the other an abuſer of thy great goodneſſe, in raiſing him vp from nothing to be King ouer thy people; yet I beſeech thee, doe not puniſh mee ſo as thou haſt done them: let me ſtill inioy thy preſence in thy Houſe, and among thy people: let me ſtill ſerue before thee, and not receiue that diſgrace in the eyes of the world, as to be diueſted of that royall dignitie, to which it hath beene thy pleaſure to aduance mee.* Thus is the ſenſe. Let vs ſee now concerning the Doctrine. Thus then it is, firſt;

The firſt Doctrine.

That it is a grieuous thing, to be debarred the libertie of Gods Houſe, and the freedome of worſhipping him there with the reſt of his ſeruants. This was one of the things which *Dauid* feared, againſt which he here prayed, and from which it was his humble ſuite vnto God that hee might bee freed. He knew what his deſert was in reſpect of this ſcandalous ſinne, euen to be ſhut out from the ſocietie of Gods people, and (as that good Chriſtian Emperour ſaid at the time of his ſubmiſſion, after hee had beene excommunicated by AMBROSE) *to be trodden vnder foot as vnſauoury Salt.* And albeit (haply) his outward greatneſſe (being a King) might beare him out herein, and free him from any publike cenſure; yet hee knew how many wayes God could bring this vpon him; hee might diſable him by ſickneſſe, hee might giue him ouer to the power of ſome enemy, by whoſe violence he might bee hindered from that comfort of Gods preſence which he deſired to inioy, (according as he was in a faire way thereto, when as by *Abſaloms* inſurrection, hee was forced to flie from Ieruſalem, hopeleſſe almoſt of euer returning thither.) Hee knew againe, that God might ſo curſe theſe ſeruices to him, that albeit hee were preſent at them, yet he ſhould receiue no comfort by them. Therefore hee deſired the Lord, that hee might no way be ſo depriued of this fauour, as not to haue free acceſſe with comfort into his Houſe, there to heare

heare his Word and to call vpon his Name. There be many teſtimonies in *Dauids* Pſalmes, of his valuing the libertie of worſhipping God, by the exerciſes of pietie in his houſe among his people, at an high rate. *O Lord,*
o Pſal.26.8. o *I haue loued the habitation of thine owne Houſe, and the place where thine*
p Pſal.27.4. *honour dwelleth:* p *one thing I haue deſired of the Lord that I will require, euen that I may dwell in the houſe of the Lord all the daies of my life, to behold the beautie of the Lord, and to viſite his Temple.* This was a matter which hee deſired aboue all things; and for the obtaining whereof hee
q Pſal.42.1. was purpoſed to be euen importunate with God. For this, his q *ſoule did*
r Pſal.34.1,2, 5,10. *pant as the Hart brayeth for the Riuers of water.* r *How amiable are thy Tabernacles! My ſoule longeth, yea and fainteth for the Courts of the Lord: Bleſſed are they which dwell in thine Houſe. One day in thy Courts is better then a thouſand other-where.* Thus *Dauid* ſpake, when through the practices of his enemies, hee was debarred from all acceſſe vnto the publike worſhip and ſeruice of God. In the times of his baniſhment, through the furie of *Saul*, he had many occaſions of ſorrow and griefe; he could not inioy the ſocietie of his friends, but was forced to range abroad among ſtrangers, in a continuall hazzard, of his life: but this troubled him aboue all others, as appeares by his expoſtulation with *Saul*, (when at a time they two met) that hee was *caſt out from abiding in the inheritance of the Lord*; and ſo in hazzard, through the crueltie of his aduerſa-
f 1.Sam.26.19. ries, to bee drawne to the f *ſeruice of other gods amongſt Infidels.* Theſe ſpeeches are plaine arguments, that *Dauid* ſaw and conceiued ſome ſpeciall and extraordinarie benefit comming to his ſoule, by ſeeking the face
t Pſal.27.8. of God in his Houſe, (as himſelfe doth name t it,) which made him ſo loth to loſe his freedome. He was willing to redeeme it, with the ſuſtaining of many outward inconueniences. The place of a *Doore-keeper* there, the meaneſt roome, the loweſt and moſt contemptible outward eſtate there, would giue him more content, then without it to poſſeſſe euen the higheſt places of the earth. Me thinks, *Moſes* was much like
u Heb.11.24, 25. him in affection, u *chooſing rather to ſuffer aduerſitie with the people of God, then to be called the ſonne of* PHARAOHS *Daughter, and to inioy the treaſures of Egypt.* When *Hezekiah* was ſicke, and had receiued the ſentence of Death by the meſſage of *Iſaiah*, at laſt, vpon his prayers and teares, the Lord was pleaſed to reuoke the ſentence, and to adde to his life fifteene yeeres; and note in what termes the goodneſſe of God to-
x 2.King.20.5. wards him herein was declared; x *Behold, I haue healed thee, and the third day thou ſhalt goe vp to the Houſe of the Lord.* This ſpeciall fauour hee ſhould haue, not only health and life, but ſtrength with that ſpeede, that within a few daies, he ſhould be free and able to returne to that, which he ſo much deſired, (the worſhip of God in the Houſe of God.) Vpon this ground was that complaint of the people of God, touching that
y Pſal.74.7. effect of the rage and furie of Inuaders; y *They razed the Sanctuarie to*
z Chap.1.4. *the ground, defiled the dwelling place of Gods Name, burnt vp all the Synagogues of God in the Land:* like that of *Ieremie* in his z *Lamentations, The wayes of Zion lament, becauſe no man commeth to the ſolemne Feaſts: all her*

gates

gates are deſolate. If it were not a grieuous thing, thus to be caſt out of that preſence of God, which is inioyed in holy Aſſemblies, why ſhould that cenſure of excommunication be reputed ſo great a puniſhment, that it is accounted a [a] *giuing ouer to Satan?* It is like a mans being out-lawed in matters of ciuill gouernement. Lawyers doe define an *out-lawrie, to be the loſſe or depriuation of the benefit belonging to a Subiect*; that is, of the Kings protection, and the Realme. Such is the nature of this cenſure rightly executed. It cuts a man off from the priuiledges of a Chriſtian, hee is out of Gods protection for the time, and reckoned as a ſtranger and a forrainer, *as a Heathen, or a Publican,* according to that of our [b] Sauiour. This was the reaſon that theſe primitiue Beleeuers, one of their firſt courſes was to maintayne a holy fellowſhip among themſelues, in which they might liue together in the vſe of the Apoſtles *Doctrine,* [c] *in breaking of bread, and prayer.* And this *Fellowſhip* they were counſelled and aduiſed by no meanes to [d] *forſake.* Now that this Doctrine, when it comes to vſe and application, may be the more vſefull; let me declare what they loſe that are depriued of this libertie which I treat of, and which *Dauid* here prayed it might not bee taken from him. That they are depriued of Gods more eſpeciall and gracious preſence, I need not ſay: for that is the ground of the whole matter, which I haue now in hand, *(Dauids* calling this the *preſence of God.)* Whence it is that ſuch places are termed *(Bethels) Gods Houſes:* they are (as it were) the Preſence-Chamber of the great King, *The glorie of the Lord filleth them,* as was once ſaid of the [e] Temple. [f] *Chriſt himſelfe is here preſent:* and, Iohn [g] *ſaw him walking in the midſt of the ſeuen golden Candleſticks.* Now, it is no ſmall loſſe, to be depriued of the benefit and comfort which may and muſt needs come to a mans ſoule by ſuch a *Preſence.* But let it bee withall further conſidered, what bee the things there to bee inioyed through Gods mercy, and then the matter will bee manifeſt. It is ſaid by Saint *Peter,* that they be matters of that worth, that the *Angels* themſelues doe deſire, and euen ſtoope downe to [h] behold. There is the moſt comfortable and precious Treaſure of Gods holy and ſacred Word: there is [i] *the Miniſterie of Reconciliation:* there is the Preaching of the Word, which [k] *is the doore of Faith*; that Ordinance of *God,* [l] *By which his Saints are gathered, and the Body of Chriſt edified:* that powerfull meanes, by which *Satan* [m] *is made to fall from heauen like lightning,* and his [n] *ſtrongeſt holds beaten downe:* that [o] *Key of knowledge,* by which [p] *is opened vnto vs the whole Counſell of God.* There be the Sacraments, [q] *Seales of the Righteouſneſſe which is by Faith*; both of them as Glaſſes, by which we ſee more cleerly into the myſterie of our Redemption; and as Monuments before our eyes of Gods exceeding loue vnto vs in Ieſus Chriſt. There is alſo the exerciſe of Common Prayer and prayſing God; in reſpect whereof, is that terme of *the* [r] *Houſe of Prayer:* and *prayſe* (ſaith the Pſalmiſt) [ſ] *wayteth for God in Sion.* It cannot be ſmall, to be depriued of the fruition of theſe things. By the want of Miniſteriall inſtruction, a man is in darkneſſe, and in the ſhadow

a 1.*Cor.*5.5. 1.*Tim.*1.20.

b *Matt.*18.17.

c *Act.*2.42.

d *Heb.*10.25.

What a great loſſe it is, to be depriued of the libertie of Gods publique worſhip.

e 1.*King.*8.12.
f *Matt.*18.20.
g *Reuel.*1.17.

h 1.*Pet.*1.12.

i 2.*Cor.*5.18.
k *Act.*14.27.
l *Epheſ.*4.12.
m *Luk.*10.18.
n 2.*Cor.*10.4.
o *Luk.*11.42.
p *Act.*20.27.
q *Rom.*4.11.

r *Iſa.*56.7.
ſ *Pſal.*65.2.

dow of death, and he is in apparant hazzard of eternall perishing. By the want of the Sacraments, he misseth that spirituall nourishment, by which his soule should bee refreshed, his faith strengthned, and his assurance of the loue of God in Christ confirmed. By the want of publique Prayer, he is destitute of that quickning which the children of God receiue, by being prouoked through one anothers forwardnesse; and hath no interest into that blessing which the ioynt prayers of the faithfull (being like an vnited force, more forcible) doe bring downe with a full measure vpon those by whom they are offered vp, and presented to the Throne of Grace. By the want of publique prayses, a man loseth that reuiuing and alacritie of his spirits, which he might inioy by hauing fellowship in those spirituall Songs, wherein the people of the Lord doe sing of his Righteousnesse. And, howsoeuer a man in his owne reason might imagine, that he might doe well enough with the priuate vse of the Word, though he inioy not the publique; and could pray well enough by himselfe, though hee haue no societie at all with these generall and publique deuotions: yet this, that there is no such promise of blessing made to the priuate as to the publique, (nay, none at all to the priuate, if the publique be not wayted vpon and desired) that cuts off all, and confirmes it still to bee a wofull thing to bee sequestred from the presence of God in the holy Assemblies. It is said, still [t] *the Lord added to the Church such as should be saued*: meaning, that those whom God gathered vp daily by the Preaching of the Word from the World, (in it selfe lying in wickednesse) the same hee drew to the visible societie and fellowship of his people. This is Gods ordinarie proceeding.

t *Act.*2.47.

The Vse. This is maynely to be vrged and pressed to the reproofe of our common and vniuersall vnthankfulnesse, who hauing freedome to inioy that *presence of God*, which here *Dauid* prayed not *to bee cast from*, doe yet not so value, nor esteeme, nor prize it as we ought. I am afraid, that if we were well inquired into and searched, what reioycing we haue in our spirits, what gladnesse in our hearts, and so thereupon what vse to thanke God for it in our ordinarie priuate deuotions, that wee haue the libertie of true Religion, and that wee may in peace, without any manner of molestation, worth the speaking of, (for what should any man so trouble himselfe, as to be discouraged with the barkings and out-cryes of men of corrupt minds?) come before God in publique meetings, and in them be partakers of the exercises of pietie; I am afraid, I say, that vpon an exact inquirie, our owne hearts and consciences must testifie against vs, that wee are exceeding faultie. Wee reioyce not in this great goodnes of God as we should, we returne not vnto God so much thanks for it as we ought. Indeed, wee doe not generally vnderstand our owne happinesse herein, and as Christ said to the Woman of *Samaria*, [u] *Wee doe not know the gift of God*, nor what we haue, inioying this. We are by many degrees more sensible of outward and earthly commodities, then of this. With what cheerefulnesse would men enter into the Lords Courts, how would they serue him with gladnesse, and come before him

u *Ioh.*4.10.

him with ioyfulneſſe? how precious would a day or an houre be that is thus beſtowed? how forward would they be to take all opportunities to this end? how would they ſtriue to redeeme time from the World, which they might ſpend before God in the aſſemblies of his people? how would they prouoke one another, [x]*Come, let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his wayes?* and how glad they would be, with *Dauid*, when any ſhould ſay vnto them, [y]*Wee will goe into the houſe of the Lord:* [z] *Vp, let vs goe and pray before the Lord, and ſeeke the Lord of hoſtes: I will goe alſo?* Thus would it be if we had DAVIDS heart. How wofull ſhall wee then thinke their eſtates to be, who doe euen wilfully excommunicate and baniſh themſelues from Gods houſe, and from the aſſemblies of the faithful, ſo as do not only ſome Separatiſts, who as if our Church (becauſe perhaps ſhe wants ſome beautie, hath therefore vtterly loſt her face) doe flye from our Congregations, as if there were ſo many cages of vncleane birds; and our Recuſants, who becauſe they ſee not their breaden and woodden gods amongſt vs, refuſe all ſocietie with vs in holy things; but many others alſo, that yet make ſhew of a kind of a conformitie to the times, but indeed their Religion is but a ſeruice of the time: and therefore, ſauing onely for the ſauing of their purſes, or their credits, that they may not be thought plaine Atheiſts, do otherwiſe in a manner caſt themſelues out from the preſence of God, in their carnall lazineſſe and prophaneneſſe, paſſing ouer many Sabbaths, eyther in whole or in part, wherein the ſeruices of Gods houſe can haue no attendance from them; they haue no loue at all to the preaching of the Word, no reſpect, nor appetite to the Sacraments, no delight in the duties of inuocation and prayſe. They neuer ſhew themſelues ſo dull, ſo lumpiſh, ſo heauie, ſo ſpiritleſſe, ſo deſirous to haue done, as when theſe things are in hand. Our Pariſhes euery-where doe ſwarme with ſuch. They could euen wiſh for that, againſt which DAVID prayed; and account that a piece of their happineſſe, which hee feared as an heauie iudgement. Tell them of *the preſence of God*, they conceiue not what you meane, they ſee no ſuch worth in theſe things as you ſpeake of, they ſauour not of the things of God; and their opinion of thoſe, who ſhew a ſharpeneſſe of deſire towards thoſe holy things, is like that which FESTVS had of PAVL when he ſaid [a] *hee was mad.* Well (for my part) I wiſh that to them, which once befell *Iacob*. God appeared to him, but he was not aware of it, it was in his ſleepe; but when he awoke, he recouered his thoughts, and ſaid, *Surely the Lord is in this place, and I did not know it:* ſo the Lord is preſent, and diſcouereth himſelfe vnto vs in the aſſemblies; many doe not perceiue it, the reaſon is, they are euen aſleepe, and in a dreame. Oh! that the Lord might pleaſe to awake them, then they would ſay with *Iacob*, Surely this place is reuerent, whatſoeuer we haue thought, *it is no other but the houſe of* [b] *God, euen the gate of Heauen.* Wee, who are called of God to the worke of the Miniſtrie, might further this much, this awaking of carnall

x *Iſa.2.3.*

y *Pſal.122.1.*
z *Zach.8.21.*

a *Act.26.24.*

b *Gen.28.16, &c.*

and careleſſe perſons, that they may come to vnderſtand what that preſence of God in his Houſe is, which they ſo little reckon of. By vertue of the Miniſtrie of Reconciliation [c] *committed to vs, we are in the aſſemblies in Chriſts ſtead:* by our lifting vp our voyces like a trumpet, wee ſhall bring them to ſee that they haue to doe with God; and when wee ſhall ſo preſſe the Word with power and authoritie vpon their ſoules, as that *the ſecrets of their harts be made manifeſt*, then ſhal they be brought to ſay plainely, [d] *that God is in vs indeed.* And thus farre of the firſt thing intended by *Dauid* in this ſuit; that God would not ſo caſt him out of fauour, as to take away from him the libertie of his worſhip. Let vs come to the ſecond; where the Doctrine is thus,

c 1.Cor.5.20.

d 1.Cor.14.25.

The ſecond Doctrine.

That it is a great iudgement of God, when a man is not followed with the fauour and bleſsing of God, in that calling and place which he doth ſuſtaine. This ſhall eaſily appeare to be the Doctrine of this place, if we ſhall ſuppoſe we heare DAVID ſpeaking thus; *O Lord, I acknowledge thy great goodneſſe towards mee, thou haſt taken mee from the Sheepe-fold, from behind the Ewes with young, to feed thy people Iacob, and thine inheritance in Iſrael: and here I ſerue before thee, and goe in and out before this great people, as thy Lieutenant: I confeſſe, I haue abuſed my place, and emboldened my ſelfe (by my greatneſſe) to laſciuiouſneſſe. Iuſt cauſe haue I giuen thee, to caſt me out from ſeruing any more before thee (as thou didſt* SAVL) *and lay all mine honour in the duſt: but yet (I pray thee) for the continuance of thy mercie towards mee, let mee ſtill inioy the benefit of thy protection and grace, in the managing of this great Calling, to which thou haſt aſsigned mee. I ſhall vtterly loſe the honour of my Place, if I loſe thy fauour in ſuſtayning it.* This is DAVIDS meaning, and it is a manifeſt cleering of the poynt I named. If God doe not countenance a man in his Calling, it is a grieuous iudgement. This was the ayme of *Dauid*, (as I am verily perſwaded) in this clauſe. We muſt not thinke that *Dauid* was thus earneſt in this, out of a carnall reſpect, as a man vnwilling to loſe a Kingdome; but *Dauid* was loth to haue the world, and eſpecially the enemies of him for profeſſions ſake, to behold any euidence of Gods indignation towards him. It would haue been a notable triumph to the vngodly, if God ſhould haue ſhaken off *Dauid*, as hee ſhooke off *Saul*; and then we may very well thinke, that *Dauid* beeing ſenſible (as appeares by *Verſe* 18.) of the hurt and preiudice which he had done to the whole State by his fault: (by it, it may be, ſome were emboldened to doe wickedly, ſome grieued, and the whole bodie of the Kingdome, lyable to iudgement; inaſmuch, as God puniſheth the ſinnes of [e] Kings in the ſubiects:) therefore he was earneſt with God, to continue his fauour towards him, in his place and gouernement, that he might make a kind of amends for after, for the hurt he had done in this great tranſgreſſion. Thus I indeuour to cleere this place euery way, that I may ſatisfie touching the rayſing of this Doctrine from theſe words. Now for the ſtate and manner of the iudgement, how great it is, we may behold it in *Saul*: For his diſobedience in the ſeruice againſt *Amalek*, this ſen-

c 2.Sam.24.1.

tence

tence was paſſed vpon him; [f] *God hath caſt away thee from being King.* Now marke, *Saul* was not preſently decrowned, or actually diveſted and ſtript of his Regall authoritie, hee continued King after this ſome yeeres, euen to his dying day. How then was he caſt off? Surely, in this reſpect, that he loſt the fauour of God in his place, and ſo the wrath and diſpleaſure of God followed, and euen purſued him in his place to the end. And although hee had the Crowne, and the Scepter ſtill, yet hee loſt the Honour of his place, and the hearts of his People. Something that way we may gather out of a ſpeech which fell from his owne mouth vpon a time, when hee was following after *Dauid.* Standing vnder a Tree in *Gibeah,* with his ſpeare in his hand, and all his ſeruants about him, he began to complaine, as a man forſaken, euen by his neereſt [g] followers; a token that he was in feare and full of diſtruſt, euen in regard of thoſe of his owne Line. God did not anſwere him in his needs and doubts, [h] *Neither by Dreame, nor by Vrim,* nor yet *by Prophets.* It is worth the noting, how the Scripture ſpeaks of *Sauls* raigne, limiting it to two [i] yeeres; whereas it is manifeſt hee raigned longer; but all the time that he liued, after this ſentence pronounced of reiection by *Samuel,* is reckoned as nothing, becauſe he was (as I may ſo ſpeake) none of Gods King that time. Hee raigned rather as a Tyrant, then as rightfull Gouernour. For, though it was not lawfull for any man that while to lay violent hands vpon him, (which was the reaſon that *Dauids* heart ſmote him for a ſmall indignitie offered to him, it being no more then the cutting off the lap of his Coat, for a declaration of his owne fidelitie, who might as eaſily haue killed him;) yet in Gods account he was then no King, he did not ſerue (as I may ſo ſpeake) in his preſence. This is a pregnant example for this, to ſhew how fearefull a thing it is, though a man doe not loſe his place, yet to loſe the fauour, reſpect, and aſſiſtance of God in his place. Somewhat like to this wee may ſee in another function. There was ſome diſtance of time twixt the doome paſſed vpon *Eli* by the mouth of *Samuel,* touching his reiection from the Prieſthood, and the reall execution thereof: yet the taking away the bleſſing of God from *Eli* in his place was puniſhment inough. This claue ſo neere vnto *Eli,* that it tooke him out of the world in a ſtrange and wofull manner by the breaking of his necke: [k] *Becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, and thou ſhalt bee no Prieſt to mee,* ſaid God: like enough, the partie to whom this was ſpoken, continued in the office of a Prieſt ſtill, but (vnhappily) wee may bee well aſſured, when Gods approbation was withdrawne. So we may ſay of thoſe threatned by *Malachy,* that *the Lord would ſend a curſe vpon them:* what though they carried the name ſtill? yet they loſt their honour, when God ſaid, *He would caſt dung vpon their faces,* and that [l] *he had made them to bee deſpiſed, and vile before all the people.* It is a generall rule appertayning to all callings, and to all buſineſſes, that without the bleſſing of God nothing proſpereth: [m] *Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the Citie, the Keeper watcheth in*

f 1.*Sam.*15.25, 26.

g 1.*Sam.*22.7, 8.

h 1.*Sam.*28.6.

i 1.*Sam.*13.1.

k *Hoſ.*4.6.

l *Mal.*1.2,3,9.

m *Pſal.* 127.1.

in vaine. If God doe not caſt his fauour vpon the worke, howſoeuer it may ſeeme to thriue, yet it is a curſe to him that vndertakes it. In caſe a man bee not as the Lords Agent and Seruant in that which hee hath in hand, the iſſue will bee fearefull, and there is a ſecret curſe followeth all that is performed whatſoeuer it be. God told the *Prieſts* by *Malachy*, that [n] *hee would curſe their bleſſings*; meaning, that the things which were in themſelues bleſſings, as their increaſe and plentie, and the like, ſhould to them bee accurſed: like that which *Dauid* by way of foretelling, prayed to come vpon his enemies; [o] *Euen their proſperitie ſhould bee their ruine.*

n *Chap.2.9.*

o *Pſal.69.22.*

The Vſe. This is properly a warning to all, whom God hath ſet in Callings and Places of any note and eminency here in the world, that if they doe deſire to haue comfort in their places, and to haue ſucceſſe in the affaires belonging thereunto, they beware how they make God their Enemie by preſumptuous ſinning againſt his Maieſtie. There is no mans outward eſtate can priuiledge or exempt him from the reach of Gods hand, if he once giue way to his owne vile affections, and take libertie to himſelfe for groſſe offences. This is the way to caſt a man out of the Lords preſence, and to bring a curſe vpon him in that particular ſtanding wherein the Lord hath ranged him. The Rule euer holds, [p] *Them that honour me, I will honour; and they which deſpiſe me, ſhall be deſpiſed.* DAVID had iuſt cauſe to feare to loſe the honour of his place, when he had now diſhonoured God in ſo high a degree. It is a neceſſarie Leſſon for Magiſtrates and Miniſters eſpecially. It is not Titles of greatneſſe, it is not Names and Termes, ſuch as belong to their places and callings, that can vphold their reputation and eſteeme; if once they haue made God an Aduerſarie, by a godleſſe courſe, their hearts not being ſet to ſeeke his Glorie, he caſts them off, and ſo they, loſing their reſpect with him, become many times as vile as the very dung among men. Their Callings being in themſelues Honorable, yet (in them) loſe their grace, and they are alſo with a kind of lothing and indignitie caſt out of the hearts of all that feare God. It is a thing iuſtified in experience, eſpecially touching Miniſters, how being in their places vnfaithfull towards God, God makes them lothſome and abominable before men. The Lord giues a ſecret power to his people to find them out, notwithſtanding their paſſing vnder the ſame Names and Habits with the moſt ſincere; ſo that that which they doe, though it be ſometimes well ſet out, and carry in the performance a tolerable ſhew, yet it wants authoritie, and becommeth as a meere beating of the ayre, the Lord not being pleaſed to honour it with a gracious iſſue, or to crowne it with ſucceſſe. Euery man may make vſe of this in his place, Maſter of a Family, the Seruant, Artificer. Each one muſt ſtriue in his degree, to keepe (as I may ſay) Gods good-will, by labouring to be vpright in his way, and to take heed to himſelfe according to Gods Word. If a man cannot aſſure himſelfe, that hee laboureth in his Calling, as ſeruing therein before the face of God, and as one who deales by his appointment, he can neuer expect a bleſſing.

p *1.Sam.2.30.*

blessing. Hee may domineere ouer others in gouernment as a Tyrant, he may rake in a great deale together as an Vsurper; but he can neuer be truely respected by his Inferiours as an Agent among them vnder God; he can neuer find any true content in his hauings, but rather he lyeth open to that heauie curse, of [q] *the reseruation of riches to their owners for their hurt.* Thus haue we seene what *Dauid* did especially pray against in this first request; the losse of Gods fauour so, as to be shut out from his presence, in the place and meanes of his publique worship; and to be depriued of his protection and blessing in his place: that so he should not raigne still as his Officer, and as one in mercy deputed by him to the office of a King.

q *Eccl.5.12.*

The third Doctrine.

There remaineth yet one thing to bee obserued from this place: *That Gods iudgements vpon others, ought to be matter of feare to vs, lest wee so offending God, should also so be punished.* This is here obseruable, because (as I shewed at first) it is at the least probable, that *Dauid* remembring the manner of Gods dealing with *Cain* for killing his brother, and with *Saul* for back-sliding and falling away from the Lord; and perceiuing such an agreement betwixt his sinne and theirs, mooued him to make this request, that God would *not cast him out of his presence.* Hee was afraid the more herein, especially for that which himselfe in his owne time had seene to haue befalne his Predecessor *Saul.* By dishonouring God, he lost the honour of a King. *Paul* saith, touching the examples of Gods ancient iudgements recorded in Scripture, that *they are written to admonish vs*, that wee should not doe like [r] them: whereupon hee names many particular sinnes of the old *Israelites*, and insists vpon the iudgements which came vpon them, and still puts in this, *Let vs not doe this or that, as some of them, &c.* What did our Sauiour intend, when he bade, [s] *Remember* LOTS *wife*, but to moue to consider her sin, and her punishment, that so fearing the one, we might learne to take heede of the other? How doth the Spirit of God insist vpon the iustice of God vpon the Angels, [t] *which kept not their first estate: vpon the world of the vngodly in the dayes of* NOE: *vpon the Cities of Sodom and Gomorrah, turning them into ashes:* but to the same end, that as *Salomon* saith, [u] *All the children of wisedome may feare, and depart from euill?* God complained against his people by *Zephaniah*, how that *hee cut off the Nations, and made their Towres waste, and their Streets desolate*, thinking that *surely because thereof his people would feare, and receiue instruction*; but [x] *they still corrupted their works:* which is an argument that God lookes for it at our hands, that wee should make vse of his iudgement vpon others, and learne thereby to receiue some good to our selues: *The iudgement vpon a few, ought to be made vse of as a matter of instruction vnto all.* This made Christ presse vpon these that were about him, the lamentable euidence of the sudden slaughter of the *Galileans*, *whose bloud* PILATE *mingled with their owne sacrifices: and of the falling of the Towre of Siloam vpon the eighteene men*, who as it seemes were labouring at it. They were apt to fall a censuring them: our Sauiour aduised them

r 1. *Cor.*10.6, 11.

s *Luk.*17.32.

t 2.*Pet.*2.4. *Iude* 6.

u *Pro.*14.16.

x *Chap.*3.6,7.

Exempla paucorum, documenta omnium.

y *Luk.*13.

them to lay it to their owne hearts, and to make vse of it to y themselues.

The Vse.

This teacheth vs what vse wee should make of all the examples wee heare or reade of out of holy Scripture: euery one ought to be a lesson to vs, to beware how wee prouoke God. If God finde vs so offending as hee hath done others, why should wee not feare to bee so punished as were others? If thy conscience tell thee, that surely thou hast done such a fault as such an one or such an one, whose punishment is recorded in the storie of the Bible, it is time to make haste, and to goe quickly to the Lord, and to begge of him with all earnestnesse, that he would not doe to thee, as he hath done to those and those: acknowledge thy desert, but labour by prayer to auert the punishment. And thus must euery iudgement of God, which wee are witnesses of in our owne time and experience, be made vse of, euen to make our hearts to stand in awe of God, that it may stirre vp our care and watchfulnesse before wee offend, and hasten our repentance when wee haue offended: and if God doe not presently punish thee, as he hath done others, impute it not to his either not seeing thy fault, or not misliking it, or not being able to auenge it. Know, it is his mercy to bring thee to repentance, the conclusion whereof, if it bee not accordingly made vse of, will bee so much the more fearefull. When God warnes vs both by Doctrine and by example too, the fault is the greater, and the iudgement will bee the heauier when it comes.

The seuenteenth Lecture.

VERS. 11.

Take not thine holy Spirit from me.

THis is the second of those iudgements due to *Dauids* sinne, which he laboureth to turne aside by prayer. In this Verse our first labour here must bee, according to our wonted course, to make inquirie touching the sense, which being once found, the way to the Doctrine, and instructions of the place will be more easie. The word of chiefe difficultie is the word [*Spirit.*] Concerning which, albeit I find a generall concurrence of opinion in Interpreters, that by it is not meant the very Essence of that third Person in the blessed Trinitie, which we terme the *Spirit*; but rather some effect, and worke, and power of that Spirit: yet, herein I obserue a difference, that all doe not vnderstand it of one and the same kind of spirituall gift. Some doe expound *Spirit* here, to betoken *the sauing graces of Gods Spirit*, those spirituall blessings in heauenly things, which God

God is wont to beſtow vpon his Elect, as pledges of Adoption; ſuch as Faith, Hope, comfortable feeling of Gods fauour, ſtrength againſt ſin, ableneſſe in ſome meaſure to walke ſo as may pleaſe God, &c. Others againe doe make *Spirit* here, to *intend ſuch indowments and gifts, as whereby the Hauer of them is abled of God to performe, and to diſcharge the ſeruices of that calling wherein God hath placed him.* Indeed the word [*Spirit*] is often ſo taken in the Scripture; whereupon is that phraſe of the comming of the Spirit of the Lord vpon ſuch or ſuch a Iudge: as, [a] *The Spirit of God came vpon* OTHNIEL, and [b] *vpon* GIDEON, [c] *vpon* IPHTAH, [d] *and* SAMSON: all to ſhew how theſe men were inabled of God to thoſe high places of Rule and Gouernment whereunto he had aſſigned them. That skill to worke for the Tabernacle which *Bezaleel* and *Aholiab* had, is called [e] *the Spirit of God*, and an [f] *excellent Spirit*. Now, for mine owne part, I ſee no reaſon at all, why I ſhould reſtraine or limit the Interpretation of the word *Spirit* here, to either of theſe two ſenſes. For, inaſmuch as the word *Spirit* doth comprize vnder it (in the language of the Scripture) both ſauing graces, and gifts pertayning to ones perſonall and particular calling, and that the ſcope and nature of the place may well beare the expounding of *Dauids* purpoſe touching both; why ſhould we not vnderſtand the word at large, touching all ſuch ſpirituall gifts, the impairement whereof in himſelfe, by reaſon of his great offence, *Dauid* feared? Onely here will bee the doubt, this Interpretation being made, firſt, If by *Spirit* wee vnderſtand ſuch graces of the *Spirit* as doe accompanie ſaluation, and are wont in loue to be conferred vpon Gods Elect; How doth *Dauid* pray, that ſuch may not be taken from him, ſith wee all hold that the gifts of that kinde are neuer taken quite away from thoſe vpon whom they are once beſtowed? Whereto this is anſwered; firſt, That euen thoſe gifts in themſelues ſimply conſidered, are lyable to taking away. Their perpetuall remaining where they are once giuen, proceeds from Gods ſo working, and he continueth them by meanes, amongſt which meanes, the earneſt prayers of his children that they may ſtill inioy them, is not the ſmalleſt. Secondly, that albeit through the goodneſſe of God, thoſe ſauing graces are neuer ſo withdrawne, as that they which haue them are finally depriued of them; yet there is ſuch a kinde of reſtraining and of ſcanting them, as that the power and comfort of them is not felt, and the party (hauing them) ſeemeth to himſelfe vtterly to haue loſt them, by occaſion whereof there followeth much wo, and a great deale of diſmayednеſſe in the ſoule and conſcience of a Chriſtian: ſo that this can bee no preiudice to the interpreting of the place, touching the gifts of ſanctification; becauſe though God will not finally ſtrip his children of them, yet he may if he will, (and his will by prayer muſt bee laboured for;) and then the comfort and feeling may bee miſſing, to the no ſmall vexation of the ſoule, though the being of thoſe graces be continued ſtill. Againe, there will be yet another doubt, thus, *viz.* that if by *Spirit* wee vnderſtand ſuch gifts as pertayne to a mans calling, it will be a queſtion, how that Expoſition

a *Iud.3.10.*
b *Chap.6.34.*
c *Chap.11.29.*
d *Chap.13.25.*
e *Exod.31.3.*
f *Exod.35.31.*

ſition can agree with the title of [*Holy*] here vſed; how ſhall theſe gifts be termed *Holy*, ſeeing euen many reprobates and caſt-awaies doe inioy them? It is anſwered; that howſoeuer it be, theſe gifts are in themſelues, and in their owne nature holy, as comming from ſo holy a perſon as is Gods Spirit: and then they retaine and beare the title of [*Holy*,] not ſo much becauſe of this effect, as making thoſe holy in whom they are, but becauſe they ought of right to be vſed in an holy ſort; ſo that all things conſidered, I take the ſenſe of this clauſe to be all one, as if *Dauid* had in other words ſpoken thus; *The more (O LORD) I conſider my ſinne, the more ſenſible I am what I haue deſerued by it. Thou haſt, out of thy bountie, endowed mee with many worthie gifts, both for my owne ſaluation, and for the diſcharge of that high place to which thou haſt aduanced mee. It were but iuſt, if thou ſhouldeſt vtterly, and at once, ſtrip me of them all: and whether I looke vpon that which I in part feele in my ſelfe, or vpon the ſeueritie of thy wrath towards others, I haue cauſe herein to feare not a little. I beſeech thee deale not with mee as thou mighteſt, but let me ſtill feele thy Spirit both working effectually in mee, the things which concerne eternall happineſſe, and inabling mee to goe in and out before this great people, as beeing (by thy appoyntment) their King, and Gouernour, as becommeth mee.* Thus is the ſenſe. *Dauid* had a Spirit of Regeneration, he had a Spirit of gouernement; his ſinne had giuen God cauſe to depriue him of both: his prayer is here, That hee may ſtill, in the goodneſſe of God, inioy both. The Doctrine of the place is thus,

The firſt Doctrine. *That to be depriued of ſpirituall gifts and graces, hauing once receyued them, is a grieuous iudgement.* The earneſtneſſe of *Dauids* praying againſt this, is an argument, that it is an heauy thing, when this is any mans caſe to haue the Spirit of God taken from him. No doubt, if *Dauid* might haue beene put to his choyce, what to haue ſuſtayned, or in what ſort to be puniſhed for his ſinning in this kind againſt God, hee would ſooner haue choſen any puniſhment then this, *The loſſe of the Spirit*. Therefore whereas many particulars were worthily deſerued, yet againſt this and the appurtenances to it, he prayeth eſpecially; as not caring what befell him in other things, ſo that in this he might eſcape. The *Spirit of God*, is one of the chiefeſt Iewels which he hath to beſtow; [g] *I will powre out my Spirit, &c.* It is one of the ſpeciall prerogatiues promiſed to be conferred vpon beleeuers after Chriſt: [h] *My Spirit vpon thy ſeed, and my bleſsing vpon thy buds.* [i] *Becauſe yee are ſonnes,* ſaith PAVL, *God hath ſent forth the Spirit of his Sonne into your hearts, &c.* Therefore to be depriued and ſtripped of this *Spirit*, is a wofull loſſe. Suppoſe we ſeriouſly what was *Adams* caſe, when by yeelding to the ſuggeſtions of the Deuil, *his eyes were opened* that he ſaw his owne *nakedneſſe*; ſuch is his eſtate from whom God hath in his wrath withdrawne theſe ſpirituall ornaments. ADAMS caſe was farre worſe then that poore [k] *Trauellers*, who as hee went betwixt *Ieruſalem* and *Iericho*, fell among Theeues, who robbed him of his rayment, and wounded him, and at their departure left him halfe dead. Now by how

g *Ioel* 2. 28.
h *Iſa.* 44. 3.
i *Gal.* 4. 6.
k *Luk.* 10. 30.

how much the loſſes of the inward man, doe exceed the damages of the outward; and the taking away of ſpirituall things more lamentable, then the with-drawing of things temporall; by ſo much was *Adams* eſtate more diſtreſſed then his, and may be taken notice of, as the liuely picture of the man, vpon whom that iudgement againſt which *Dauid* here prayeth, is inflicted. The Scripture accounts the ſtate of ſuch as haue once beene made partakers of the holy Ghoſt, and haue receyued ſpirituall inlightening, and then after are depriued of that which they once inioyed, to be [l] *paſt recouerie by repentance.* In ſuch there remayneth nought but [m] *a fearefull looking for of iudgement, and of violent fire to deuoure.* [n] *It had beene better for them neuer to haue knowne the way of Righteouſneſſe,* ſaith Saint *Peter*: [o] *The laſt ſtate of ſuch men is worſe then the firſt,* ſaith S. *Luke.* There is a greater meaſure of inward hardneſſe ſeizeth on them, and the power of Satan, ſometimes in ſome degrees reſtrayned, when it doth (as it were) againe reuiue, becomes farre more fierce, much more raging and violent then at firſt. In experience it is true, that in matters of Religion, none proue more dull and careleſſe, then ſuch as haue once beene ſomewhat forward, and doe then decline: their turning aſide is for the moſt part into an extremitie, they fall apace, when they once begin, from the cold louing of good things, to a meere neglect; from thence, to a deteſtation and hate of that which they ſometimes ſeemed to delight in. It is a terrible thing to thinke vpon the condition euen of a child of God, who hath, by the heauie hand of God vpon him, for ſome grieuous ſinne, receyued ſome ſpirituall loſſe: for notwithſtanding the hope that may be had, of the recouery of ſuch an one to his ancient ſtate; yet whoſe ſoule would it not wound for the preſent, to behold ſuch a pitifull decay, as is the ordinary companion of ſuch a forlorne eſtate? To ſee no manner of life in good ſeruices, no ioy in holy duties, no cheerefulneſſe in matters which concerne God, a bent rather and an inclination to the worſt courſes, not a word ſauouring of any grace or goodneſſe, ſpeeches (perhaps) of loathing and diſlike of the beſt things, words of deſpaire and hopeleſneſſe: I ſay, what good heart would it not grieue to looke on theſe things, in one who hath bin ſometimes ſeene euen to flouriſh aboue others in the beſt courſes? Such a decayed eſtate cannot but be very grieuous, and full of pitie to behold: and their recouerie from out of it, will, whenſoeuer it comes, abundantly iuſtifie the caſe to haue beene fearefull. There will be no little adoe before this deadneſſe be reuiued, and ere a man ſhall bee able to fetch againe thoſe loſſes which he hath receyued in ſpirituall things. It is like his ſetting vp againe, that is become a bankerupt, or as the bringing into order and good faſhion, an houſe which hath long beene waſte, and hath lyen open to the weather, and to the comming in & out of whatſoeuer would, without an inhabitant. Many a heauie ſigh it will coſt, many a ſalt teare, many a heart-breaking grone, many, and many a longing looke vp towards God, before that feeling which is gone, can be regained, and that ſweetneſſe which is in a manner vtterly vaniſhed, can be quickned.

l *Heb.6.4. &c.*
m *Chap.10.27.*
n *2.Eph.2.21.*
o *Chap.11.26.*

quickned. This then to ſhew the truth of this Doctrine thus far; It is a
tearefull thing to loſe in ſpirituall things. The more common gifts of in-
lightning, and taſte of godlineſſe, when they are withdrawne, are accom-
panied with a kind of irrecouerable Apoſtaſie: the graces of Regenerati-
on and Sanctification, when they are abuſed and brought to a kinde of
languiſhment, it is a lamentable thing to behold the change; and no ſuch
ſmart as that which is cauſed by the reuiuing and fetching againe of a
decayed Chriſtian. It is (that I may allude to that Verſ. 8.) as the ſetting
together of a *broken bone*, the anguiſh whereof is inough euen to make
ones heart to melt in the midſt of his bowels. Now for the fuller vnder-
ſtanding of this point: yet, let vs ſee what it is to loſe ſuch gifts of the
Spirit as concerne a mans particular function, and that calling of life,
in which God hath ſet him. There bee two or three very pregnant ex-
p *Iudg.16.* amples in the holy Scripture to declare this. The firſt is of p *Samſon*,
by his yeelding to the ſubtill perſwaſions of his Miſtris *Delilah*, hee diſ-
couered to her wherein his ſtrength lay: it is ſaid *that the Lord* hereupon
q *Verſ.20.* q *departed from him*. It is meant, that on a ſudden he loſt all his wonted
excellencies, with which God had indowed and furniſhed him, fit for a
head and Iudge amongſt his people; by meanes whereof he fel into great
miſery. For howſoeuer after vpon his true repentance, the Lord reſtored
his loſſe, yet he ſmarted the while, falling into the power of his enemies
the *Philiſtims*, who vſed him moſt baſely, put out his eyes, bound him
in Fetters, and made him to grinde as a ſlaue and vaſſall in a Mill. Hee
was the ſame man ſtill in outward appearance for fauour and perſonage,
and for body, but yet when God had withdrawne his Spirit, ſee how of a
man of valour and maieſty, he was transformed on a ſudden into the ſtate
and condition of a drudge. Another example is of *Saul*; God called
him out from amidſt the multitude, to be the King ouer his people: In-
r *1.Sam.10.6.* ſtantly hereupon *Samuel* told him, r *The Spirit of the Lord ſhould come*
f *Verſ.9.* *vpon him*; and ſo f accordingly it is ſaid, *God gaue him another heart,*
and turned him into another man: that is, the Lord ſupplied him with
Princely gifts, ſuch as were neceſſary for that place to which hee had ad-
uanced him. But after followeth how, as a iudgement vpon SAVL;
t *1.Sam.16.14.* t *The Spirit of the Lord departed from him*. God tooke away from *Saul*
thoſe gifts with which he had adorned him. In the roome of this good
Spirit, there came an euill ſpirit vpon him, that vexed him: and there
followed a ſenſible change and an alteration in him, vntill hee loſt both
Life and Kingdome with diſgrace. With what feare was hee after this
continually exerciſed, in a perpetuall ielouſie of his owne followers, and
ſo hanted and dogged with the terrours of a tormenting conſcience,
that in the end after the ſeeking of helpe from a Witch, he became with
his owne hands the ſlaughterer of himſelfe. To theſe two wee may an-
nexe that of *Nebuchadnezzar*, one of the moſt potent and abſolute Mo-
narchs vpon the earth; yet ſo ſtript in the Iuſtice of God, of all thoſe
indowments which concerned a King, that hee became no better then a
u *Dan.4.28, &c.* beaſt, and was therefore u *driuen out from men, and had his dwelling with*
the

the beasts of the field, and did eate grasse as the Oxen for a time, vntill God was pleased to restore him. And this may very well bee reputed the meaning of that which is said of *Nabal*, that x *his heart died within him, and hee was like a Stone.* God in his iustice depriued him of all ordinary gifts, so that he was meerly besotted, and infatuated, and had no power to make vse of any thing for his owne best good. And thus may wee euery way see the truth and certainty of this Doctrine, what a fearefull thing it is to bee depriued of the gifts of *Gods Spirit*: whether they be such as concerne saluation more directly and properly, or such as appertaine to a man in his place and calling. Though a man doe recouer againe, through Gods mercy, his losse in the best gifts; yet his case is lamentable for the present, and it will cost him deare, to come backe vnto his first estate: and when one is bereft of such gifts as belong to his calling, he is made a scorne to the wicked, a prey to the Deuill, and becomes euen a continuall vexation and burden to himselfe.

x 1.Sam.5.37.

The speciall and proper Vse of this Doctrine is, to admonish vs all to beware how we prouoke God, so farre as to bring vpon vs that heauy iudgement, against which here *Dauid* prayed. Thus we should still be stirred vp by the examples of the Scripture, what good thing soeuer wee find any of the Lords Worthies to haue sought by prayer, the same should we striue with our selues, that wee also may both loue and intreat for: and whatsoeuer againe we vnderstand any of them to haue feared, and accordingly to haue begged of God, that they might escape, the same should we labour by all meanes to be deliuered from. If we cannot feele nor perceiue in our selues a conformitie herein to the affections and desires of Gods children, (*viz.*) that wee loue that which they desired, and be afraid of that which they did feare should come vpon them, wee doe but presume in thinking our selues to be the Lords. Well, to come neerer to the point: It is plaine by this place, that such a iudgement there is, as the losse of Gods *Spirit*; and sith *Dauid* prayed against it, now vpon occasion of this his grieuous fall, we are thence assured in the generall, that it is sinne against God, that doth expose a man to this spoile. And it hath beene taught vs formerly in the opening of some particulars in this Psalme, what hauocke sinne makes in the soule of a man, where it once preuailes; so that this thence is inferred, that sinne must be taken heed of, if wee desire that we may escape this iudgement. But now to the end that wee may profit (as it is meete wee should by this Doctrine) let vs inquire more narrowly what are the speciall euils, for which God is wont thus to punish, that so our care herein may bee the more distinct. It is not inough for a Phisician to giue his Patient a charge in the generall, to take heed how hee mis-diet himselfe; but it is fit he let him know what particular meats are to bee taken heed of, as being like to surfeit him so, as to bring him backe to his old disease. Thus I must not only giue you a watch-word in grosse, (Beware of sinne) if you would not *lose the Spirit of God*; though that bee a sound and a true aduertisement: but I must acquaint you with some such

The Vse.

What speciall sinnes God is wont to punish, with the withdrawing of his Spirit.

ſpecials, as if they bee not heeded, will certainely lay vs open to this danger. Firſt therefore this learne, by occaſion of this example which we haue now in hand. The giuing way to a mans owne lufts and inordinate affections, in reſpect of ſome ſpeciall ſweet ſinne, is a meanes to plucke downe vpon the ſoule this iudgement. *Dauid* tooke libertie to himſelfe out of a preſuming vpon Gods mercy, and in an opinion of the vnchangeableneſſe of his eſtate, (being indeed Regenerate) and in a conceit withall of recouering himſelfe quickly by Repentance, to indeuour the fulfilling of his fleſhly luſts. He thought, he might be bold for once to aduenture vpon that, which he knew in his owne heart to be a great offence. See now whereto he is come, euen to an horrible trembling before God, to loſe all both whatſoeuer might grace him as an holy Perſon with God, and which might commend him as one fit for his place and ſtate before men. In regard of the gifts of the one ſort, he felt in himſelfe (as hath beene often ſhewed) no little change; his comfort was gone, his feeling was decayed, his apprehenſion of the fauour of God was vaniſhed, horror, and diſmayedneſſe, and affrightment of ſoule was come vpon him; hee was vexed with continuall doubtings what would befall him; he could not pray with ſuch cheerefulneſſe as in times paſt; his heart was not able to affoord him that ſweet content which it was wont; the people of God began to looke heauily vpon him, as fearing him to bee but an Hypocrite; his caſe was very diſtreſſed euery way: and then for the gifts of the other kind, hee could not but remember how it had fared with *Saul*, himſelfe had ſeene (being one of his neere Attendants) what became of him when the Lord forſooke him, what mad and frantike paſſions came vpon him, how vnproſperouſly the affaires of State went with him. Oh! how theſe things went to the heart of *Dauid*, and made him cry out, *O thy Spirit, O Lord, thy holy Spirit! me thinks it is euen ready to goe from me, nay, I know not well on the ſudden, whether or no I doe inioy it: I am more apt to thinke it is gone, then otherwiſe: take it not from me, I beſeech thee: the loſſe of my Crowne and Dignitie cannot grieue me ſo much, as to be thus depriued.* Thus this makes it plaine, that when a man of many gifts and graces of God, turnes them into wantonneſſe, and falleth to the obeying of ſinne in ſome of the luſts thereof, it hazzards him exceedingly in this kind; what better concurreth herewith then that of [y] *Samſon?* was it not his intangling himſelfe with vnlawfull deſires, which brought that vpon him which the Storie calleth, *The Lords departure from him?* The more familiar was his *Dalilah*, the more was his God a ſtranger to him, and he paid full deare for his venturing. I perſwade my ſelfe, Saint *Paul* had an ayme at this, when he commanded [z] *not to grieue the holy Spirit of God.* How may we vnderſtand this? Surely, in my poore opinion thus; The *Spirit of God* is as one taken in to dwel with a man, and to ſoiourne in his houſe. Now, ſuppoſe ſuch an one remayning with any of vs; it may be he is not ſo rudely dealt with by vs, as to be bidden get him out of dores; he is not told in plaine termes, We would rather haue his roome then his companie;

y *Iudg.16.*

z *Epheſ.4.30.*

companie; yet notwithſtanding there is ſuch rule kept in the houſe, as we know he cannot abide; ſuch perſons are welcome to vs, and come and goe, as wee are well aſſured hee cannot brooke: here is a grieuing of the gheſt; this is a kinde of wearying of him out, and this is the next way to giue him occaſion to depart: ſo in this: The graces of Gods Spirit haue taken vp their lodging in a mans heart, there they beginne to worke and ſhew themſelues; he that hath them, is glad of them, he takes comfort in them, he would not loſe them; he is farre from being ſo egregiouſly impious, as to deſire the diſplacing of them: yet notwithſtanding in a kinde of looſe and careleſſe diſpoſition, hee harboureth in the ſame boſome the loue of ſome ſpeciall ſinne, it may be wantonneſſe, it may be pride in apparell, it may be couetouſneſſe, or ſuch like; this he cheriſheth and makes much of, it is welcome to him, and he giues maintenance and entertainement to it. Here now the Spirit of God is grieued; this gheſt which comes to dwell in with it, is ſuch a vexing to it, as ESAVS *Wiues were to* ISAAC *and* REBECCA, when they came to dwell with [a] them. And indeede if this bee not ſoone and effectually diſplaced, Gods Spirit will ſhew it ſelfe to bee diſcontent, hee will bee gone out of the way before one thinks, and it will bee no eaſie thing to obtayne his returne. Thou wilt ſay, Oh, thou neuer wiſhedſt his departure. But what meanedſt thou to admit ſuch a mate into thy heart, with which Gods holy Spirit cannot ſort? And thou for *grieuing this Spirit* on this faſhion, ſhalt bee ſure to haue griefe good ſtore, before thou get againe thy wonted comfort. Oh, then harken to this, all you that feare God. Haſt thou receiued of God any ſpirituall gifts; gifts of knowledge in the things of God, gifts of vtterance, gifts of prayer, gifts of comfort? feeleſt thou in thy ſelfe an effectuall working of the Spirit of God, ſuch as whereby thou canſt comfortably aſſure thy ſelfe that thou art in the ſtate of grace? Take heed now that thou harbour not in thy boſome, or ſecretly admit into thy life and courſe the loue and liking of any ſpeciall ſinne. Thou ſhalt haue many furtherances to preſumption herein, and ſinne is full of deceit, thy heart full of guile, and the Deuill full of ſubtiltie: but if thou eſteemeſt thoſe gifts which God hath giuen thee, if thou wouldeſt be loth to loſe the ſweet and comfort of them, take heed how thou aduentureſt, though it be but in the leaſt degree. Thou canſt not but take ſome loſſe in regard of thy beſt bleſſings, if thou wilt needs preſume. Beware of grieuing and ſadding the Spirit of God, if thou makeſt any true account of ſuch a gheſt; doe not purchaſe the pleaſure of a baſe ſinne at ſuch a rate, as that bitterneſſe which will certainely inſue, when thou haſt once loſt thy wonted feeling. So then this is the firſt euill to be ſhunned, as neceſſarily bringing this iudgement; cheriſhing in the heart any vile affection, together with a thought-taking and a ſtudying to fulfill it.

[a] *Gen.26.35.*

Note.

Secondly, Is ſpirituall pride: when a man begins to lift vp himſelfe in his owne thoughts, becauſe of the ſpirituall excellencies which God hath giuen to him, which hee hath not giuen vnto others. This is an

euill hardly ſhunned. It is vnpoſſible to haue good parts, and not to know it; and it is a very difficult thing for a man to know ſo much touching himſelfe, that he is thus and thus qualified, and not (ſuch is the great corruption of nature euen in the beſt) to be the better opinioned of himſelfe thereupon. It is truly ſaid, *that ſpirituall pride ariſeth out of the aſhes of other ſinnes*, ſo that with the abatement of other euils, and with the increaſe of ſanctification, I know not how euen at vnawares that ſteales in, and (which is ſtrange) it is noted to ſpring euen out of humilitie. A ſecret pride is ſometimes occaſioned, by not being proud. Wee ſee how God was faine to medicine *Paul*, for the preuenting of this ſpirituall maladie; [b] *Leſt* (ſaith he) *I ſhould bee exalted aboue meaſure, there was giuen vnto mee a prick in the fleſh, the meſſenger of Satan, to buffet me.* Thus there are ſome beginnings thereof euen in the moſt reformed. But when it comes to any greater meaſure, ſo that a man feeds this humour in himſelfe, and is ſo farre from controlling and checking it in his heart, that he rather ſeeks to vphold it, and to adde matter to it, and withall (as it moſtly falleth out) bewrayeth and diſcouereth it in the auilement and contempt of others: then looke as bloud-letting is neceſſarie, notwithſtanding the vſefulneſſe of bloud to the life of man, when the abundance thereof is apt to cauſe a diſeaſe; ſo God abates that which is made the matter of ones lifting vp himſelfe aboue his pitch. *God doth alwayes reſiſt the proud*, in what kind [c] ſoeuer, but *hee giues grace to the humble*: which ſpeech proues the point in hand; that he withdraweth and withholdeth grace from thoſe whoſe hearts bee not ſeaſoned with humilitie. It is a thing found true in experience, how ſome of excellent and extraordinarie knowledge in matters of Religion, and in worthy gifts farre exceeding a great many, who priding themſelues therein, and forgetting thereby to ſeeke the glorie of the Beſtower, haue in a manner beene vterly infatuated, and haue runne themſelues out of their owne reach, through the violence of ſelfe-conceit: loſing ſometimes the very things themſelues, at leaſt, the power of vſing them as they ſhould. Some againe, a long time ſtrengthened by grace to a blameleſſe courſe, yet not being ſo thankefull for it as became them, and aſcribing therein too much vnto themſelues, and withall ouer-eager againſt the faylings and infirmities of others, not remembring the Apoſtles rule (of [d] *conſidering themſelues,*) haue beene left a little to themſelues, and let to receiue ſome great foyle, that they might be adulſed, who it was by whoſe ſtrength they ſtood; and might alſo know, how to bee more tender towards others. This is a ſecret in Religion worthy the learning: and let euery one, whom God hath gifted in any ſpeciall meaſure, take notice of it, that he may remember that of the Apoſtle, [e] *Bee not high-minded, but feare.* If God haue graced thee with the ornaments of his holy Spirit, Knowledge, Vnderſtanding, Memorie, power to temper thy Affections in many things, wherein many others are ouer-carried ſometimes to their ſhame; Beware of being lifted vp hereupon in thy owne thoughts. No veſſell ſo ſafe to preſerue them in, as a Boxe of ſobrietie lined

b 2.Cor.12.7.

c 1.Pet.5.5.

d Gal.6.1.

Note.

e Rom.11.20.

lined with humilitie. God will withdraw his ornaments, if we once begin, like little children, to looke and poynt where we be gay; [f] *Wisdome takes vp its dwelling with the lowly.* Remember often and put it well vpon thy soule; [g] *What hast thou, oh man, that thou hast not receyued?* These spirituall things are very rightly termed gifts, inasmuch as they bee matters of donation; and hee that giues them, reserues to himselfe a power (at pleasure) eyther to impayre them, or withdraw them.

f *Prou.* 11.2.

g 1. *Cor.* 4.7.

Thirdly, Negligence in vsing such gifts as God bestowes, to the end for which they are bestowed. [h] This our Sauiour taught in the parable of the *Talents*. Hee that kept his *Talent* in a napkin, not imploying it to the behoofe of his master, according to appoyntment, from him the Talent was taken, and giuen vnto him that had beene better husband. There shall be a continuall supply of the graces of God to those that make conscience of good things; [i] *The liberall person shall haue plentie.* God will still adde to him who is carefull to imploy that good which he hath receyued. Thus *Paul*, inasmuch as being called to the worke of the Ministrie, hee [k] *straightway preached Christ in the Synagogues, &c. he increased in strength.* And therein [l] *the way of the righteous, is as the Sunne which shineth more and more vnto the perfit day.* God doth on the contrary, curse their gifts, and make them to abate, and languish, and to decay by little and little in them, who are careleſſe in imploying them. Here also in this we may appeale to experience for proofe. There is nothing more ordinary; men of excellent parts, to become (as I may so speake) euen no-bodie through their owne neglect. Their gifts perish in them for lacke of vse; euen like a womans brests, which doe soone dry vp, if they be not well and often drawne. Thus, many of great sufficiencie for matters of gouernement in the Common-wealth, for the worke of the Ministrie in the Church, become in the iudgement of God, vpon their conscionlesse vse of the things which God hath measured to them, like [m] *the Vine; of the timber whereof a man cannot take for any worke* (no not) *as much, as to make a pinne to hang a bottle on.* Thus many priuate Christians through disvse become cold, slacke, heauie, heartlesse, spiritlesse in the best performances, and for lacke of spending their gifts so, as that they might increase their owne store, and be vseful also vnto others, grow backe more and more, till they come almost to that *nothing* spoken of by [n] *Paul.* And when men of knowledge, and the like gifts, doe not conscionably and studiously diuert their gifts to the guiding and ordering of their owne wayes, and to the reformation of their owne liues, but only satisfie themselues with a kind of contemplatiue religion, those parts with which God hath furnished them, become meere bubbles, and are turned into that which the Apostle termes [o] *vaine iangling*, and they themselues become [p] *vaine talkers.* This holds with that the Apostle saith, how that [q] *some, putting away a good Conscience, haue made shipwracke concerning Faith:* vnderstanding by *Faith, the knowledge of the Doctrine which is according to godlinesse*, and teaching there-

h *Luk.* 19.12.

i *Prou.* 11.25.

k *Act.* 9.20, 22.

l *Prou.* 4.18.

m *Ezek.* 15.3.

n *Gal.* 6.3.

o 1. *Tim.* 1.6.

p *Tit.* 1.10.

q 1. *Tim.* 1.19.

in thus much, that when men regard holineſſe but little, not caring to ioyne practice with their knowledge, they loſe euen it alſo; their verie profeſſion and knowledge vaniſh into nothing. Nay, wee ſee this curſe of God to follow herein ſo cloſe, that euen men loſe their outward ſufficiencie through neglect. Men apt and actiue many wayes for many things appertayning vnto outward life, and that can doe things with much ingenuitie aboue other men; yet while they are careleſſe of walking to the glorie of God in a profitable courſe, they loſe their dexteritie, and become like drones, that can flye about and ſuck from others, but can gather nothing. Here is then matter againe of calling vpon all, to whom God hath giuen gifts, that they be diligent in imploying them. A little meaſure made vſe of, groweth to a great perfection: a great deale lapt vp in a cloth, doth quickly come to nothing. He that vſeth his knowledge to the inſtruction of others, and to the reformation of himſelfe, the more he ſpends, the more he thriues. There ſhall be ſtill a giuing vnto him, and he ſhall haue abundance.

Fourthly, The loue and care of earthly things. This alſo is a cauſe of Gods withdrawing the gifts and graces of his Spirit. Hereupon it is ſaid by our Sauiour in the parable of the Seede, that *with this, men are choked as with Thornes*, ſo that the Word of God receyued into the heart, [r] *bringeth forth no fruit*. Hence alſo is that of Saint PAVL, that [ſ] *the deſire of wealth carrieth into many fooliſh and noyſome Luſts, by which men are drowned into perdition, and are ſoone carried away to an erring from the Faith*. Hereby are many diſabled, and ſtrangely altered, both in matters of Sanctification, and in the things that concerne their ſpeciall callings. For matters of Sanctification, by this meanes many loſe their zeale, their care, their forwardneſſe, and whiles they looke too earneſtly on the world, grow ſlacke in the things which concerne eternitie. Whereupon is that which our Sauiour ſaith touching [t] *the impoſſibilitie for a rich man to enter into the Kingdome of God*. [u] *The amitie of the World, is the enmity of God*: and, [x] *If any man loue the World, the loue of the Father is not in him*. This carrieth away the time, and ſtealeth away the thoughts, ſo that there cannot through it, be ſuch a thriuing in mattters of God as ought to be: and when there is no proceeding therein, there is a manifeſt and a certaine going backe. The Spirit of God is withdrawne, when the gifts and graces thereof doe not increaſe: and then agayne, for the things which concerne mens particulars and perſonall callings, what one thing is there, which doth ſooner dull vp the heart, and beſot the mind, then the ſtrength of the affection vnto earthly things? The Spirit of God ſaith, that [y] *gifts doe blind the eyes of the wiſe*: The reſpect thereto robs a man of his other gifts, and makes him that he cannot eſpie the difference betwixt good and euill, betwixt iuſt and vniuſt; it beſots him ſo, and ſo bereaueth him of ordinarie conceit, that as a man giuen ouer vnto baſeneſſe of diſpoſition, without reſpect vnto ought elſe ſaue only gayne, [z] *He will tranſgreſſe for a piece of bread*: he will not ſticke at ought for the ſmalleſt profit: and to what a wofull

r *Luk.* 8. 14.
ſ 1. *Tim.* 6. 9. 10.
t *Luk.* 18. 25.
u *Iam.* 4. 4.
x 1. *Ioh.* 2. 15.
y *Deu.* 16. 19.
z *Prou.* 28. 21.

full paſſe are many brought, that are of great endowments for the ſeruice of the Church, whiles with *Demas* they fall to embrace the preſent world? their hearts being ſet vpon the basket, and vpon the ſtore, there is a kind of fatneſſe commeth vpon their hearts, and they haue neither care nor power to be profitable to Gods Church. And thus it fareth alſo with priuate Chriſtians for their particular eſtates, that by falling too much in loue with the world, they goe backe in ſpirituall things apace, they loſe more in the one, then they can with all their greedineſſe purchaſe in the other. Thus haue I thought good to inlarge this point, it being (vnleſſe I much miſtake) exceeding neceſſarie. *Dauid* prayeth that Gods Spirit may not bee taken from him, that neither the gifts of Sanctification, by this his foule ſinne may be impayred, nor the gifts neceſſarie for him in his calling as a King, might bee withdrawne. His thus praying argueth this kind of loſſe to bee a grieuous iudgement, and ſo much hath beene alſo cleered vnto vs by the Scriptures: ſith it is a wofull thing to be thus puniſhed, we haue beene exhorted to beware in generall how that wee prouoke God; eſpecially wee haue beene vrged in particular, to ſtand vpon our guard againſt foure ſinnes, as eſpecially pulling on this iudgement. Firſt, Harbouring in our boſomes the affection and loue to ſome ſweet ſinne. Secondly, Pride in our ſelues in reſpect of thoſe gifts with which it hath pleaſed God to furniſh vs. Thirdly, Careleſneſſe to make good vſe of the gifts which God hath giuen vs. Fourthly, Strength of loue, and too much bent of affection vnto earthly things. It hath beene prooued to vs, that whereas ſinne generally robs the ſoule of that ſpirituall furniture with which God adornes it, theſe foure ſinnes eſpecially. And therefore if we deſire, that the graces of God once conferred on vs, may be continued and increaſed in vs; here muſt bee our care, to ſuppreſſe and mortifie all vnlawfull motions, to ſtriue to increaſe in humilitie, according as wee ſhall increaſe in other gifts, to bee faithfull Vſers of the graces of God which wee doe inioy, and to beware of inſnarement with the deſire and loue of earthly things. And thus we haue in two Sermons, that which *Dauid* prayed againſt in this Verſe. He would ſtill liue before him in his Church as a Chriſtian, ſerue in his place as his King; he would neither loſe thoſe ſpirituall gifts which concerned ſaluation, nor thoſe without which hee could not diſcharge his high calling of a King and Gouernour as became him.

The

The eighteenth Lecture.

VERS. 12.

Reſtore to me the ioy of thy ſaluation.

AS *Dauid* proceedes and goeth on ſtill in petitioning the Lord for ſuch things as were neceſſarie for his preſent caſe; ſo the generall mould and carriage of the ſeuerall *Verſes*, eſpecially of the three next going before, and this wherein his requeſts be preſented, are alike. He links his ſuites in by payres and couples, ioyning them neereſt together in current and courſe of words, which in their nature and ſtate did beſt agree. So that here in this Verſe, we are occaſioned to take notice of two further Requeſts of *Dauid*, couched and carryed in the like forme; and are therefore to bee handled and treated on after the ſame faſhion. Firſt, *Reſtore to mee the ioy of thy ſaluation.* Secondly, *Stabliſh me with thy free Spirit.* I deſire not to vary in my manner of proceeding; and therefore now that I haue, as it were, taken the Verſe abroad, and parted it into two Petitions, the next thing that you ſhall expect from me, is the ſenſe and meaning of the words of the former; and after that the Doctrine. *Reſtore to mee, &c.* The very firſt view of the words giues to vnderſtand, that *Dauid* craues here the reſtitution of a decayed and loſt commoditie, which here hee termes the *ioy of Gods ſaluation*; wherein what he craues wee muſt now inquire. Generally, by *Ioy of Gods ſaluation*, hee vnderſtands, *Comfort and inward reioycing in the aſſurance of ſaluation.* But now more particularly wee muſt conſider, that *Saluation* in Scripture betokeneth two things. Firſt, The eſtate of bleſſedneſſe in heauen, which we commonly terme ſaluation; and ſo it is oppoſed to damnation, by which wee vnderſtand the condition of thoſe which are adiudged to Hell: ſo is the word often vſed, as, [a] *Finiſh your ſaluation, &c.* and, [b] *Which are kept, &c. vnto ſaluation, &c.* Secondly, Outward ſafetie and protection in this world, preſeruation from dangers, deliuerance from enemies, ſhelter and ſhrowding from ſuch miſchiefs as the life of man is ſubiect to. Thus is the word vſed in the ſpeech of [c] *Moſes* to the *Iſraelites*, when they were purſued at the red Sea by the *Egyptians: Feare yee not, ſtand ſtill, and behold the ſaluation of the Lord, &c.* ſo [d] *Dauid* being greatly perſecuted and proſecuted by violent and malicious enemies, deſires God to aſſiſt him, and to ſtand on his ſide againſt them, and ſo to aſſure him, that whatſoeuer befell him, he would bee *his ſaluation*, hee would bee his defence and ſhield againſt all his oppoſites. Now as I ſaid in my laſt Sermon of the word *Spirit*, that ſo long as it was not found repugnant

Saluation ſignifieth two things.

a *Phil.*2.12.
b 1.*Pet.*1.5.

c *Exod.*14.13.

d *Phil.*35.3.

to

to the ſcope and purpoſe of the place, it could not be amiſſe to take it in the largeſt ſenſe, ſo ſay I now touching the word *Saluation*. I ſee no inconuenience in it at all, to vnderſtand as much by it as the word betokeneth in the language of the Scripture, eſpecially when being ſo expounded, it ſorts ſo well with *Dauids* intendment here, as ſhall appeare if wee turne his ſuite into other words, on this faſhion: *I was wont, O Lord, to feele in my ſoule much comfort: and the aſſurances which I had, both of future happineſſe, and of the benefit of thy continuall watching ouer me to preſerue me in my waies, did afford me great content; but ſince my fall into this euill, I perceiue my ſelfe in a manner quite depriued of this ſecret ſweetneſſe. It is thou only, who art able to repoſſeſſe mee with this Iewell: Oh, I beſeech thee reſtore it me againe, and let mee reioyce as I was wont, both in the certaine expectation of eternall bliſſe, and in the aſſurance to be ſhaddowed vnder the wings of thine eſpeciall prouidence whiles I liue.* Thus wee haue the ſenſe and meaning of theſe words. The generall matter of Requeſt, is the reſtoring of a ſpirituall loſſe: the particularity of that thing loſt, is comfort in the knowledge of Gods fauour toward him, and care for him both in regard of preſent ſafety and in reſpect of future bleſſednesſe. Indeed the one of theſe depends on the other; the one cannot be without the other. Thoſe whom God will ſaue in heauen, of them hee takes an eſpeciall charge whiles they are here on earth: and the ſafety which men haue here in the world in outward things, is no ſafety indeed, but a preparing for the day of ſlaughter, if they haue not a well-grounded hope of eternall ſaluation with God in his Kingdome. Let vs conſider now of the Doctrine. There is a twofold Doctrine hence. The firſt is thus,

The firſt Doctrine.

That it is the nature and property of ſinne, to rob a mans ſoule of all true comfort. We cannot be better aſſured hereof, then by looking well vpon this example. *Dauids* words doe argue in him an abatement and a loſſe of comfort: and what ſhall wee, what can wee thinke to haue beene the cauſe thereof but this great ſinne? The guiltineſſe thereof brought ſuch an horror into his conſcience, that all the ſweet refreſhing which his ſoule was wont to feele in the apprehenſion of Gods fauour towards him, was now quite gone and vtterly decaied. He felt nothing now but trembling and diſmayednesſe, there was (as it were) a continuall ſound of feare in his eares: and *hee* whoſe *heart* in the time of danger, was wont to be as [c] *the heart of a Lyon, hee did now ſhrinke and faint,* and euery ſmall occaſion was inough to amaze his ſpirits, and diſcourage him. *Dauid* conſidering his place, who was a King, wanted not ordinary outward meanes to acheere his heart, ſuch as the men of the world doe much both eſteeme and vſe in thoſe caſes. What pleaſure might he not haue had, whether by Muſike, or Paſtimes, or Company? yet *the ioy of ſaluation* being wanting, the whole world was not able to yeeld that which might indeede content him. The remembrance of his foule fact was euer ſmiting vpon his heart, and raiſing vp affrightment in his thoughts; the guilt hereof was like a Thorne in the ioynt, which

c 2. *Sam.* 17. 10.

which cauſeth a continuall aking and beating, and giues a man no reſt, but rather doth become ſorer and ſorer vntill it be remoued. Thus this example makes it playne, that the entertainement of ſinne into the heart, ſo as to fall into loue and liking with it, & in ſome ſpeciall particulars, to indeuour and labour to accompliſh it, is a meanes of baniſhing out all true comfort. Securitie there may be, preſumption there may be, carnall confidence there may be, a ſecret bleſſing of ones ſelfe (by ſaying, Tuſh, I ſhall haue peace) there may be; but true comfort, ſuch as ſhal inable a man cherefully to rayſe vp his thoughts towards heauen, and thinke vpon God with reioycing and contentment, and to goe on in ones courſe, in a reſolued expectation of his gracious protection, ſuch I am ſure there cannot be; no more then there can be gladneſſe in a malefactor, at the ſight of an officer; or willingneſſe in a man conuicted in himſelfe, and knowne to others to be chargeable with a foule offence, to come into the face and preſence of a Iudge. Looke mee vpon the firſt offender that euer was, and ſee how the loſſe of inward *ioy* in God, was one of the firſt things which diſcouered it ſelfe in him, after he had falne from God by diſobedience: whence came that hiding from the preſence of the Lord, and that fearing of the voyce of God: What ayled *Adam*, that he, who was wont to be (as I may ſay) bold before God, and full of life and ſpirit in his preſence, ſhould now be ready to thruſt his head into a buſh, and to deſire rather to be any where, then where God was; what ayled him (I ſay) or whence was this, but from the conſcience of a fault? Euery noyſe now makes him afraid, the wagging of euery twig in the garden, was enough to make him quake, when before, while he was in his innocencie, nothing was able to dishearten him. Where was PETERS *ioy?* where was his comfort, when he had doubled and trebled the deniall of his Maſter? What was he able to looke on, that would not be ſome occaſion to diſmay him? To caſt his eye on Chriſt, how could it but fill his face with ſhame, and rent his heart in twaine, to conſider how worthie a Maſter he had diſclaimed, and againſt whoſe gracious warning he had ſinned? if he lifted vp his face towards heauen, what could he fetch thence but more vexation by the thought of him whom he had denied in this ſort, and by the expectation of ſome great vengeance to come vpon him for Apoſtacie? Returned hee home into himſelfe, it was worſt of all. What could his owne heart doe leſſe, then vrge him with his owne fact, and cry ſhame vpon him for his groſſe preſumption, or for his fainting ſo ſoone euen at the words of a ſimple Maide? Should he go to his fellow Diſciples? Alas, with what face could he look on them? who had heard him warned, and had beene witneſſes of his confident proteſtation, neuer (no not with death) to be put downe; and ſhould now ſee him come, among them, like one foyled in the combat, or as a runne-away in the open field? The very ſight of the high Prieſts houſe, yea the very crowing of a Cocke, euen ſuch things as theſe, were enough to ſad his ſoule, and to increaſe the horror of his perplexed ſpirit. Neuer could he be well, vntill he had wept his fill, and had laboured

red by humiliation to make peace with God, till he was brought in hope of the remouall and riddance of his sin by a gracious pardon. Indeed in reason, how can a man with comfort rayse vp his thoughts towards his God? how can he with cheerefulnesse present himselfe vnto him? how can he look to receiue any good from him? how can he promise vnto himselfe eyther future happinesse in heauen, or the Lords good hand to be vpon him for his protection and guidance, and safe conuoy thorow this earth, so long as he lyeth wallowing in that which God abhors, and is chargeable in his soule with that, which separates and diuides betwixt a man and his God? It was an excellent speech of *Azariah* the Prophet, to King *Asa*, and all *Iudah* and [f] *Beniamin: The Lord is with you, while you are with him; and if yee forsake him, he will forsake you.* God is with vs by protection & fauour, so long as we be with him by obedience: [g] *Walke before mee, and be thou vpright, and I will make my Couenant betweene mee and thee*, said God to ABRAHAM. [h] *His Angel pitcheth about them that feare him*, [i] *to keepe them in their wayes.* Thus are the promises of Gods protection and kindnesse, limited to our obedience and conscionable walking; so that [k] *in the feare of the Lord there is assured strength.* When a man walketh in the waies of his owne heart, he cannot haue assurance of being (as it were) vnder Gods charge, and of hauing the benefit of his particular prouidence, in respect whereof [l] *the eyes of the Lord* are said to *be vpon the righteous.* Now what true solid comfort can a man haue, hauing no certainty of interest into Christ; nay, rather when the conscience of his owne vnconscionable course shall make him feare God as an auenger; which he cannot chuse but doe, [m] *when Iniquitie shall compasse him about, as at his heeles?* And thus far of the proofe of the Doctrine, that wee may see what a theefe sinne is, and how pretending to giue vs satisfaction one way, it robs vs of a most precious Iewel, *Ioy in the saluation of God*, another way.

f 2.Chro.15.2.
g Gen.17.1,2.
h Psal.34.7.
i Psal.91.11.
k Pro.14.26.
l Psal.34.15.
m Psal.49.5.

The Vse.

This Doctrine stil presseth that vpon vs, wherof we haue had often occasion to be remembred in this *Psalme: viz.* a taking heed to our waies, that we cherish not in our selues any knowne euill, nor giue ouer our selues to the willing practice of any apparant sinne. Corruption striuen against, sinne falne into *by occasion*, and through infirmitie, cannot depriue a man of his comfort; nay, it shall be to the increasing of a mans ioy, when his soule can testifie, that corruption is irkesome to him, and that it is a kind of vexing to him, that he cannot master it: but when he doth aduisedly, and settledly, and with deliberation and purpose do that which is naught, seeking to gather arguments together in his thoughts, whereby he may imbolden himselfe to doe amisse, and to continue in the practice of it, when he hath begun, and pleaseth himselfe therein, hauing a kind of resolution (at the least not yet) to doe otherwise: this will certainely depriue him of all sound comfort. He may in such a course sooth vp and flatter himselfe, and make himselfe beleeue it is all well enough; and he may for the time receiue such a kind of sensuall and brutish satisfaction, by the pleasure of sin, that he will not reckon much (for the

n Gal.6.1.

the time) of any other comfort: but when his conſcience comes to bee awaked, and he ſhall, by occaſion of ſome affliction or ſickneſſe, or ſome powerfull working of the Word of God vpon his ſoule, retyre himſelfe into his owne thoughts; then he ſhall plainly ſee, that ſinne hath bereft him quite of that which is his comfort indeed. How can hee vpon any good ground, expect any thing from God but iudgement? how can hee promiſe to himſelfe a bleſſing from him in any of his vndertakings? how ſhall hee chooſe rather but feare, that the Lord will curſe all vnto him, when hee ſeeth by the plaine and vndenyable euidence of his owne conſcience, that his whole courſe hath beene euen an abuſe of Gods goodneſſe, and a turning of his graces into wantonneſſe? he cannot then but be aſhamed and confounded to lift vp his eyes towards God, the continuall thought of vengeance euen to hunt him to deſtruction, will diſmay him. Oh! then if thou deſireſt that thou mayeſt indeed haue peace towards God, that the Lord may be to thee as he promiſed to be to ABRAHAM, [o] *Thy Buckler, and thy exceeding great reward*, that [p] *he may compaſſe thee with fauour as with a ſhield*, that [q] *he may make a hedge about thee, and about all that thou haſt on euery ſide*, as he did to *Iob*: that [r] *he may cauſe whatſoeuer thou ſhalt doe to proſper*: bringing [s] *all things to worke together for the beſt on thee*: [t] *keeping thy ſoule, and preſeruing both thy going out, and thy comming in*: bind thy ſelfe to a circumſpect walking, [u] *ponder the path of thy feet, and let all thy wayes be ordered aright*: beware of yeelding obedience to ſinne in the luſts thereof; ſtriue to haue thy fruit in holineſſe; aduenture not to diſpenſe with thy ſelfe for any thing, which thou knoweſt to be a ſinne againſt God. No man knoweth but he which hath felt it, no man can ſo much as coniecture it, but he to whom it is manifeſted by experience, what ſweet comfort the ſoule of that man feeles, in the aſſurance of Gods continuall ſhrowding, who thus binds himſelfe to keep his heart continually in the feare of God. Though the world thinks him to liue a kind of dull and vncomfortable life, becauſe he doth abridge and ſequeſter himſelfe from thoſe vanities, wherein ſome place their chiefeſt happineſſe; and liue, as it were, cooped vp in regard of thoſe wayes of libertie wherein other walke, yet what ioy or what happineſſe can equall this, when a man can looke vp cheerefully to God, without any checks of conſcience for any preſumptuous and wilfull ſinning againſt his Maieſtie, and can in all things comfortably expect a bleſſing from him, as hauing cared to walke before him in ſinceritie? Men neglecting this holy and religious courſe, and emboldening themſelues to liue after the fleſh, and to doe that which is right in their owne eyes, and to faſhion themſelues like vnto the world, may beare it out confidently awhile, as if they had all the *Ioy*; but when theſe outward contentments ſhall forſake them, and they can no more inioy them, and that their thoughts are ſummoned to the remembrance of ſome further matter, where will their comfort bee? It will euen vaniſh like a rotten thing, and as a garment that is Moth-eaten. Let this be a motiue to vs to a religious and conſcionable courſe; let vs bind our ſelues to the good behauiour

o *Gen.*15.1.
p *Pſal.*5.12.
q *Chap.*1.10.
r *Pſal.*1.3.
s *Rom.*8.28.
t *Pſal.*121.7,8.
u *Pro.*4.26.

Note.

behauiour towards God, if we deſire the *ioy of his ſaluation*: why ſhould we haue comfort from him, if hee ſhall receiue no conſtant and conſcionable obedience from vs? And let thoſe that haue once felt this *Ioy*, which *Dauid* here ſpeaks of, bee aduertiſed by *Dauids* example, to beware of impeaching it. It is ſweet inioying ioy, it is woſull loſing it: wee ſee here how much once aduenturing to ſinne againſt knowledge, and againſt conſcience, did indanger it. I am perſwaded, that at this time *Dauid* would willingly haue giuen his Kingdome to regaine it. It is no ſafe meddling in this kinde. There is nothing promiſeth to bring a man ſo much ioy as a groſſe ſinne, when it preſſeth vpon a mans thoughts for intertainement; but it giuing ioy to the fleſh, takes away at vnawares the ioy of the Spirit. Thus concerning the firſt Doctrine. The ſecond followeth, and it is thus;

The ſecond Doctrine.

That it is not vnpoſſible, but that the ioy and comfort which ſome great ſinne hath taken away, may againe by true repentance bee reſtored. This point is as iuſtifiable from hence, as was the former Doctrine. *Dauids* loſing this Ioy, is a proofe, that by a great ſinne a man may bee robbed of this Iewell; his prayer for the reſtitution of it, confirmeth it alſo that wee may pray ſo too, hauing receiued the like loſſe. To what end ſhall ſuch a prayer be, if there be not hope of obtayning that for which the prayer is? Farre be it from vs to thinke that *Dauid* prayed at vncertainty herein, and powred out this requeſt to God vpon no ground. No doubt, he knew the poſſibility of recouering his loſſe, by the prayers of repentance: yea, and did alſo in time come to as great a feeling thereof, as euer at any time he had inioyed. It is generally thought, that *Pſalme* 32. was made vpon the ſame occaſion whereupon this Pſalme was. It is manifeſt that it was indited vpon occaſion of ſome great ſinne: for therein *Dauid* ſhewes how his carriage was therein, ſeeking eaſe by ſilence, but finding none, vntill he had laid open his fault at full by ſincere confeſſion. Now we know that *Dauid* was neuer ouertaken with any foule offence, ſaue only this one: now there wee haue a ſure proofe of his recouering this Ioy: for there (*Verſ.* 7.) hee ſpeakes very directly, and very effectually, as one ſenſible of that, which he here ſeemeth to haue loſt. Hee ſaith confidently, that *God is his ſecret place*, and *the compaſſer of him about with ioyfull deliuerance*. Certainely, when hee ſpake this, he was ioyfull in the Lords ſaluation, and thereupon hee both annexeth to that Verſe, that note [*Selah*] which is generally thought to be a marke of ſome ſpeciall matter, when it is vſed; and withall writing that *Pſalme to giue inſtruction*, (as the title ſheweth) he exhorts all the Godly to reioycing and gladneſſe, *Verſ.* 11. both that they ſhould ioy on his behalfe, vpon whom God had looked now ſo graciouſly, and ſhould take heart to themſelues alſo, out of aſſurance by his example, that God will not take his ſeruants at the hardeſt: but that albeit hee may withdraw the feeling of this good for their humbling, yet after he hath ſchooled them well, he will reſtore it againe vnto them for their comfort. For a further proofe yet, it is out of all queſtion, that the third Pſalme was

made after this Pſalme: for it is intituled, *A Pſalme of* DAVID *when he fled from* ABSALOM: a matter (wee well know) occaſioned after this fault; and indeed it was a part of that correction, with which God was pleaſed to exerciſe *Dauid* for this treſpaſſe, according as *Nathan* told him, [x] *That God would rayſe euill againſt him out of his owne houſe.* Now, marke what hee ſaith in that *Pſalme*, and in what excellent ſpeeches hee reſts himſelfe vpon the ſaluation of God. He profeſſeth, that howſoeuer his Aduerſaries were multiplyed, and began to triumph againſt him, as one forſaken and left of God; yet he knew *the Lord was a Buckler for him, his Glorie, and the Lifter vp of his head: he had called vpon the Lord with his voice, and he heard him out of his holy Mountayne:* he would amidſt all theſe dangers ſleepe ſecurely vpon the lap of Gods protection, not *fearing for ten thouſand that had ſet themſelues againſt him round about.* Hereupon he ſpeaks confidently of the ouerthrow of his enemies, as if he ſaw them alreadie to be diſcomfited: *Thou haſt ſmitten all mine enemies vpon the cheeke bone*, Verſ. 7. Shall we thinke other, but *Dauid* had now recouered his loſſe? had not Ioy triumphed ouer Diſcouragement? had not the bright beames of comfort diſperſed the miſts and fogs of all diſmayednesſe? Marke how comfortably againe *Dauid* ſpake in thoſe which are called [y] *the laſt words of* DAVID: *The Lord hath made with me an euerlaſting Couenant, in all points perfit and ſure:* was not *Dauid* well come to himſelfe againe, ſhall wee thinke, when he thus ſpake? How feelingly, when he was neere his end, could he call God to witneſſe in a matter of importance, about the ſettling of the Kingdome in *Salomon*, by the name of that Lord, [z] *Who had redeemed his ſoule out of all aduerſitie?* had he not comfort in his God when hee ſo ſpake? Thus it is euery way manifeſt, that both *Dauid*, when he thus prayed, hoped, and that by Faith, to get againe his decayed Ioy, and had it againe accordingly. As much may be euidenced by the example of *Peter*. His weeping bitterly argued the impairement of his Ioy; and if hee had not againe recouered that Ioy, could he (as it is ſaid he did) haue [a] *reioyced in being beaten for the Name of Chriſt?* could he haue ſpoken ſo feelingly of *Gods* [b] *abundant mercy begetting vs vnto a liuely hope by Ieſus Chriſt*, and of that *Ioy vnſpeakable and glorious*, which comes to the Elect of God by the triall of their [c] Faith? could he with that peacefulneſſe of ſpirit haue ſpoken of the neerneſſe of the time, in which he was to [d] *lay downe his Tabernacle?* Thus may a man conclude, that albeit God doe ſhew his children great trouble for offending him, and make them know by turning their wonted Ioy either into dulneſſe or vexation, what it is to abuſe his mercy: yet he will returne and reuiue them and renew them like the Fagles: [e] *The Lord will not forſake for euer, he will haue compaſſion according to the multitude of his mercies.* This may ſerue to proue this Doctrine.

x 2.*Sam.*12.11.

y 2.*Sam.*23.5.

z 1.*King.*1.29.

a *Act.*5.41.

b 1.*Pet.*1.3.

c *Verſ.*8.

d 2.*Pet.*1.14.

e *Lam.*3.31,32.

The Vſe. This is not to embolden any to runne wilfully vpon the hazzard of loſing his feeling and comfort in the fauour of God, becauſe of the poſſibilitie of regayning it: for what wiſe man will voluntarily ſuffer ſhipwracke, and caſt away all that euer hee hath at Sea, becauſe a man may by

by the helpe of good friends, or ſome like meanes, recouer all his loſſes, and be a richer man then he was before? It is better to keepe, if it may be, that which one hath, then put the matter to ſuch an aduenture. But this Doctrine is to cheriſh an hope in ſuch as haue beene ouer-taken by the ſubtiltie of the Deuill, and haue taken a foile in ſome particular in ſuch a meaſure, that they haue loſt that ſenſible ſweetneſſe in Religion, and in the working of the graces of God within them, which they were ſometimes partakers of, and ſo now begin to droope, and hang downe their heads through diſcouragement. I would not ſpeake any thing to the abatement and leſſening of that dutie of humiliation whereto ſuch are bound. Iuſt cauſe haue they to bewaile with bitterneſſe the miſ-carriage of themſelues while they liue, but yet it is neceſſarie they ſhould know, that God hath not left them vtterly without hope. *Dauid* is both an example to vs, how a man may hazzard himſelfe, and how hee may recouer himſelfe in this caſe. A great ſinne may depriue him of this Ioy: vnfayned Repentance may againe reſtore him to his Ioy. Haſt thou gone after *Dauid* in the one, and ſmarted with him accordingly in taking like loſſe to that he tooke; Oh! labour to follow him in the other, and thou ſhalt aſſuredly euen as hee did, recouer all againe with an aduantage. Indeuour the ripping vp of thy heart, get thee to the Lord in humilitie, bewaile there thy ſelfe, that haſt thus wilfully depriued thy ſelfe of ſuch an ineſtimable Iewel, as *the ioy of his ſaluation*; neuer leaue crying with importunitie with *Dauid* here, *Reſtore, reſtore, O Lord. Giue mee againe, although vnworthy, that which I once had, and am now, for not due eſteeming it, very deſeruedly bereft of.* And though thou doe not get it by and by vpon the firſt or ſecond asking, yet doe not giue ouer; who art thou, that thy prayers ſhould receiue ſuch quicke ſucceſſe? vnderſtand the cauſe of Gods putting thee off, not to bee becauſe hee meanes vtterly to denie thee, but becauſe hee would yet more humble thee: the longer thou art in recouering this Treaſure, the more thou wilt apprehend thy fault in loſing it, the more thou wilt eſteeme and value it when againe it is reſtored. And if thou feeleſt in thy ſelfe that thou canſt gather heart and hope out of ſuch an example as this is, to goe to God to craue this fauour of him, this may be a ſure pledge vnto thee that the reſt is comming. He that hath giuen thee a heart to deſire it, the thing it ſelfe alſo in his appointed time hee will certainely beſtow. And thus haue I ſhewed what wee may learne out of the firſt Clauſe of this Verſe; wee ſee what ſinne in Gods iuſtice can doe. Bee a man neuer ſo full of feeling, neuer ſo abundant in the comfortable apprehenſion of Gods fauour, neuer ſo ſenſible of the working of the graces of Gods Spirit within him, neuer ſo ioyfull becauſe of the aſſurance of Gods continuall and gracious protection; yet if he ſhall yeeld ſo much to the luſt and inordinate affection of his owne heart, this ſhall ſtrip him cleane of all, and turne all his Ioy into horror and diſmayednesſe. Wee ſee againe what Repentance through Gods mercy can doe. Be a man neuer ſo perplexed in himſelfe, neuer ſo much out of heart, neuer ſo much

to ſeeke of comfort, neuer ſo much in a continuall feare to be ſeized vpon by ſome heauy iudgement for offending God: yet ſhall this reſtore him againe to his former eſtate, this ſhall lift him vp againe by degrees, vntill he come to his ancient feeling. Both theſe are to be taken together, becauſe of Satans ſubtiltie. Before a child of God yeelds to an euill of an hainous nature, the Deuill will make him beleeue he may doe it without preiudice; God will not by and by withdraw his grace: his loue is more conſtant and ſtable vnto thoſe whom he hath once imbraced. Thus hee beguiles. But when one is in, and ouertaken, and hath loſt that which hee thought could neuer haue beene withdrawne; then hee workes on the other ſide: Oh, God will neuer bee reconciled, he will neuer reſtore that, which hath beene ſo wilfully caſt away: It is in vaine to imagine a recouery. If it be poſſible, let him deceiue thee neither way: not the firſt, if it may be, in drawing thee through a preſuming vpon thy ſtate into a foule offence; yet at the leaſt, if he haue beene too hard for thee in that, yet neuer yeeld to him in the other: make no doubt of reſtitution by repentance. Labour thou to make *Dauids* ſuite with *Dauids* heart, thou canſt not miſſe of the like ſucceſſe as *Dauid* had. This is the ſumme.

Note.

The ſecond Clauſe followes, *Stabliſh mee with thy free Spirit.* Here two things. Firſt, The particularitie of the fauour which *Dauid* craues. Secondly, The inſtrument or meanes whereby hee would that fauour ſhould be wrought. Firſt, The particularity of the fauour which *Dauid* craues, *Stabliſhment, Confirmation in good.*

The third Doctrine.

The Doctrine is, *That without Gods vpholding, man hath of himſelfe no power to withſtand any the leaſt occaſion or temptation tending vnto ſinne.* DAVID ſpeakes here as a man ſenſible of his owne weakeneſſe; he knew well, that howſoeuer he was now in the way of Repentance, and was looking towards a better courſe, yet as hee was not come about of himſelfe, ſo neither could he perſiſt in it by his owne ſtrength: if the Lord ſhould leaue him to himſelfe, hee conceiued it to bee very poſſible for him to fall againe and againe into this very ſinne; and the Deuill, who had preuailed againſt him in this, in other things alſo might intangle him: therefore he deſires the Lord to *ſtabliſh him. Weake, O Lord, I am of my ſelfe; O let it bee thy gracious pleaſure to vphold mee.* In ſuch kinde of requeſts as this, *Dauid* is frequent: [f] *Keepe thy Seruant from preſumptuous ſinnes:* [g] *Stay thou me, and I ſhall bee ſafe:* [h] *Direct my ſteps in thy Word.* Theſe ſpeeches argue *Dauid* to haue felt that weakeneſſe in himſelfe, that vnleſſe the Lord did vnder-prop him, there was no euill ſo foule, no ſinne ſo grieuous, but hee might againe and againe fall into it, yea, and euen bee ouercome and maſtered by it. What is the reaſon our Sauiour in his Prayer teacheth vs to pray, *not to bee led into temptation,* and to the ſame effect [i] elſe-where, but becauſe of our ſelues wee are vnable to reſiſt temptation, or to ſaue our ſelues from becomming euen the very ſlaues of ſinne, vnleſſe the Lord in mercy ſhall inable and ſtrengthen vs thereunto? [k] *In his owne might ſhall no man be ſtrong,* ſaid

f *Pſal.19.13.*
g *Pſa.119.117.*
h *Verſ.133.*
i *Matt.26.41.*
k *1.Sam.2.9.*

ſaid ANNAH, SAMVELS *mother*. PAVL exhorting to be ſtrong againſt Satan, deliuereth this exhortation thus; [l] *Be ſtrong in the Lord*: inſinuating that a man muſt ſeeke ſtrengthening from aboue, if he deſire to haue the victorie. Take vs as wee are of our ſelues, wee haue [m] *no ſtrength*. Wee ſee Satan preuayled againſt *Adam* in his innocencie: how can we thinke to ſtand out againſt him of our ſelues in our decayed eſtate? The Deuil is too ſubtill for vs, that wee ſhould be able to wind our ſelues from him, vnleſſe the Lord giue vs that wiſdome which hee gaue to *Paul*, not to [n] *bee ignorant of his wiles*. There is no euill which he ſhall at any time ſeeke to draw vs into, but our nature is inclineable to it, and the baits by which he ſeekes to allure vs, are all of them very pleaſing and delightfull vnto vs. Whom will not profit perſwade? whom will not pleaſure entice? whom will not example and cuſtome draw? let a man be left vnto himſelfe, theſe are arguments too forcible, and too full of power for him to reſiſt. How ſoone was LOT ouertaken? [o] how eaſily drawne to the firſt and ſecond committing of an vnnaturall ſinne? How quickly was our *Dauid* intangled? the very ſight of *Bathſheba* caught him, and carried him (as it were) captiue into a double euill; adulterie, to ſatisfie luſt; murder, to conceale [p] adulterie? It ſeemes there was no great adoe to bring *Peter* to the deniall of his Maſter, the very firſt onſet ſhooke him in no ſlender meaſure; and if the Lord in mercie had not looked backe vpon him, thereby to worke vpon his conſcience, well may we thinke he would haue gone on from one wickedneſſe to another, paſt all hope and poſſibilitie of returne. Was not *Paul* ſenſible of a great deale of weakneſſe in himſelfe, when he ſaid, That though to [q] *will was preſent with him, yet he had no power to doe that which was good?* Let it be noted and conſidered in experience, with what violence men are carried euen head-long into euill, how ſmall occaſion preuayleth with them to make them ſinne, how forward they be of themſelues without a perſwader; and then what adoe there is to ſtop them in an vngodly courſe, and to bring them to any meaſure of repentance: it is a kind of death to them to breake off an euill; it is like that which Chriſt calleth the plucking out of the right eye, or the cutting off the right hand: I ſay, let but this be obſerued as it falleth out in common courſe, and wee cannot but acknowledge it to be true, that man of himſelfe cannot ſtand againſt the allurements and prouocations tending to the drawing of him into ſinne: it is impoſſible for him of himſelfe to ſtand vpright.

This is the reaſon why *ſtabliſhment* is in the Scripture ſought for from God, and to him aſcribed as his proper act: [r] *All ye that truſt in the Lord, bee ſtrong, and he ſhall ſtabliſh your heart:* [ſ] *the Lord vpholdeth the iuſt men.* [t] *The Lord ſhall confirme you vnto the end:* [u] *It is God which ſtabliſheth vs:* [x] *The Lord make your hearts ſtable, &c.* [y] *The Lord is faithfull, who will ſtabliſh you:* [z] *The God of all grace, &c. ſtrength and ſtabliſh you.* Thus is the truth of this Doctrine plainely and ſufficiently made good. Man is not able to ſuſtaine or beare vp himſelfe in any good

l *Epheſ.6.10.*
m *Rom.5.6.*
n *2.Cor.2.11.*
o *Gen.19.*
p *2.Sam.12.*
q *Rom.7.18.*
r *Pſal.31.24.*
ſ *Pſal.37.15.*
t *1.Cor.1.8.*
u *2.Cor.11.20.*
x *1 Theſſ.3.13.*
y *Chap.3.3.*
z *1.Pet.5.10.*

course, he hath no power not to fal; he is as a staffe, from which no sooner is the hand withdrawne of him that beares it, but it falleth immediately to the ground: [a] *Without mee* (saith Christ) *ye can doe nothing.*

a *Ioh.* 15. 5.

1. *Vse.* This should bee vnto vs a cause and matter of humiliation, and of bringing vs to be base and low in our owne eyes, (a vertue which is in the sight of God much set by:) and what can bee more effectuall to humble vs, then when we consider the weakenesse and wickednesse of our nature? weakenesse, in that the least wind of temptation is able to ouerthrow vs; wickednesse, in that there is not so foule and vgly sinne, but we are inclineable to it of our selues. What hath a man to boast of, whose case is thus? Is not this of force to avile vs in our owne conceyuing? Alas, if the hand of God did not sustaine vs, our aduersarie the Deuil, who goeth about seeking whom he may deuoure, would euen at once bring vs to an irrecouerable confusion, and quickly should wee be plunged euen into the most grosse and hatefull enormities. He deceiueth himselfe much whosoeuer he be, that imagineth that whereas he is free from such and such foule sinnes, with which some others are ouertaken, it proceedeth from himselfe, and that it is out of his owne strength, that he is of a more blameleesse conuersation: Nay, be it knowne vnto thee, That if God in mercie did not restraine thee, there is no man so notoriously wicked, but thou wouldst euen be as vile as he. Looke vpon him, whosoeuer he be, that lyeth wallowing in the most hatefull and noted sinnes; pride not thy selfe in respect of him, but know thou that hast in thee a nature euery way as corrupt as his is; there is no more naturall strength in thee to withstand euill, then there is in him. Learne therefore in him to see what thou art, and let that beget in thee a humble thankefulnesse, and a thankefull humilitie, taking to thy selfe the shame of thine owne sinnefull weakenesse, and giuing God the glory of thy freedome from presumptuous sinnes.

2. *Vse.* Secondly, this is a caueat, not to presume vpon our owne strength in spirituall things. The first man, created after God in his owne Image, when he was once left vnto himselfe, was soone beguiled by the Deuill. Full small was the time of his continuance in his excellencie, when hee had no other prop, but his owne freedome to vphold him. Who can hope to be exempted from temptations, when the Serpent could find a meanes of creeping into Paradise? or what man shall bee confident touching his owne firmenesse, when euen righteous *Adam* was so quickly conquered? It is strange to see how secure we are, as if Satan durst not set vpon vs, or as if wee were easily able to withstand all incounters. It was the purpose of God, that *Adams* fall should read vnto vs a perpetuall lecture of mans weakenesse; and should also remaine as an assurance of the Deuils steadie course of assaulting these most, vpon whom God hath bestowed most. As the more excellent *Adam* was, the more was the eagernesse of Satan to seduce him. Here wil be our only course then to, repose our selues vnder the shadow of the Lords wings: [b] *Cursed is hee which maketh flesh his arme, &c. but they which*

b *Ier.* 17. 5.

which truſt in the [c] *Lord, ſhall be as mount Sion, &c.* He that in diſtruſt of himſelfe, betakes himſelfe to this refuge, [d] *he ſhall be compaſſed with fauour as with a ſhield.* Men doe many times wilfully expoſe themſelues vnto temptations; as when they aduenture themſelues into euill company, when they thruſt themſelues vnneceſſarily and vnwarrantably into the inticements of ſinne, as pleaſures, ſports, &c. when they hazard themſelues into the affaires of the world, without due conſideration of the many auocations and withdrawments from good, which they are ſure to meet with; and by this meanes, how vſually are they ouertaken, while they ruſh on, as though no companie could infect them, no pleaſure draw them into exceſſe, no profit carry them away? ſuddenly are they carried captiue by the Tempter, at his will. Thus while *Iudah* goeth abroad vnſenced, Satan catcheth him at vnawares in the ſnare of [e] luſt. While *Dauid* forgets his owne infirmitie, he is ſoone drawne, euen by ſo ſmall a beginning as a wandring looke, into [f] adulterie. While *Peter* preſumes vpon going into the high Prieſts houſe, not conſidering himſelfe, behold, he falls into a firſt, a ſecond, and a third deniall of his [g] Maſter. It is euer a mans beſt courſe to be afraid of his owne weakeneſſe. He that is priuie to himſelfe of the ill diſpoſition of his ſtomacke, and ſo obſerues himſelfe in his diet, that man ſhall ſeldome ſurfet. Excellent is that ſaying of the [h] Apoſtle: *When I am weake, then I am ſtrong: viz.* when he was moſt *weake* in his owne apprehenſion and acknowledgement, then was he moſt *ſtrengthened* by a gracious ſupply from an higher hand.

c *Pſal.* 125.1.
d *Pſal.* 5.12.
e *Gen.* 8.12. &c.
f 2. *Sam.* 11.2.
g *Luk.* 22.54.
h 2. *Cor.* 12.10.

Thirdly, it is a quickning to Prayer. Satan is ſubtill, and we ſimple, he is mightie, and we weake, he hath many aduantages againſt vs, wee haue no power of our owne to make our parts good againſt him. What more ſhall we doe? nay, what better can we doe, then to flye vnto God for his ayd? [i] *He is greater then all.* [k] *His name is a ſtrong Towre, &c.* Take *Dauid* for an example; as ſoone as he felt the rebellion of his heart, and perceiued how little power there was in him to maſter it, hee cryed to the Lord; [l] *Keepe thy ſeruant from preſumptuous ſinnes: Let them not raigne ouer mee*; there was his refuge. Oh if *Dauid* had done ſo euer, he had neuer falne ſo foulely as he did, hee had neuer beene ſo woſully ouertaken as he was. *Paul*, when he was buffered and chaſed with a ſore temptation, ſuch as he termes *the meſſenger of Satan*, he went preſently to the Lord by prayer: [m] *For this thing I beſought the Lord thrice, &c.* Nay, euen Chriſt himſelfe, the author and finiſher of our faith, when hee had an inward conflict, betwixt our naturall frailty (whereof euen he had a taſte) and the wrath of God due to our ſinnes, ſought remedie by prayer (*Mat.* 26.) as we may ſee three times in that one Chapter. The [n] Apoſtle makes mention of it (*In the daies of his fleſh he did offer vp prayers and ſupplications, &c.*) This courſe he commended to his Diſciples alſo. Thus then is our duety; when we feele our rebellious heart fighting againſt the good motions of the Spirit, and perceiue that we haue much adoe to reſraine from groſſe euils, and find Satan labouring againſt vs, to

3. *Vſe.*

i *Iob.* 10.29.
k *Pro.* 18.10.
l *Pſal.* 19.13.
m 2. *Cor.* 12.8.
n *Heb.* 5.7.

to prouoke vs vnto that which is naught, let vs humble our ſelues at the Throne of grace, let vs powre out our ſoules before the Lord, and beſeech him to be gracious to vs, to keepe vs from ſinne, to arme vs againſt Satan, to vphold vs by his hand, that we fall not into euill. Certainely, this courſe ſhall haue ſucceſſe, either the temptation ſhall ceaſe, or elſe thy ſoule ſhall receiue ſuch anſwere as PAVL, ° *My grace is ſufficient, &c.* And here wee may ſee how little cauſe there is to wonder, that wee are carryed away as we be, with the common corruptions of the times; for we doe not out of the feeling of our owne weakneſſe, pray the Lord to deliuer vs from euill. Who is wont to ſay betwixt God and himſelfe, *O Lord, I liue in an euill age, in a place ſtayned with much wickedneſſe, and I, for my part, am as bad in the diſpoſition of my nature as any: I know I ſhall meete with many prouocations, and my owne heart will helpe the matter forward. O Lord, what is my hope? Surely, my hope is euen in thee, reſtrayne me, limit me, doe not forſake me; If thou leaue me to my ſelfe, I ſhall periſh euerlaſtingly*; I ſay, where is he that is wont thus to make his mone to God? What maruell we are carryed captiue vnto ſinne, when wee are ſo ſlacke to begge deliuerance of him who is onely able to ſuſtayne vs?

o 2.Cor.12.9.

The nineteenth Lecture.

VERS. 12, 13.

And ſtabliſh mee with thy free Spirit.
Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall be conuerted vnto thee.

Stabliſhment and *vpholding in good*, is the ſubſtance of the thing which in this ſecond Clauſe *Dauid* craueth. The next thing to be ſpoken of, is the inſtrument by which hee deſires, this good in him may be accompliſhed, [*Thy free Spirit.*] Let vs indeuour firſt to know what this meanes.

Words explaned.

By *Spirit*, *Dauid* doth here vnderſtand, *An inward and ſecret diſpoſition, ſtirred vp and wrought in him by the power of Gods Spirit, from whence, whatſoeuer good is in the hearts of Gods children, doth proceed.* A *free Spirit*, is, as ſometimes we ſpeake, an *ingenious Spirit*, that is, *a kind of cheerefull and forward diſpoſition, ſuch as may affect good for Gods ſake, and for it owne ſake, more then for any by or ſecondarie reſpect elſe whatſoeuer.* This is the ſenſe in few words. Some thinke that *Dauid* intended here, to begge of God a certayne Generous, Heroicall, or Noble *Spirit*, ſuch as was fitting for him in his place and calling as a King: becauſe this very word here tranſlated *Free*, is the Title giuen ſometimes to Princes

Princes in the Scripture, betokening magnificent and worthy Persons. This may seeme probable: but surely, *Dauids* intent and scope was more large: he had fayled and offended more then as a King, and therefore craues such a Spirit, as by which he might be vpheld, not onely as a Commander amongst men, but as a Regenerate person, and as a Child of God. No doubt, the effects of this kind of Spirit, would and did discouer themselues in *Dauid* in his place, and in the managing the State-affaires; but the principall matter was a disposition meete for him, as a man in all things bound by dutie to obey God. Thus therefore is the Doctrine;

The first Doctrine.

That to be freely, willingly, and cheerefully disposed in the wayes of holy obedience towards God, is a speciall blessing, and such as we ought all earnestly to desire. This was the very thing which *Dauid* craued. His desire must be a rule to ours, and his suing for it, is a sufficient proofe that it is excellent. He knew he could not stand without the Lords sustayning; and assurance to be vpheld by God he could not haue, vnlesse he found in himselfe such a kind of liberall and ingenuous Spirit. For where good duties are not done cheerefully, they can neuer bee performed constantly. *Dauid* therefore craued such a disposition to be wrought in him, as a pledge of Gods gracious purpose to *establish him*. Then, besides this, there was also a particular reason of his praying for this kind of Spirit at this time. *Dauid* perceiued that sinne had gotten a great power vpon him, and that his affections were so secretly insnared with it, that he had no such pleasure, hee tooke no such felicity in the performance of holy seruices, as he was wont: they were irksome and burdensome vnto him, he went on in a kinde of dull, and heauy, and vnlusty manner with them: as one weary of this vntoward and sluggish disposition, he prayeth here for a more free kinde of metall to be wrought into him, that hee might finde himselfe cheerefull, and glad, and of a liuely spirit, in the doing of the things which God commands. This was that kinde of disposition, which God required to bee in those, of whom any offering should be receiued towards the erecting of the Tabernacle: [a] *Receiue of euery man whose heart giueth it freely.* [b] *Whosoeuer is of a willing heart, let him bring.* God would haue no mans largesse for the furtherance of the building, but his that should giue with a cheerefull heart: hee would not accept of that which should bee wrung out by a kinde of drawing and compulsion. It remaynes vpon Record to the renowme of the people, that were mooued by *Dauid* to contribute towards the Temple, which he purposed to erect, *that they offered willingly*: it was to themselues a comfort, and to *Dauid* a matter of [c] reioycing: and he gaue publike thanks to God, for putting such a Spirit into him, and into his [d] people: *Now therefore wee thanke thee, and praise thy glorious Name: who am I, and what is my people, that wee should bee able to offer willingly after this sort? &c. Their very heart was to it*, as the phrase is in a like [e] case. Truth is, this willingnesse is the property of Gods [f] people; they are euen glad of an oportunitie to shew duty. *Paul* termes it, [g] *readinesse to*

a *Exod.*15.2.
b *Exod* 35.5.
c 1.*Chron.*29.6.
d *Vers.* 13.14.
e *Nehem.*4.6.
f *Psal.*110.3.
g *Tit.*3.1.

to euery good worke. One is towards God, as a true hearted friend is to him; to whom he profeſſeth loue: an occaſion is welcome to him, wherein hee may ſhew him kindneſſe. The Apoſtle notes it touching the Romanes two times eſpecially: Firſt, [h] in reporting them to *haue obeyed from the heart the forme of Doctrine.* All their beſt affections claue vnto it. It was euen a delight and a pleaſure to them to obey. Secondly, [i] *You haue not* (ſaith hee) *receiued the ſpirit of bondage to feare againe; but ye haue receiued the Spirit of Adoption:* you are not ſeruilely diſpoſed, ſo as to doe nothing but out of a baſe feare of the whip: but you are of a more free and liberall temper. God hath giuen you the Spirit of Adoption, hee hath made you to be affected towards him as Sonnes, euen in loue to him; you are apt and forward in any thing to performe obedience to him. This was in the *Macedonians*, whom in that particular *Paul* commends to the *Corinthians* for imitation, when as euen in extreme pouerty there was found in them a richneſſe of liberality, a *willingneſſe euen beyond their power*, and a preſſing vpon the Apoſtle with great inſtance, to receiue that which they had raiſed for the neceſſitie of the [k] Saints. This kind of diſpoſition is ſuch, that God reſpects nothing that is done, what ſhew ſoeuer it makes, if this be wanting. A Magiſtrate in his place, whatſoeuer he ſhall doe, is of no account with God, if he may be accuſed like thoſe of whom *Ieremie* complayned, to [l] *haue no courage for the Truth.* A Miniſter in preaching ſhall haue no reward, vnleſſe hee doe it [m] *willingly.* If hee doe it more by conſtraint, *then of a ready mind,* the Lord doth not regard his [n] courſe. In giuing, [o] *It is the cheerfull Giuer whom God loues.* In hearing, *It is the ſwift Hearer* [p] whom he takes notice of. This is *the giuing of a mans ſelfe to God,* [q] ſpoken of by the Apoſtle. Thus is the proofe of this point, *Dauid* begging of God ſuch a diſpoſition; Gods requiring it in ſuch as profeſſe to performe any ſeruice to him: the commending of it in thoſe in whom it hath beene found; the impoſſibilitie of conſtancy where it wants; the dis-eſteeme that befalleth the moſt glorious actions which bee not ſeaſoned herewith: theſe things ſhew plainely, that this is a bleſſing of a worthy nature, and ſuch as euery one deſiring to pleaſe God, ought to be in loue with, and to indeuour by all meanes poſſible to obtayne.

h *Chap.6.17.*
i *Chap.8.15.*
k *2.Cor.8.2,3,4.*
l *Ier.9.3.*
m *2.Cor.9.17.*
n *1.Pet.3.2.*
o *2.Cor.8.12.*
p *Iam.1.19.*
q *Rom.6.13, &c. 2.Cor.8.5.*

The Vſe. What ſhould be the Vſe of this Doctrine other then this, euen to put life into our affections, that we may with our ſtrongeſt and moſt earneſt deſires, ayme at that which with the loue whereof we ſee *Dauid* was inflamed? The hauing hereof is a ſpeciall teſtimonie of a mans diſcharge, by the mercy of God from the thraldome of ſinne. Euill is ſometimes curbed in a mans outward carriage, but the heart is intangled with the loue thereof as much as euer; and ſome good things are to bee ſeene at times in ſome mens practice, but they haue not true loue within, to that which outwardly they make ſhew of. Man lookes to no more then vnto the outward act, neither can hee; God obſerues with what kind of ſpirit and affection euery thing is done, and meaſures the action accordingly. Let euery man conſider himſelfe well touching this, and remember

member in all his courſes hee hath to doe with more then man, euen with that God, who [r] *tryeth the heart and reynes*. Reſt we not our ſelues in the deed done, but labour we to vnderſtand our ſelues well, how wee are affected and diſpoſed in performing it. It is a mans ſpeciall honour, when he may be called the [s] *Lords Free-man*. It is no hard matter for a man to iudge of himſelfe herein. Take wee notice of theſe marks by which to trie our ſelues in this matter.

r *Pſal.7.9.*

s *1.Cor 7.22.*

Tokens of a free Spirit.

Firſt, Our praying vnto God for ſuch a Spirit, out of the ſenſibleneſſe of our naturall ſlauerie and bondage vnto ſinne. When a man is aware of the forwardneſſe of his nature vnto euill, and of the ſtrong bent thereof vnto ſinne, and feeles that of himſelfe hee hath no heart to the things which God commands; his very ſtomake (in a manner) is againſt them, and ſo accordingly begs earneſtly of God, that he would, as *Dauid* ſaith, [t] *Inlarge his heart, and* [u] *quicken him in his Righteouſneſſe*: this is a good euidence, that at the leaſt God is beginning in him the worke of a free and liberall Spirit. I haue often mentioned the rule, and it is to be remembred euer, that God prepares his to that good, which he means to beſtow on them, by ſtirring vp in them a ſenſibleneſſe of the neceſſitie of it, and a feruencie and truth of deſire to inioy it. Certainely, a *free Spirit* is, as it were, a breeding in a man, when he begins to be diſpleaſed with the proneneſſe of his diſpoſition vnto euill, and is diſcontented with himſelfe that good duties are ſuch a burden to him, and ſo thereupon prayeth God to turne him about quite, that holy ſeruices may be as pleaſing vnto him, as by the bent of nature euill is; that hee may become as *Paul* ſaith, [x] *The ſeruant of Righteouſneſſe*; and may be as cheerefull at the command thereof, as the ſeruants of the *Centurion* were at his; [y] *He ſaith to one, Goe, and he goeth; to another, Come, and he commeth; and to my ſeruant, Doe this, and he doth it.*

t *Pſal 119. 32.*
u *Veſ.40.*
x *Rom.6.18.*
y *Matt.8.9.*

Secondly, *A free Spirit* is diſcerned by an eaſineſſe to be perſwaded to good duties. To a willing mind there is no need of many arguments. The making it to appeare that the buſineſſe is good and neceſſary, and ſuch as God requires, and will be much pleaſed with if it be done, is a ſufficient motiue. How eaſily was *Paul* perſwaded at *Antioch* to deale vnto the people preſent, the Goſpell of God? the Rulers of the Synagogue ſent to him and *Barnabas*, to requeſt them, *if they had any word of exhortation, to deliuer it*: the Text ſaith, [z] *Then* PAVL *ſtood vp, &c.* This was an euidence of that which in this buſineſſe he calleth [a] *his good will*. ſo farre was he from looking to be preſſed with multiplicity of arguments, or from needing to be wrought vpon by importunitie, that he was rather glad of the occaſion. It is an euill ſigne when there muſt bee ſo much vrging, before a man can be brought to an inclination towards that which ought to bee done. A word is inough to a cheerefull Spirit. A Horſe of mettle is more quickned with the ſound of a wand, then a dull Iade with many ſmitings of the Spurres. I would not perſwade raſhneſſe, I know it is poſſible for a man to be ouer-haſtie, and, zeale not guided by knowledge, may ſoone ouer-carry. Let euery man bee ſure firſt,

z *Act.13.15,16.*
a *1.Theſ.2.8.*

firſt, that the matter is good and neceſſary; and when that is once made plaine to a mans conſcience in the ſight of God, if yet there bee much adoe to worke him vnto practice; it is a ſigne of an illiberall and ſeruill ſpirit: and it is ſuch as we meet with ordinarily abroad. How hard a matter is it to bind mens affections to that which they cannot, being ouercome by the weight of truth, but acknowledge to be good: when they haue in a manner yeelded that this and that ought to bee, and that it were well, if it were accompliſhed? yet what wofull flinching and drawing backe, what deuiſing of excuſes, what tricks to delay time, when it comes to the poynt of their owne perſonall and particular practice? There is no Preacher, that hath experience of mens diſpoſitions, but he finds it a farre eaſier taske to conuince mens iudgements, then to ouercome their affections. It is an harder labour to preſſe a matter effectually in the vſe, then to confirme it ſubſtantially in the Doctrine: ſo little freedome of Spirit is there amongſt men. When a man is ſo clay-like, ſo ſtiffe to be wrought vpon, ſuch a while before he can be won to ſet on with a good buſineſſe, and muſt haue a continuall ſpurring and prouoking, when he hath a little begun, it is a wofull thing. Where ſuch a diſpoſition is cheriſhed, ſurely there is no ſparke of *that freeneſſe of Spirit* which here *Dauid* ſpeakes of.

Thirdly, A man ſhall iudge of himſelfe in this poynt, by his going on in a good way, euen when he is not egged on by ordinary outward prouocations; nay, when (perhaps) in ſtead of them he meets with diſcouragements. As for example, to make my meaning plaine; ſuppoſe a good duetie, to which a man is not bound by any humane Law, nor vrged by any ouerruling authoritie, nor preſſed by the perſwaſions of ſuch as haue intereſt in him, nor inuited by the hope of any profit or praiſe, or approbation with the world; nay, it may be theſe things are againſt him herein, law ſeemes to inhibite, authority giues no countenance, friends, in ſtead of perſwading, labour to withdraw, there is like to be ſome preiudice to profit, there is poſſibilitie of beeing exerciſed with reproach, and of loſing of eſteeme and reputation amongſt men; here is a time for a *free Spirit* to ſhew it ſelfe. He that in this caſe is ſo in loue with the duty, and ſo deſirous to approue himſelfe vnto God, that hee holds on ſtill, hauing no eggings on, but rather variety of withdrawments, him will I terme a free-ſpirited man. Conſider thy ſelfe well concerning this. I ſee many ſomewhat forward in matters of Religion, where law doth eyther require that they doe, or not gaine-ſay, whiles they are prouoked by example, countenanced by friends, wrought vpon by thoſe that haue power in them, ſo long as they ſuſtaine no loſſe, receiue no diſgrace; but if they ſee a cloud ariſing, the law eyther will abridge, or at leaſt not iuſtifie, company in the courſe begins to decay, there is no bodie left that eyther by authority can vrge, or in loue will prouoke, mens mouthes are opened to gaine-ſay and to ſpeake euill, then on a ſudden their forwardneſſe doth abate, and they doe euen at laſt giue ouer the very ſame, which before they made a ſhew to be very earneſt in.

This

This is no *free Spirit*: indeede it is like that loue which *Salomon* ſaith, [b] *much Water cannot quench, nor the Flouds can drowne it.* If thou doſt no more then thou art vrged vnto, and perſeuereſt in a good courſe no longer then thou art whetted on by example, or others importunitie, ſo that if thou be once left to thy ſelfe to doe or not to doe, there is an end of thy courſe; this is no *free Spirit.* It is very like this, to that baſe *Eye-ſeruice*, which *Paul* ſpeaks [c] of; a ſeruant workes hard whiles ſome that haue command vpon him lookes on, but when hee is alone, and no eye of man vpon him, then is the time to try his faithfulneſſe. Thus haue I preſſed this point touching a *free Spirit.* DAVID deſired of God ſuch a diſpoſition, as that he might be cheerefull in good duties, and doe them with an ingenuous and liberall mind. God reſpects not that obedience, which comes not but by drawing and haling: a ſeruice which comes not off willingly, and out of a loue to it in it ſelfe, God eſteemes not. To this wee haue beene perſwaded, how we may iudge of our ſelues in regard of it we haue beene taught. A vſing to pray for ſuch a Spirit out of the apprehenſion of our owne naturall bondage vnto ſinne. An eaſineſſe to bee wonne to the practice of that which is manifeſted out of the Word of God to be our duty. A holding out in the beſt courſes, when there is nothing left but the bond of conſcience to God, and the reſpect to good it ſelfe in it ſelfe to keep vs in, otherwiſe there is no outward matter to conſtraine vs, nothing to inuite vs, but many things rather to diſcourage vs; theſe be certaine & vndeniable pledges of a *free Spirit.* Make much of them when they be: labour for them, and be not quiet without them when they are not. So farre of this requeſt. Now, before *Dauid* proceeds to the next, he inſerts a promiſe, wherein he declares what he will doe, in caſe the Lord ſhall pleaſe to heare him in this Petition.

b *Can.8.7.*

c *Epheſ.6.6.*

Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall bee conuerted vnto thee. There are in this Verſe two things conſiderable. Firſt, The dutie, which *Dauid* as it were, by vow bindes himſelfe to performe. Secondly, The good ſucceſſe which hee promiſeth to himſelfe thereupon. In handling the former, I might here ſpeake of the duty of thankfulneſſe which is owing to God from all, vpon whom hee beſtoweth ſpirituall fauours; but of that I ſhall haue more iuſt occaſion to ſpeake (*Verſ.*14.) My method in treating vpon this Clauſe ſhall be this. Firſt, I will ſpeake of the generall matter of it. Secondly, I will examine ſome particulars iuſtly gatherable from the ſeuerall words. The generall matter is: *Dauid* receiuing mercy himſelfe, will indeuour to be an inſtrument of good vnto others. Any man may ſee that in the very face of theſe words; and the Doctrine thence is as euident, *viz.*

That true repentance and conuerſion vnto God, breeds in a mans heart a ſincere deſire of being an inſtrument of the like good by all meanes poſſible vnto others. DAVID here is a patterne of a man repenting truly, and looke what affections, and purpoſes, and deſires were in his heart, God being pleaſed to turne him from this ſinne, the ſame are in ſome degrees and manner in all thoſe, to whom God hath vouchſafed the like grace.

The ſecond Doctrine.

Now, *Dauid* as he could not chooſe but promiſe thankefulneſſe to God, vpon the reſtoring of him to his ancient ſtate; ſo, becauſe he knew, that [d] *his goodneſſe could not reach to the perſon of God*, therefore he could not conceiue wherein better to diſcouer it, then in labouring to doe others good, by indeuouring their conuerſion. The Talent of Mercy which hee hoped to receiue, hee voweth to imploy to others edifying. The Scripture confirmes the being of this diſpoſition in all whom God hath truly turned, by varietie of examples. When *Andrew* had found Chriſt, hee had no reſt vntill hee had called [e] *Simon*; neither could *Philip* forbeare vntill he had brought [f] *Nathaniel*. What haſte did the Woman of *Samaria* make to runne into the Towne to call her [g] Neighbours? How earneſtly did *Paul* wiſh that others were in Religion, in the knowledge and obedience thereof, like [h] vnto him? The Iaylors ioy was not full, till he perceiued that his houſhold as well as himſelfe beleeued vpon [i] Chriſt. When Chriſt had called *Matthew*, he inuited Chriſt to his houſe, and there were (ſaith the Text) [k] *a great companie of Publicans and of others*. Can we thinke they came into *Matthews* houſe without his leaue, or that *Matthew* inuited them with any other intent, then that they might get that good by Chriſt, which his ſoule had reaped? This was propheſied of of old, that it ſhould bee the diſpoſition of thoſe which ſhould be gathered in by the Goſpel to the Chriſtian Church; one ſhould prouoke and call vpon another, [l] *Come, and let vs goe vp to the Mountayne of the Lord, &c.* [m] *They which dwell in one Citie, ſhall goe to another, ſaying, Vp, let vs goe and pray before the Lord of Hoſts.* Theſe be the [n] *Riuers of water, which flow from out the belly of the true Beleeuer*. Chriſt laid it as a taske vpon PETER, [o] *When thou art conuerted, ſtrengthen thy brethren*. Indeed God giues no man any ſpirituall good for his owne priuate benefit alone, but that he might be [p] *a good Diſpoſer* and Steward of the *grace of God* for others good. Like as the Apoſtle ſaith, [q] *That God comforted him, that he might comfort others with the ſame comfort* which himſelfe had receiued. Whereſoeuer there is true conuerſion, there is true faith: for, how ſhall we ſuppoſe a man conuerted & in the ſtate of grace, who hath no faith? and [r] *Faith worketh by loue*: and how can *Loue* (which is ſaid to bee [ſ] *bountifull,*) bee barren and vnfruitfull in this ſpeciall euidence of loue, the ſauing of a ſoule from death? Wee would reckon it a barbarous and a cruell act (and wel we might) if two men in their trauell by the way ſhould fall into a Pit, and the one being by ſome meanes reſcued thence, ſhould goe his way without reſpect to him that was in the ſame danger. Is it poſſible, thinke we, that there ſhould be ſuch an heart in a man, in whom God hath wrought a worke of grace, that being himſelfe recouered from that Pit of deſtruction, into which we are all plunged by *Adams* diſobedience, he ſhould not care what became of others, that are inwrapped in the ſame miſerie? Gods children are no Niggards, nay, it grieueth them to eate their ſpirituall morſels alone: when they haue receiued any mercy from God, they are as the veſſell whereto *Elihu* compared himſelfe, which muſt needs haue [t] vent. [u] *Come, harken,* (ſaith DAVID) *and I will tell you what God hath done to my ſoule.* Here

d *Pſal.16.1.*
e *Ioh.1.41.*
f *Verſ.45.*
g *Ioh.4.28,29.*
h *Act.26.29.*
i *Act.16.34.*
k *Luk.5.29.*
l *Iſa.2.3.*
m *Zach.8.21.*
n *Ioh.7.38.*
o *Luk.22.32.*
p *1.Pet.4.10.*
q *2.Cor.1.4.*
r *Gal.5.6.*
ſ *1.Cor.13.4.*
t *Iob 32.19.*
u *Pſal.66.16.*

The Vſe.

Here is one of the moſt certaine marks, which wee may iudge of our repentance by. If thou thinke thy ſelfe in the ſtate of grace, and turned about from the power of Satan vnto God, deale faithfully and plainely with thine owne ſoule concerning this; how thou art affected in regard of others. Doſt thou mourne as *Samuel* did for *Saul*, ſo for theſe that are in mens vnderſtanding in the high-way to Hell? doſt thou pitie their caſe, whom thou ſeeſt to be carryed captiue by the Deuill at his will, and who walke in their owne wayes without remorſe? doſt thou wiſh in ſincerity before God, Oh, that it lay in thee, though it were to thy great paine and danger, to turne them from their going aſtray? doſt thou labour according to thy calling, and according to the meaſure of knowledge and grace which thou haſt receiued, to worke vpon others by aduice, by intreaty, by admonition, by perſwaſion, all in the Spirit of meekneſſe, that if it were poſſible, they may come vnto amendment? doſt thou indeuour conſcionably if thou bee a Magiſtrate, to reclaime the euill doers? doſt thou ſtriue if thou bee a Miniſter, to winne ſoules, and to turne the people from their euill way, and from the wickedneſſe of their inuentions? doeſt thou bind thy ſelfe being a maſter of a familie, by inſtruction at home, and by bringing to Gods Ordinance abroad, to bring, if it may be, thy Children and Seruants to the knowledge of God that they may be ſaued? Certainly, thou canſt not haue a more certaine euidence then this to thy ſoule, that God hath called thee into that ſtate of mercy, wherein hee will reſerue thee euer vnto Chriſt. No man can truely hunger and thirſt after the ſaluation of another mans ſoule, and accordingly as his place requires indeuour it, vnleſſe God hath ſhewed mercy to him in reclaiming him: ſo on the other ſide where there is a kinde of careleſſe diſpoſition in regard of others, a man troubleth not himſelfe about others ſoules; he thinks rather it is a matter concernes not him, hee is neuer grieued nor troubled with the deſperate condition of the moſt, which (as a man may ſay) ſeeme as if they would needes bee damned. When one hath no zeale as a Magiſtrate, if he be one; or as a Miniſter, if he be called to that ſeruice; or as a Maſter of a family, if he be ſo placed, to procure the ſaluation of others; this is an vnauoidable teſtimonie of ſuch an one as is in his ſinnes, and ſhall periſh in his ſinnes, vnleſſe he make haſte to come out of them by repentance, and to declare his repentance by his care for others ſoules. Doe but marke it in him, who had the leaſt time that euer we read or heard of any to ſhew fruits of his repentance in, and yet as ſhort as the ſpace was, hee diſcouered it in this, euen in his deſire and care to helpe anothers ſoule. You gheſſe, I thinke, whom I meane, *viz.* the Thiefe conuerted by our Sauiour on the Croſſe: ſee whether his repentance did not ſhew it ſelfe in breathing out words of acknowledgement touching himſelfe, of iuſtification touching Chriſt; ſo of admonition to his fellow, euen to winne him to God, if it had been poſſible: when he heard him rayling, he rebuked him, ſaying, [x] *Feareſt thou not God, ſeeing thou art in the ſame condemnation, &c?* See how hee would fayne haue wrought him to ſome remorſe, if it had

x *Luk.* 23. 40.

had beene possible. Obserue it, I pray you, how repentance, though it haue neuer so small a time to shew it selfe, yet it will appeare in this fruit of labouring and indeuouring to doe others good. There is euer iust cause to suspect that repentance, which is destitute of this fruit. It is vnpossible that repentance should be confined to it selfe, it cannot but be fruitfull. *Good hath a kinde of spreading nature:* I may apply that to it which *Salomon* doth to another matter, it is [y] *as the oyle in the right hand which vttereth it selfe.* A perfume in the hand will disclose it selfe, they which goe by or come neere, shall haue refreshing and comfort by the smell. Now as repentance will appeare, so in this. A man cannot hide the ioy, the comfort, which hee feeles in the assurance of Gods fauour, and of giuing victorie against sinne, but hee must needs publish it vpon iust occasion, vnto others for their good. This is the Vse: which yet we may presse a little further not vnprofitably, thus: *viz.* that if true repentance and vnfained conuersion, shew it selfe in an indeuour to doe good to others in the matter of saluation; then what account shall bee had of such, and in what ranke shall they bee put, who seeke to hinder others in the way of life, who labour to peruert others, to incourage them to euill, to hearten and harden them in that which is naught? Doe our times, doe our dayes affoord none such? Hath not Satan his agents and instruments to inlarge his Kingdome? Nay, wo is mee, for one that truely and conscionably labours to *teach Gods wayes vnto sinners*, there be scores of such whose ayme and drift is to turne euen the Righteous out of the way, and to make others as lewd in their paths, as they themselues. Iudge vprightly who hath the most fauour and countenance from the most of the men of this Generation, he that runnes to all manner of excesse, or he who tyeth himselfe, to passe the time of his dwelling here in feare. If a man will runne a licentious, carnall, voluptuous course, what a deale of incouragement shall he haue, how many to vphold him, to commend him, to speake for him, to beare him companie? hee shall haue enow to backe him, to applaud him, to tolerate him at the least. But let a man begin to frame himselfe to a better course, to more straitnesse in matters both of the worship of God, and in things which belong to common conuersation, that hee bee once taken notice of for one that withdraweth and separates himselfe from the common guise and streame of the times: alas, full poore incouragement shall he haue to goe on. If scoffes, reproches, slanders, troubles, disfauour of friends, secret perswasions of carnall acquaintance; if such things, I say, as these may turne him out of his way, he shall be sure of them. Thus vnlike are the greateſt part to *Dauid* in this qualitie. Hee had a desire to reclaime sinners: they intend it to confirme and strengthen sinners in their euils, and to make others like themselues: they are more grieued and discontented, when they behold any so much as to incline to amendment. I would no spice hereof were in any of those, who by profession and calling should labour to winne soules, *viz.* to grudge at others forwardnesse, and to repine at the peoples earnestnesse and readinesse, to presse (as Christ

Bonum est sui diffusiuum.
y Pro.27.16.

Note.

Chriſt ſaith) to the Kingdome of God when it is preached to them. Wo to them that ayme at the cheriſhing of the people in a kind of formall Religion, and would haue none to exceede their owne *Laodicean* ſcantling. Thus of the generall matter of this Verſe. *Dauid* will labour to doe good to other ſoules.

Now for the particulars, euery word in a manner may yeeld vs out ſomewhat for our edifying: for example ſake, firſt, The action which *Dauid* will performe; *Teach.* Secondly, The matter thereof; *The wayes of God.* Thirdly, The parties whom he will *teach*; *The wicked.* Fourthly, The time when; *Then.* Of the firſt. Wee may out of the action, which *Dauid* vndertakes to performe, profitably learne this,

That the act of Teaching others in the things which doe concerne ſaluation, is no vile or vnworthy ſeruice. DAVID, a King, a chiefe and ſoueraigne perſon among and aboue others, yet binds himſelfe to bee a *Teacher*, accounting it no matter of diſparagement at all vnto him to be ſo imployed. Thus, vpon like occaſion hee promiſeth to [z] *inſtruct and teach.* It is not likely, that *Dauid* tooke on him to performe that act of *Teaching*, which is properly miniſteriall, and to the diſcharge whereof there is a particular calling of men deputed by God, ſuch as were the Leuites and Prophets in the old Teſtament, and the Miniſters of the Goſpell in the new; yet ſuch *Teaching*, as *Dauid* might by his place and calling performe, that hee tooke no ſcorne to doe. Thus he taught by writing, whereupon he intituleth ſome of his Pſalmes, *Pſalmes to giue inſtruction*, as among the reſt, *Pſal.* 32. Thus he taught by domeſticall inſtruction, which, I thinke, a man may iuſtly gather out of that act of his: *viz.* that it is ſaid, that when he had performed that ſolemne ſeruice of reducing the *Arke*, he and the chiefe of his Kingdome with him, [a] *He returned after to bleſſe his houſe.* What ſhall we thinke of that, but that thereby is intended the performance of the ſeruices of teaching, and praying, and prayſing of God in his family? And ſo hee taught alſo by ſpeaking occaſionally to the people in publique, though not as an ordinarie Watchman for ſoules, but as a King; ſuch a publique act of his we [b] reade of; and according hereunto wee may vnderſtand that which hee profeſſeth in the [c] *Pſalme.* Thus *Salomon* the ſonne of *Dauid*, no whit inferiour in Royall authoritie to his father, yet thought it no diſgrace, to ſtyle himſelfe [d] *The Preacher:* [e] *And the more wiſe he was, the more he ſought to teach the people knowledge.* No diſgrace to *Noah*, but an honor rather, that *Peter* termes him a [f] *Preacher of Righteous.* It is reported of our Sauiour, that [g] *he taught the people:* his imployment in the buſineſſe is a ſufficient iuſtification of the worthineſſe of it. *A Teacher in Iſrael* was wont to be a Title of [h] reſpect. Teaching can be no baſe act, when our Sauiour hath pleaſed to depute it to bee the meanes for the conuerſion of the World, and the gathering together of his Saints: [i] *Goe, teach all Nations: he hath giuen ſome to be Apoſtles, &c.* [k] *and appointed Paſtors, and Teachers, for the gathering together of the Saints.* This briefly, but yet ſufficiently for the laying open of this Doctrine.

The third Doctrine.

z *Pſal.*32.8.

a 2.*Sam.*6.20.

b 1.*Chro.*29.2.

c *Pſal.*40.9,10.

d *Eccl.*1.2.

e *Eccl.*12.9.

f 2.*Pet.*2.5.

g *Luk.*5.3,&c.

h *Ioh.*3.10.

i *Matt.*28.19.

k *Epheſ.*4.11.

1. *Vſe.* First, this is a checke to the common opinion of the world touching the Teachers office, which is moſtly reputed but a petty-ſeruice: ſo that whereas the conſcionable performance thereof ought of right to be the improuement of a mans eſteeme, it is an occaſion of a mans auilement in the eyes of many. Hence is the generall declining and ſhunning of the calling, by ſuch as are of outward qualitie. Many ſuppoſe it were a kinde of ſtooping downe too low, if they ſhould humble themſelues to the ſeruing of the Lord in this buſineſſe. We ſee here *Dauid* was of another minde. It ſhould be his honour, and a ſpeciall pledge of his thankefulneſſe to God, in reſtoring him to his ancient *Ioy*, to be a *Teacher* vnto others. Surely, if this ſecondary kinde of Teaching, to which *Dauid* vowed himſelfe, were not vnworthy of a King, what reaſon to caſt contempt vpon that grand ſeruice of Miniſteriall teaching, from which all other teachings in matters of ſaluation are deriued? This is not ſpoken, to vrge outward honour to be conferred vpon Teachers, but to bring the ſeruice it ſelfe into iuſt eſteeme: ſo long as men haue a low and ordinary opinion of that act, they ſhall neuer reape profit by it to their ſoules.

2. *Vſe.* Secondly, this may be commended to our conſideration that are Miniſters, to prouoke vs to obſerue what an honourable ſeruice God hath called vs vnto, euen ſuch as wherein the moſt renowmed Kings which euer were, were willing to partake with vs. This ſhall bee our glory and our Crowne, to haue beene diligent in Teaching. The world, the eyes whereof are ſubiect to dazeling by matters of outward pompe, looke vpon a mans outſide, vpon his Titles, vpon his Pedegrees, vpon his Eccleſiaſticall dignities, vpon what hee is in wealth and meanes, and how high he is in ranke; but this is that whereunto by the verdict of the Apoſtle, the [m] *double honour is due, euen the labour in the Word and in Doctrine.* This is that which ſhall make vs honourable and reuerend in the hearts of Gods people; whereas all theſe outward bubbles ſhall proue as they are, euen lighter then vanitie it ſelfe; and they which haue, by faithfulneſſe herein, turned others to Righteouſneſſe, ſhall ſhine as the Starres for euer: when as others, with their pompe and noyſe, which haue beene ſpare and negligent in this duty, ſhall be filled with ſhame, and caſt out with the vnprofitable ſeruant into vtter darkeneſſe.

m 1. *Tim.* 5. 17.

3. *Vſe.* Thirdly, this may bee taken notice by all, that no man may account it a diſparagement to him, to be a Teacher in matters of ſaluation. It is a dutie neglected by many in a kind of diſdayne, eſpecially (for thereto I ayme) that Teaching-dutie which is required in the Family. Some hold it a kind of baſeneſſe for them, being of place and reckoning in the World, to apply and giue themſelues to ſuch a dutie. It is a rare thing to find any man that doth this ſeruice, but it is a kind of wonder to heare of a Great man that doth it. What art thou to *Dauid*, that thou ſhouldſt account ſuch a buſineſſe vnworthy of thee? *Dauid* is not aſhamed to profeſſe here to the whole World, that he will *Teach*. It was one of the beſt ſeruices he could thinke vpon, whereby to ſhew his thankefulneſſe:

[n] *You*

[n] *You ſhall lay vp theſe my words in your hearts, and in your ſoules, and you ſhall teach them to your children, ſpeaking of them when thou ſitteſt in thy houſe, &c.* Who that hath houſe, children, ſeruants, can plead exemption in this dutie? It is ſcarcely to bee thought that that mans ſoule is truely taught of God, who is backward, eſpecially out of height of ſtomake, to bee a Teacher vnto others. Euery true Chriſtian is a Partner with Chriſt in his threefold Office, of *King*, *Priest*, and *Prophet*; and how ſhall it appeare that this Propheticall Office of his is in any meaſure deriued ouer to that man, who either neglects, or ſcornes, or is vnable to performe this Teaching-ſeruice, as his place requires it? This I thought good to obſerue from hence: DAVID *will teach.* To bee an inſtrument of God to others, by Teaching in matters that concerne eternall life, is no vile ſeruice. Of the ſubiect of his Teaching hereafter.

n *Deut.*11.18, 19.

The twentieth Lecture.

VERS. 13.

Then will I teach thy wayes, &c.

THat DAVID *will teach*, and by teaching, indeuour to doe others good, we haue heard: now followeth to conſider of the matter which he *will teach*, [*Thy wayes.*] Here we muſt firſt labour to know, what *wayes* thoſe are which are called *Gods wayes*. Some *wayes of God* are ſaid to be paſt [a] *finding out*; vnderſtanding thereby the ſecret reaſons and grounds of Gods proceedings, ſo as in the matter of Election, and the appurtenances thereunto. Theſe are not here meant. For, the things which *Dauid* himſelfe could not know, neither might inquire after, we may be ſure he would not take on him to be a Teacher of them vnto others. But here by *Gods wayes*, DAVID vnderſtands ſuch courſes of God as are manifeſt, and which himſelfe hath reuealed and diſcouered vnto men in his Word. Such is that which *Dauid* elſewhere termes, [b] *The way of Gods Teſtimonies:* [c] *The way of his Precepts:* [d] *The way of his Commandements:* [e] *The way of his Statutes.* They be ſuch *wayes* then as God hath laid forth vnto vs in his Word. Now, theſe *wayes of God* reuealed in Scripture are of two ſorts: Firſt, They are ſuch as himſelfe keeps. Secondly, Or ſuch as hee binds vs to keepe. The *wayes* which himſelfe keeps, may be thus diſtinguiſhed: They are partly of Iudgement, partly of Mercy. *Gods way* of Iudgement, is that courſe which hee takes with impenitent ſinners, which is, [f] *to walke ſtubbornely with thoſe that walke ſtubbornely againſt him.* To this *way of God*, the Prophet ſeemes to haue reference when he ſaith, [g] *That God hath a way in the whirlewind, and in the*

a *Rom.*11.33. Touching thoſe words, [*Thy wayes.*]

b *Pſal.*119.14.
c *Verſ.*27.
d *Verſ.*32.
e *Verſ.*33.

f *Leuit.*26.23.

g *Nah.*1.3.

the ſtorme: he hath a courſe of furie, and indignation, and vengeance when he pleaſeth. *Gods way of mercie,* is his gracious manner of proceeding, which he obſerues and holds towards thoſe, which breake off their ſinnes by true Repentance. Such are [h] *the wayes* mentioned by the Prophet, which God oppoſeth to mens *wayes:* ſhewing that his faſhion of dealing with repenting ſinners, is differing from that diſpoſition which is ordinarily to be found in men towards thoſe with whom they haue once beene at variance, euen when they relent. Men in thoſe caſes are hardly wonne to pacification, God is by many degrees much more gracious: that *way of the Lord which* IOHN *Baptiſt came to prepare,* was both the way of Gods iuſtice, and of his mercie too: for Chriſt (before whom *Iohn* came) *had his fanne in his hand,* both for the fitting of the *chaffe to vnquenchable fire,* and for the gathering of the [i] *wheat into his garner.* Now the way which God binds vs to keepe, and which is called *his,* becauſe he is the author of it, and requires it, is the way of *Obedience.* This is that which is called [k] *The way which we ſhould chooſe:* it is called [l] *The way of ſaluation:* [m] *The way of peace:* [n] *The right way:* [o] *The way of righteouſneſſe:* [p] *A holy way:* [q] *The good way, in which whoſo walkes, ſhall find reſt for his ſoule:* [r] *The way which leadeth vnto life.* In euery of theſe wayes, *Dauids* purpoſe was to inſtruct ſinners. He would teach them the ſeueritie of God againſt thoſe that walke on in their ſinnes, and hate to be reformed: he would acquaint them with the louing kindneſſe of God, and the riches of his grace towards thoſe that turne from their ſinnes: he would informe them in the courſe to be held by all thoſe that haue obtayned, through the fauour of God, the pardon of their ſinnes, and doe deſire to continue in that happy eſtate vnto the end. So that this teaching ſhould ayme at the diſcouery of three things; Danger, Deliuerance, Duetie. Danger, if ſinne were continued in: Deliuerance from eternall woe, if ſinne were forſaken: Duetie, if the profeſſion to renounce ſinne were in ſinceritie. This will be your portion, if you remayne as you are. This your happineſſe, if you labour to be better. This is that you are bound to, if you would haue your reformation to be held free from hypocriſie. Thus ſhould *Dauids* Teaching be: generally, the *wayes of God:* particularly, *Gods way* of iuſtice againſt the obſtinate: *his way* of mercie towards the repentant: their way of obedience if they had a meaning to be thankefull. Now let vs proceed to matter of Doctrine. Thus firſt:

h *Iſai.55.8,9.*

i *Luk.3.4,17.*

k *Pſal.25.12.*
l *Act.10.17.*
m *Rom.3.17.*
n *2.Pet.2.15.*
o *Verſ 21.*
p *Iſa.35.8.*
q *Ier.6.16.*
r *Matth.7.14.*

The firſt Doctrine.

That the maine and principall matter of all Teaching, by thoſe that intend the good of others ſoules, muſt bee the things of God reuealed in his Word. DAVID here in promiſing to teach, binds himſelfe to a preciſe and certayne Theame or ſubiect which he will teach. Hee will not teach his owne thoughts, matters of his owne priuate framing, or inuenting: neyther will he goe about to perſwade or embolden any to runne ſuch a courſe as he had done, in giuing ſcope to his owne violent and intemperate affections: but he will teach them Gods waies, which he finds in the Word, reported of God, and required by God, that will he teach.

The

The ſureſt proofe which I can make for this Doctrine, wil be (to make it appeare) that this which *Dauid* profeſſed, ſhould be the matter of his teaching, ought to be the ſole matter of all miniſteriall teaching: which when it is manifeſt to be true, it muſt needes follow thence, that no other thing ought to be the matter of any mans Teaching, who takes on him to be a guide and helpe to others in Religion: becauſe all other Teaching muſt be according to it, and muſt bee (as it were) a ſtreame deriued out of that fountaine. Now that the waies of God (vnderſtanding thereby ſuch things as God hath reuealed, & layed downe in his Word) muſt be the onely ſubiect of all miniſteriall Teaching, it is very playne; both by the Old Teſtament, & by the New. In the Old Teſtament it was the appoyntment, that they who were by office to inſtruct the people of God, ſhould limit themſelues to this, [f] *The Iudgements of God, and the Law of God:* and they who were by profeſſion Prophets, were blamed for deliuering things to others, [t] *which God neuer ſpake to them*; [u] *for prophecying out of their owne hearts, and following their owne ſpirits:* and it is giuen as a cauſe why many did no good, in turning their hearers from their euill way, becauſe [x] *they did not ſtand in Gods counſell, nor declare his words to the people.* In the New Teſtament, Chriſt tyed thoſe whom he ſent out into the world *to teach*; and, by teaching, to conuert the Nations, to [y] *the things which he had commanded them:* Whereupon, as it was *Pauls* care to vent nothing [z] *but that he had receyued from the Lord*, ſo it was his comfort, and the ground of his aſſurance, that *he was free from the bloud of all men*, in that he could with a good conſcience terme that which he taught, [a] *The counſell of God:* and left others after ſhould thinke themſelues to be at more libertie, it was a Conſtitution, that they ſhould [b] *deliuer the ſame in teaching others*, and that the matter of *Preaching* ſhould bee [c] *the Word:* and *if any taught otherwiſe*, PAVL cenſured them [d] *to bee proud, and ignorant, and the cauſers of ſtrife:* and gaue charge of ſhunning them, and of [e] *ſeparating from them*. It was euer the rule, that they that taught, ſhould be confined *to the Law, and to the Teſtimonie:* they were ſaid to *haue no light in them*, they were to be reputed blind guides, and the miniſters of darkeneſſe, euen of him who is the Prince of darkeneſſe, [f] *if they ſpake not according to that Word.* In the Old Teſtament, publique Preachers are called, [g] *The Meſſengers of the Lord of hoſts*; and in the new, [h] *Ambaſſadors for Chriſt*. Now hee that goeth as an Ambaſſadour from a King, muſt keepe himſelfe to his Commiſſion, and muſt proceed according to his directions, and not runne at large, according as he ſhall be ledde by his owne priuate opinion. By *Pauls* rule they ſhould be reſtrayned and ſilenced, whoſoeuer ſhould aduenture [i] *to teach other Doctrine*. God of old *made them to be deſpiſed, and vile before all the people*, who preſumed to deliuer ought but [k] *his wayes*: ſo that this is euery way playne, that this ought to bee the onely matter of miniſteriall teaching. Now (as I before ſaid) if of miniſteriall Teaching, then of all other teaching, tending to the ſoule. Therefore the ſubiect of

f *Deut.* 33.10.
t *Ier.* 14.14.
u *Ezec.* 13.2,3.
x *Ier.* 23.22.
y *Math.* 28.20.
z 2.*Cor.* 11.23.
a *Act.* 20.27.
b 2.*Tim.* 2.2.
c 2.*Tim.* 4.2.
d *Rom.* 16.17. 1.*Tim.* 6.3, 4.
e *Verſ.* 5.
f *Iſa.* 8.20.
g *Mal.* 2.8.
h 2.*Cor.* 5.20.
i 1.*Tim.* 1.3.
k *Mal.* 2.9.

of *Abrahams* houſhold-teaching, was [l] *the way of the Lord:* and God (inioyning this ſeruice of inſtruction in the Family) preſcribed a rehearſing to children, [m] *Theſe words* (ſaith he) *which I command thee.* A Maſter of a Family cannot be ſaid to haue a Church in his houſe, if he haue no Teaching in it; and if he ſhall not, in Teaching, tye himſelfe to the Rule of [n] *Not preſuming aboue that which is written*, his houſe, (though he teach) will rather be a Synagogue of Satan, then a Church of Chriſt. And thus muſt it be in the indeuors that are priuately betwixt Chriſtian & Chriſtian, to further the ſaluation one of another by admonition, and exhortation, and ſuch like; out of theſe bonds no man muſt paſſe. All ſuch courſes muſt tend to a [o] *prouoking to good Workes:* and what *Workes* ſhall be termed *good*, vnleſſe it be certaine they be ſuch as [p] *God requires?* Euery Chriſtian muſt *ſet vp a Candle on a Candleſticke*, that others may haue good thereby; but it muſt be ſuch an one, as himſelfe hath lighted from the greater light, which God hath ſet vp in his Church, for the guiding of our feet into the way of peace: which is the reaſon that [q] Chriſt (after the Doctrine of hearing, to which euery one is bound) ſet out in the Parable in the Seed, addes immediately, [r] that concerning *the Candle*, to be ſet vp in ſuch ſort, as others may receyue good by it: both to ſhew, that whoſoeuer is himſelfe inlightened by the Word, muſt ſeeke to giue direction vnto others; and withall, that the light which he takes on him to ſet vp, muſt be ſuch, as hath beene lighted from thoſe who are called, [s] *Starres in Chriſts right hand.* For my owne part, I haue euer imbraced that ſaying of a worthy Diuine of our times, That it is not for a priuate man to publiſh or broach any poynt of Doctrine, and ſo not to attempt the drawing of others to it, vnleſſe it be ſuch, as is plainely propounded in the Word, and taught by the Miniſters thereof. The neglect of which Rule, is cauſe of many Schiſmes, when men ſhall aduenture to teach others their owne priuat apprehenſions. God requires [t] *the ſeeking of the Law at the mouth of the Prieſt.* It will be beſt for him that will vnderſtand, according to ſobrietie, to keepe himſelfe there; not tying Faith to any mans iudgement (for ſo ſhould wee [u] *bee Lords ouer your Faith*, which *Paul* diſclaimes:) but waiting with the Spirit of meekeneſſe vpon Gods ordinance, as the key of all neceſſarie and ſauing knowledge. Thus for the confirmation and proofe of this Doctrine: onely *Gods wayes*, diſcouered in his Word, muſt be the matter of that Teaching, by which there is a deſire and hope to doe good to other ſoules.

I. *Vſe.* Here firſt, it is eaſie to conceiue that there is a Rule for all Teaching; vpon whomſoeuer this duetie of Teaching lyeth, the ſame is bound to *Dauids* ſcantling here, *The wayes of God.* It is our part, who be Miniſters, firſt and principally to take notice hereof; we cannot herein be too preciſe, in binding our ſelues to ſuffer nothing to paſſe the hedge of our lips, when we ſtand vp as Teachers in the Congregation; but that which we can aſcertaine our ſelues, that it is *the way of God.* It is a dangerous thing, when one ſhall ſpeake at aduenture, and ſhall commend that

l *Gen.*18.19.
m *Deu.*6.6,7.
n 1.*Cor.*4.6.
o *Heb.*10.24.
p *Mic.*6.8.
q *Luk.*8.
r *Verſ.*16.
s *Reu.*1.20.
t *Mal.*2.7.
u 2.*Cor.*1.24.

that to the people (eſpecially ſhall preſſe it vpon their ſoules and conſciences) which he is not well aduiſed, is ſuch as God would his people ſhould be made acquainted with. How can a man but tremble to terme that the Word of God, in the audience of a Congregation, which (it may be) is but the off-ſpring of his owne braine, or the ſpawne of his owne ſpirit, or for which he hath forced ſome Scripture, & drawne it in (as it were) by the neck, for the countenancing of that which is (indeed) rather that which he would haue to be true, then that which he is aſſured, in the ſight of God, is true? It is much worſe, when one ſhall purpoſely [x] *looke out vayne and fooliſh things for the people*; and hunt after ſuch matter, as ſhall rather tickle mens eares, then edifie their hearts, by the plaine euidence of the Spirit, and of power. Thinke now, in all reaſon and equitie, what a deale of ſtudie is required; both generally, in the Scripture, for the finding out that which is called, The ſecret [y] *of the Lord*: and, [z] *The mind of Chriſt*: and for picking out of the courſe of holy Writ; that which *Paul* termes, [a] *The patterne of wholeſome wordes*; by which, and according to which, all Teaching muſt be carried, and proportioned: and particularly, in, and about that ſpeciall Scripture, which we take on vs to vnfold: what need to ſift before-hand well, and to examine it? what cauſe to ſeeke the Lord by prayer for direction? how meet it is, to ponder and digeſt euery particular well, before wee publiſh it? how ill it will become vs, to truſt to ſudden thoughts, and to preſent apprehenſions (ſuch as ſhall riſe) when we are ſpeaking? There is (I acknowledge) a certaine *kind of diuine influence*, (as an old Father termes it) which doth, at the inſtant, bring to the mind of a conſcionable Teacher, things before in the particular not thought vpon, which a man may comfortably entertayne, as a ſpeciall pledge of the Lords aſſiſtance. But it is no ſafe way (I thinke) for a man to make it ordinary, only to informe himſelfe with certaine generall notions of his Text, and to leaue the reſt to be ſupplyed out of preſent thoughts. God will puniſh that raſhneſſe, and a man ſhall, by that meanes, at vnawares caſt out that, whereof he ſhall haue cauſe after, (eyther in regard of the ſubſtance, or forme thereof) to repent, and be aſhamed: ſo farre ſhall he be from hauing comfort in it, as being *the way of God*. I ſpeake not this, as taking on mee to teach all others how to preach, or by way of cenſuring, and taxing any mans courſe; but I note this, (it comming in the ſtroke) according to my Text, to worke care in mine owne heart, and to put others in mind of that, which (I hope) they doe; I am ſure they ſhould doe. Wee ſhall beſt approue our ſelues to euery mans conſcience, in the ſight of God, by tying our ſelues to this, *To teach Gods wayes*; and that, after that way which is his pleaſure to preſcribe; for ſo muſt it be. That ſame, *Teaching none other Doctrine* forbidden, [b] hath reference to the forme and faſhion of teaching, as well as to the ſubſtance of the Doctrine. *God hath inioyned both a way to be taught, and a way of teaching it too.* There is no man, but he deſires good cookerie, as well as good meats: and albeit hunger may make a man

x *Lam.*2.14.

y *Pſal.*25.14.
z 1.*Cor.*2.16.
a 2.*Tim.*1.13.

ἀποῤῥοια θειχη. *Clem. Alexand.*

b 1.*Tim.*1.3. So *Beza* vpon the place.

man doe much, in a diſh ill handled, yet there may be ſuch ſauce, and ſuch dreſſing, that the very ſight of the one will cloy the ſtomake; and the taſte of the other will kill the appetite; and cauſe a regorging of that, which in it ſelfe is wholeſome. A man may haue a good cauſe in a Court, and yet it may be ſpoyled, for lacke of a well-framed Declaration. A good way is as requiſite, as a good matter. I remember a ſaying of the Apoſtle, c *Deſire the beſt gifts, and yet I will ſhew you a more excellent way.* The ſubſtance of their proceeding was good, but yet there was need of bettering in the way; ſo you ſee there is much in the way. I muſt ſay agayne (to preuent exceptions) which I am very ſubiect to, I goe not about to reduce euery man to my way: Nay, I will ſay with the Apoſtle, d *If Chriſt bee preached any manner of way, I therein ioy, and will ioy:* yet, why may I not alſo ſay with the Poet, *If thou knoweſt a better then mine, ſhew it mee, and I will ioyne with thee; if not, thou haſt no cauſe but to take mine?* I remember, that in the holy Storie, when, after the ouerthrow of *Abſalom*, *Ioab* had a purpoſe to ſend *Dauid* the newes, he ſent *Cuſhi*, and away he haſted; *Ahimaaz* would needs goe too. It was a prettie while before he could get leaue; at laſt, he went: Though he ſet out after *Cuſhi*, yet (being wiſe to chuſe his way) he ouer-went *Cuſhi*; he got the ſtart, by getting the better way: ſo (I ſay) it is much in a mans way ſtill, to haue a good way in Teaching *Gods way*. And it was a good ſigne in *Apollos*, though he were an eloquent man, and mightie in the Scripture, yet he was not aſhamed to e *be taught the way of God more exactly*. What if I ſhould ſay, he learned of them to mend the manner of his preaching? I am ſure there is nothing againſt it in the Text. *Beza* expounds it, *The way which leadeth to God*. So much of this; I will not ſay, by the way; for I could not well balke it, it was ſo full in my way. Now, you alſo that are Chriſtians, though not Miniſters, you haue alſo cauſe, with vs, to take notice of this Doctrine. When wee haue taught you, you muſt alſo teach others; you muſt not be ſo vnkind, as, that when the Lord hath ſet you into the way, you will not helpe them that wander in finding it. There is no man trauelling towards heauen, but he muſt be glad of companie, although he muſt keepe on ſtill, though he haue no companie. Eſpecially our care herein muſt extend to our Families, and to thoſe that we haue intereſt in, and conuerſe with. Remember euer that of *Cornelius*, when God had directed him to ſend for PETER, f *He called together* againſt PETER came, *his kinſmen, and ſpeciall friends*; at the leaſt yet let vs goe ſo farre. Well, now if wee meane (as God forbid but wee ſhould) to doe good this way; forget not our limits, *the waies of God*. There be, that teach others their owne wayes labouring to make others naught, and licentious, like themſelues. There be, that infuſe into others, falſe wayes in matters of Religion, Popiſh wayes, ſchiſmaticall wayes, ſuperſtitious wayes, the wayes of their owne hearts; let our Rule be, to teach *Gods wayes*. That which is manifeſt to vs by the Word of God, and that which we haue learned from that miniſterie (of the

c 1. Cor. 12. 31.

d Phil. 1. 18.

Si quid nouiſti rectius iſtis, candidus imperti; ſi non, his vtere mecum.

e Act. 18. 26.

f Act. 10. 24.

the faithfulneſſe and power whereof we haue had experience;) that let vs labour to make others to become partakers of. It is an errour in many well affected, and it needs reforming, that hauing ſometimes mutuall ſpeeches of matters of Religion, they treate more vpon (I may call them) by-matters in compariſon of the mayne, and vpon matters of their owne priuate apprehending, then vpon ſuch neceſſarie points as they haue beene taught, tending indeed to a reciprocall edification in their holy Faith. I condemne not the other ſimply, but I preſſe theſe of the latter ſort farre aboue them, and when they which heare in common, ſhall ioyne together in this, to further either other in their profiting by that, ſurely, it is the beſt. So ſhall we worke conſcience into our ſelues, and into others alſo. And although it be very lawfull for a Chriſtian to ſearch the Scriptures diligently, for perfiting of his vnderſtanding, and for inquiring out the hid myſterie of Gods Booke, euen the very depth and marrow of it; and not only ſo, but to communicate his thoughts to others vpon occaſion, and to debate the ſame to and fro; yet when it comes to the point of Teaching, as in the Family, or in an attempt to draw others to God, there let euery man beware of going beyond his Teacher. Seeke to ſettle no man in any thing, but that which we haue by an ordinarie courſe our ſelues learned to bee *the way of God*. Be ſure not to exceed this way, the proportion of things manifeſt. It is comfortable to haue beene a meanes of any mans reclayming, but dangerous to haue beene the meanes of infecting any man with a miſ-opinion. This is the firſt Vſe of this Doctrine, reſpectiuely to thoſe which are to teach others, whether in publique or in priuate.

A ſecond Vſe is, to thoſe who are to ſubiect themſelues to others Teaching: for, here they ſee or may ſee, what they muſt learne. GOD binds all to learne in publique of thoſe that are Miniſters. As he muſt be a Beleeuer, whoſoeuer will be ſaued; ſo he muſt be a Diſciple, whoſoeuer deſires to be a Beleeuer. And againe, thoſe that liue vnder others gouernement in a Family, muſt yeeld, and that with all thankefulneſſe, to houſhold inſtruction: and one man muſt heare another in matters of this nature. Now, becauſe there is no man that teacheth, whether in the Church, or in the Family, or in priuate perſwaſion, but that he may erre, and may at a time teach that which is not right; therefore wee muſt all learne, how in ſome ſort to be comfortably aſſured, that wee are taught nothing but that we may ſafely and comfortably intertayne. Generally then, it muſt bee manifeſt to vs to bee the *way of God*: ſo much wee will grant, it may bee; but here will bee all the matter, how to know that in the particular. What Preacher doth not ſay, that hee doth teach the *wayes of God* truly? We may ſay in this, as *Tully* ſaith of Merchants; No man proclaymes in the ſtreet that he hath rotten Wares, or an ill conditioned commoditie to ſell. He that preacheth moſt enormouſly, profeſſeth the cleane contrarie: and wee haue heard out of *Prouerb.* 9. how folly ſpeaks in wiſedomes tune. Well, to grow to a ſhort iſſue (that I dwell not too long in this one Doctrine,) if we remember how I expoun-

2. *Vſe.*

ded *the wayes of God* in the beginning, here will bee matter of excellent direction vnto all; and this will furniſh euen thoſe of the loweſt forme, with skill ſufficient in this matter. Remember we the three wayes, and all will be plaine. Firſt, The way of Danger, in reſpect of Gods Iuſtice, if we remayne in ſinne. Secondly, The way of Deliuerance through his mercy, if we ſhake off ſinne. Thirdly, The way of Duty, if we will be thankfull vnto God for redemption from ſinne. Apply this now on this
Note. faſhion: There is no neceſſary matter in all Religion, but it is iuſtly to be reduced to theſe three heads: according to that of learned *Vrſinus*, deuiding his Catechiſme, wherein he comprizeth the whole body of Diuinitie, to theſe very three particulars: *Mans Miſery*; *Mans Delinery*; *Mans Thankefulneſſe*. Now, that Teaching which doth moſt at full lay out the extremity of Gods way of Iuſtice, and of our naturall lyableneſſe thereunto, in reſpect that wee are vtterly ſtript of all, euen the leaſt dram of true goodneſſe. That which doth moſt effectually and comfortably diſcouer the heauenly ſweetneſſe of Gods way of mercy, by Ieſus Chriſt, freely ſauing thoſe, which were euery way vnable to ſaue themſelues. That which doth moſt ſtraitly, and without giuing any the ſmalleſt liberty to the fleſh, preſſe and vrge the way of duty, binding all that thinke to haue mercy, to an abſolute renouncing of all vngodlineſſe: that teaching is ſuch as a man may ſafely truſt vnto; in it are the *Wayes of God* truely ſhewed. And thus ſtill is a man that heares either priuately or publiquely any Teaching, to conſider himſelfe whether he haue profited thereby. Let him aske himſelfe; Haue I learned this day, either to ſee my dangers more cleerely, if I leaue not ſinne? or my hope more comfortably through Chriſt, if I renounce ſinne? or my duty to God more playnely? If I meane henceforth no more to ſinne, if I am bettered in any of theſe three, I may aſſure my ſelfe I haue profited, and God hath giuen a gracious bleſſing to my paines. All true teaching aymes at theſe three: the humbling of a Sinner, the comforting of a Sinner humbled, the begetting of Conſcience in him being comforted. That which works beſt to all, or either of theſe three, that doe thou imbrace; and as thou ſhalt finde thy ſelfe to goe on in humility, becauſe of thy natiue vileneſſe: in comfort, becauſe of the hope of ſaluation through Chriſt: in Conſcience of thy waies, becauſe of the great things which God hath done for thee, ſo reſolue vpon thy growth in Godlineſſe, and vpon thy profiting by continuall Teaching. I pray obſerue and remember this Rule. Forget not theſe wayes of God: and when thou art well guided in the well vnderſtanding, and right vſe-making of theſe three, then goe
g *Act.8.* thy way like the Eunuch g *reioycing*. Let this be to thee as the Honny which *Samſon* found in the Lyons Carkaſſe, feede on it as thou goeſt;
h *Iudg.14.9.* and as he gaue ſome to his Father and to his h Mother, ſo doe thou impart the comfort thou haſt receiued, vnto others, that when they haue eaten thereof with thee, their Soules may bleſſe thee. Thus of the matter of Teaching. Next, of the Perſons to be taught; *The wicked.* Thus is the Doctrine,

That

That it is not vnpoſsible, but that by the meanes of Teaching, euen they which are moſt vngodly, may be reclaymed. The words are very direct and plaine. *Dauids* generall drift is as much as he may to doe good: the particularitie wherein he will labour to doe good, is *Teaching*; the matter, *Gods wayes*; the parties, *The wicked*: ſo that he is not out of hope of being an inſtrument vnder God by Teaching to recouer euen ſuch. No better euidence to confirme this, then the conſideration of the ſtate of the Gentiles, before the labours of the Apoſtles with them. Who could bee more wicked then they were; ſuffered by God to [i] *walke in their owne wayes*; [k] *Carryed away to dumbe Idols*; [l] *Walking in the vanitie of their mind, hauing their cogitations darkened, ſtrangers from the life of God*: [m] *Vnwiſe, diſobedient, deceiued, ſeruing luſts, and diuers pleaſures?* And much more to that purpoſe find we reported of the natural condition of the Gentiles in the writing of Saint *Paul*; yet *the wayes of God* being taught among theſe, how many of them were turned from the power of Satan vnto God? This was the meanes ſanctified by God for their reclayming, and by this their ſoules were won. Thus the *Romanes*, who [n] *had beene the very ſeruants of ſinne*: thus the *Corinthians*, who [o] *had beene Fornicators, Idolaters, Wantons, Theeues, Couetous, Drunkards, &c.* thus the *Galatians*, who [p] *knew not God, but did ſeruice to them which by nature are not Gods*: thus the *Epheſians*, who *were dead in treſpaſſes and ſinnes*, and who had had [q] *their conuerſation in the luſts of the fleſh, in fulfilling the will of the fleſh, and of the mind*: thus they all, towards whom God bleſſed the labours of the Apoſtles, in bearing the Name of Chriſt before the world, they were committers of all manner of vngodlineſſe, euen with greedineſſe; Saint *Paul* commends, *inſtructing with the Spirit of meekneſſe*, as the meanes (if any thing) to recouer thoſe who *are contrary-minded*; [r] *and to bring them to repentance, out of the ſnare of the Deuill, who are taken of him at his will.* Thoſe *Cretians*, who *were naturally euill beaſts, and ſlow bellies*, yet *Paul* had hope, by *Titus* his paines in teaching, and by [ſ] *ſpeaking the things which became wholeſome Doctrine, to bring them euen to ſoundneſſe in the Faith.* What a ſwarme of wicked ones was brought in at once by [t] Teaching? euen ſuch who were guiltie of the crucifying and ſlaughter [u] *of the Lord of Life.* They in *Samaria*, whom *Simon* had bewitched with ſorceries, thus they were brought to imbrace the things which concerned [x] *the Kingdome of God.* And that we may ſee the bleſſing of God vpon the priuate indeuours of men, labouring after their owne taſte of Gods goodneſſe, to be vſefull vnto others; take notice of the great good done by the inuitement vſed towards her Neighbours of the Woman of [y] *Samaria*: many of that blind idolatrous people, who worſhipped they knew not what, [z] *were brought to beleeue in him through her ſaying.* Albeit her ſpeech was not the proper inſtrument of their conuerſion, yet thereby, euen by her acquainting them with that which ſhee her ſelfe had found, they were ſtirred vp to come to him, by whom they were turned to the faith. Thus we ſee what good, through the mercy of God, Teaching may doe, euen to thoſe, who in themſelues are moſt licentious.

The ſecond Doctrine.

i *Act.14.16.*
k *1.Cor.12.2.*
l *Eph.4.17,18.*
m *Tit.3.2.*
n *Rom.6.20.*
o *1.Cor.6.9,10.*
p *Gal.4.8.*
q *Epheſ.2.1,3.*
r *2.Tim.2.26.*
ſ *chap.1.12,13.*
t *Act.2.*
u *Verſ.23, &c.*
x *Act.8.*
y *16h.4.*
z *Verſ.29.*

1. *Vſe.* Firſt, this might, if it were in the hearing of thoſe whom it doth mainely and properly concerne, bee commended to thoſe who haue moſt to doe in matters of publique gouernement. If there bee a deſire of the peoples good, and of recouering them from their lewdneſſe, and vngodly kinde of liuing, there ſhould be a ſpeciall care to eſtabliſh Teaching among them. This is like, through the great goodneſſe of God, to doe that which all Lawes, and externall power whatſoeuer elſe is not able to effect. It was one of the firſt courſes of *Ioſiah*, that great Reformer, to
a 2.Chro.35.2. [a] *appoint the Leuites to their charges, and to incourage them to the ſeruice of the Lord.* Whence is the continuall ſtriuing of Satan, to leſſen the number of faithfull Teachers, to ſtop the mouthes of thoſe that are moſt diligent in that duty, to raiſe troubles and vexations againſt thoſe that labour in that worke, to be a ſpirit of Gaine-ſaying and wrangling in ſo many, but the experience which he hath of the abatement of his kingdome by the meanes of Teaching. Certainely, whatſoeuer many profane wretches, many men of corrupt minds doe belch out, as if Teaching were that which did marre all, and that the world were ſo much the worſe, and the more abounding in euill becauſe of it, yet if teaching the Wayes of God were more common, publiquely in Churches, priuately in Families, and that countenance giuen vnto it, that ought to bee; the height of ſinne would be abated, and an vnexpected reformation would inſue. Why ſhould wee doubt of the ſucceſſe of the courſe which the Lord himſelfe hath ſanctified? By the mouthes of Teachers it pleaſed him to gather in his Saints, and to bring thoſe which are ordained vnto life eternall to beleeue.

2. *Vſe.* Secondly, How ſhould this ſtirre vp Parents and Maſters of Families, and all men in their places, to worke thoſe to whoſe ſoules they wiſh well, to a dependance vpon Teaching? If any thing ſhall euer doe good, ſurely, if God be to be beleeued in his Word, this is it. Bleſſed be God, it is ſeene in comfortable experience, that this courſe hath wrought ſtrangely vpon many, to the turning of them (as it were) quite about from liuing after the luſts of men, to liue after the Will of God; and God by theſe meanes, though many doe winke on purpoſe that they may not ſee it, doth daily adde vnto his Church ſuch as ſhall bee ſaued.
b Matt.13.47. This *Net* of Teaching, doth, I confeſſe, [b] *gather in all kinde of things*, and many are brought to a kinde of yeelding to it, who yet not only continue, but increaſe in vngodlineſſe: that is no preiudice at all to this truth. This courſe is ſtill the Power of God vnto ſaluation according as Chriſt himſelfe is ſtill *the chiefe corner Stone, Elect and precious*,
c 1.Pet.2.6,7,8. though he be to ſome [c] *a Rocke of offence, and a Stone to ſtumble at.*

3. *Vſe.* Thirdly, How ſhould this prouoke all that are called to the office of publique Teaching, to a perſiſting in this courſe, with an hope ſtill to doe good euen to thoſe who are of worſe condition? For ought any man knoweth touching this particular, a good houre may come at laſt, in which God may gather them vnto himſelfe. This is the way, and it muſt bee vſed. God will firſt or laſt make it ſucceſſefull vnto all which belong

belong vnto the election of grace. But of this, more in the next Clause of this Verse. In the meane time, thus wee see *Dauids* hope to bee a meanes of good, euen vpon wicked men, by teaching them; not that he assumed to himselfe, that which is proper to ministeriall Teaching, *viz.* to bee the next instrument of their reclayming, though *Dauid* might goe farre this way, the Scripture honouring him with the Name and Title of a Prophet; but his meaning was, that according to his place he would labour to doe others good, and by that teaching which belonged to him in his ranke, seeke to draw them to that other, which God hath more specially and directly deputed to be the meanes of mans conuersion. One thing yet remayneth in this Clause of the time, *Then, &c.* Thence we are taught,

The third Doctrine.

That he is most fit to teach the way of saluation vnto others, who hath had experience of the mercy of God therein for his owne particular. DAVID promiseth to teach others, when he hath gotten comfort himselfe. *When I feele againe in my selfe that ioy which I was wont to feele in the saluation of God, and am sensible of the Lords establishing by his free Spirit, then will I set vpon this worke of teaching others. When I haue gotten power ouer mine owne sinnes, then will I labour to draw others from their sinnes. When* [b] *thou art conuerted,* saith CHRIST to PETER, *then strengthen thy brethren.* PETER *should then know best how to be a confirmer and comforter of others, when he had felt the power and mercy of God in his owne particular recouerie.* ISAIAH the Prophet was afraid to goe vpon the Lords seruice; hee cryed out when he was first called vpon to that end, *Woe is me, for I am vndone*; vntill he had receiued an assurance that [c] *his iniquitie was taken away, and his sinne purged.* PAVL was first called to be a Christian, before an Apostle; [f] *A chosen vessell to God, before a vessell to beare his Name before the Gentiles.* It is a speciall thing when a man is able to speake to the people out of experience: It giues life to that which is deliuered, and it strengthens a man to the more boldnesse; and when it is a case of conscience, he shall treate thereof most exactly and properly, and in the right kind, who hath had the feeling of the like in his owne selfe. It is truely reckoned (*Temptation*, I meane) as one of the three speciall things to the bringing of a man to be a good Preacher: and God is wont to exercise many whom he calleth to that worke very strangely, sometimes with buffetings of Satan tending to despaire, sometimes with sollicitations to euill, by which they are well-neere vanquished, and yet in both sustaineth them, that they may know how the better to discourse to others, touching the wyles of Satan, and touching the deceitfulnesse of sinne. He that neuer saw forren Countries but by Map, and vnderstands the state of them onely by Historie, may discourse commendably thereof, but nothing to him who hath beene there himselfe, and seene and obserued the particular occurrences with his eye. Oh! how could *Dauid* relate to others, now out of his owne heart, what sleights the Deuill had to draw into sinne, what meanes to intangle, how inclineable the heart of man is to that which is naught, how easily brought to con-

d *Luk.22.32.*

e *Isa.6.5,7.*

f *Act.9.15.*

tent it ſelfe with a little repentance; how could he tell of the anguiſh of ſoule that followeth an awaked conſcience, of the terrour of accuſing thoughts, of the combates betwixt doubting and comfort, betwixt hope and deſpaire, of the difficultie of recouering ſpirituall feeling when it is loſt? what a Lecture could he reade of the goodneſſe of God, in ſtaying from the extremitie of euill, in making reproofes and admonitions profitable, in giuing ioy and comfort by degrees, in reſtoring to the gracious feeling of his fauour? How pithily and feelingly could *Dauid* treate of all theſe things? and therefore the more fit was he, though hee bought it dearely with much ſmart and ſhame, to teach Gods wayes vnto the wicked. There was nothing belongs to matters of this nature, but he could bring in himſelfe for a proofe. Then againe, if hee who vndertakes to teach others, be not a reformed man, a man of conſcience himſelfe; if he liue in open ſcandall; it muſt needs preiudice his teaching, and make it hatefull. If he liue in ſecret euils, the conſcience of his owne guilt will dead his ſpirits, and fill his face with ſhame, though man bee not able to accuſe him. Beſides, *God doth not ordinarily bleſſe the labours of vnconſcionable and vnreformed perſons:* § *If thou returne* (ſaid GOD to IEREMIE) *thou ſhalt ſtand before mee:* meaning, that he would approue his ſeruice and bleſſe it, in caſe he himſelfe kept cloſe to God. I ſay (ordinarily) God doth not bleſſe the labours of vnreformed perſons in teaching. I put in (ordinarily) becauſe I doubt not but that God doth bleſſe ſometimes ſome mens preaching to others, who themſelues haue no intereſt at all into eternall Life. I am ſure, the chiefe Priests and Scribes taught that to the Wiſemen, touching the place of Chriſts birth, which was to their comfort and good, though themſelues by it receiued no [h] benefit. The winning of ſoules hangs not vpon our being of Gods election, or vpon our perſonall goodneſſe, but vpon Gods Ordinance; and if it were not ſo, the Hearers ſhall ſtill bee in doubt of their owne conuerſion, till they haue aſſurance of our election: which were a groſſe abſurditie.

g *Chap.15.19.*

h *Mat.2.3, &c.*

The Vſe. Here is againe matter of admonition for all Teachers publique or priuate. Labour thou to feele that in thy ſelfe, which thou wouldeſt worke into another. That which thou wouldeſt haue others to make conſcience of, doe thou make conſcience of in thy ſelfe: that which thou wouldeſt haue others ſhunne, ſee thou auoid: that comfort whereof thou diſcourſeſt vnto others, indeuour to feele the ſweetneſſe of it in thy owne ſoule. Thou ſhalt then be moſt profitable, thou ſhalt ſpeake with better aſſurance, with more confidence, and with greater courage. It is the cauſe of a great deale of coldneſſe, of much emptineſſe and barrenneſſe in many mens teachings; it makes them to haue as little life in them, as when a little Boy ſaith grace, when as they talke of things which themſelues neuer felt, perſwade that which they themſelues neuer made conſcience of. If a man want this experimentall Diuinitie, his teachings and exhortations will want edge, though hee knew otherwiſe as much as all reading and ſtudying can afford. This out of *Dauids* order;

when

when he hath gotten power ouer his owne ſinne, then he will be labouring with others to reforme their ſinne; when hee hath obtayned peace to his owne ſoule, then hee will indeuour to bring peace vnto others ſoules. A man ſpeaks but by roate, that ſpeaks onely by booke, and not by feeling.

The one and twentieth Lecture.

VERS. 13.

Sinners ſhall bee conuerted vnto thee.

HItherto of the dutie which *Dauid* bound himſelfe to: now of the ſucceſſe which hee promiſed vnto himſelfe thereupon, (*Sinners ſhall bee, &c.*) The Doctrine is thus,

That the turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, and ſuch as may comfortably bee expected where that is vſed. This is gathered out of the confident manner of *Dauids* ſpeaking; *He will teach, and ſinners ſhall be turned.* Hee doth in a manner aſſure himſelfe of good ſucceſſe vpon the vſe of the appointed meanes. He knew well how God is wont to bleſſe his owne Ordinances, crowning thoſe courſes with a gracious end, which are vndertaken in obedience to his appointment, and in zeale for his glorie. It is an excellent ſpeech to this purpoſe which is in [a] *Ieremy*, the Lord ſpeaking of the vnprofitableneſſe of the labours of ſome of the prophets of thoſe times, ſaith, that *if they had ſtood in his Counſell, and had declared his Words to his people, then they ſhould haue turned them from their euill way, &c.* which words doe manifeſtly proue, that the ordinarie ſequell of faithfulneſſe in the Lords worke, is the turning of ſinners from the power of Satan vnto God. [b] *The Word which goeth out of the Mouth of God, ſhall not returne vnto mee void, it ſhall accompliſh that which I will, and proſper in the thing to which I ſend it.* Wee may ſee in the Storie of the Apoſtles courſes, how mightily the Word of God faithfully diſpenſed by them, grew, and how it did preuaile: *Three thouſand* ſinners turned at one Sermon of [c] Saint *Peters*: a little while after by the ſame meanes, *the three thouſand* became [d] *fiue thouſand*: and ſtill according as the Word was more and more preached, ſo [e] *the number of them which beleeued in the Lord, both of men and women, grew more and more.* When *Peter* came to preach at CORNELIVS *houſe*, ſee the conſequent, [f] *The holy Ghoſt fell vpon all thoſe which heard the Word.* BARNABAS laboured in the Word at *Antioch*, and [g] *much people ioyned themſelues vnto the Lord.* PAVL and the ſame *Barnabas* comming together at *Iconium* into the Synagogues of the Iewes, [h] *they ſpake, and a great*

The firſt Doctrine.

a *Ier.23.21,22.*

b *Iſa.55.49.*

c *Act.2.41.*

d *chap.4.4.*

e *chap.5.14.*

f *Act.10.44.*

g *Act.11.24.*

h *Act.14.1.*

a great multitude both of the Iewes and Grecians beleeued. What ſhould I goe thorow particulars? ſtill it ſhall appeare that the Lord gaue that teſtimonie to the Word of his Grace, that whereſoeuer it was taught, ſo many as were ordayned vnto Life eternall, did beleeue. This Doctrine muſt bee rightly taken, otherwiſe there may inſue ſome inconuenience: which is the reaſon why in the Doctrine, I put in the word *(ordinarie:)* becauſe it doth not alway ſo come to paſſe, that all faithfull teaching is apparantly and ſenſibly followed with this comfortable effect of winning ſoules. *Iſaiah* complayned [i] *he had laboured in vaine, he had ſpent his ſtrength in vaine, and for nothing:* and, [k] *that he had all day ſpred out his hands to a rebellious people.* IEREMIE making inquirie among the people for whoſe good he beſtowed his paynes, could [l] *heare no man ſpeake aright, euery one turned to his race, as the Horſe ruſheth into the battell.* EZEKIEL was ſent to thoſe, touching whom God told him, that [m] *they would not heare, neither indeede ceaſe.* Yea, the Apoſtles themſelues, notwithſtanding Gods working with them, and by them extraordinarily, yet in ſome places found ſmall ſucceſſe, ſome [n] *expelled them out of their Coaſts:* yea, euen Chriſt complained, [o] *You will not come vnto me, that you might haue life: and how often* (ſaid he to the inhabitants *of Ieruſalem) would I haue gathered thy children together, &c.* [p] *and yee would not?* Our Sauiour compares the preaching of the Word vnto the ſowing of the ſeede. As then it fares in the matter of ſowing, ſo in the matter of teaching. Good Corne, and a large increaſe, is not alwayes the recompenſe of the painefull Husband; ſometimes the ground failes, and deceiues his hope; ſometimes, ſome vnſeaſonableneſſe of the yeere fruſtrates his expecting: and yet it is true, that Tillage doth ordinarily bring a benefit vnto him that vſeth it: ſo when the ſeede of the Word falleth into ſome hearers, it becomes vnfruitfull: to ſome it is a ſauour of death vnto deſtruction: there be many occaſions of choking it where it lights, and of nipping it in the head when it is come vp; yet ordinarily it is true, that being ſincerely and truely taught, it becomes the Power of God vnto ſaluation. Then beſides this may be obſerued, that there may be alſo a ſucceſſe in reſpect of this particular of reclayming ſinners, though it bee not by and by apparant. The conuerſion of a ſinner is not a worke ſuddenly brought about. The ſeeds thereof may bee begunne by one mans Miniſtry, though there be no euidence thereof vntill the matter bee further preſſed, and wrought by the labours of another. As in Husbandry, it is poſſible that the ground may be manured by one, ſowed by another, in the dayes of a third come vp, and then yet a fourth may reape the increaſe: ſhall not the former of theſe bee reputed to haue his part in this buſineſſe? ſhall not the increaſe be imputed in part to his induſtry, though it may bee he neuer liued to caſt ſo much as an handfull of ſeede into the earth? And ſo in this ſenſe, I am perſwaded that there is no faithfull teaching of the wayes of God, but by it this worke of conuerting ſinners more or leſſe is furthered. A Miniſter may labour long among a people, and when he hath ſerued his time, be taken away, hauing

Note.

i *Chap.49.4.*
k *Iſa.55.2.*
l *Chap.8.6.*
m *Chap.2.7.*
n *Act.13.50.*
o *Ioh.5.40.*
p *Matt.23.37.*

uing much griefe in his heart, that his paines preuailed to the gathering in of a few or none; well, when hee is dead and gone, God in mercy ſends another to goe on where hee left; and as Chriſts Phraſe is in this very caſe, to *enter in vpon his labours*: in his time there is more obedience yeelded, and the truth preuailes: ſhall not the former of theſe two be adiudged to haue an hand in this buſineſſe? Yes certainely, and euen hee in the day of the appearing of the great Shepherd, ſhall ſhine as a Starre among the reſt of thoſe who haue turned many vnto righteouſneſſe. Then both the former labourer which ſowed, and neuer ſaw the comming of it vp, and the ſecond that came to the reaping of that which the paynes of another had made way for, [q] *ſhall both reioyce together.* Beſides, let this bee further noted for an explanation of this Doctrine, that it comes to paſſe many times, that that worke of turning ſinners which is wrought by teaching, is not euer effected among thoſe to whom it is intended; which is a thing (which in the conceit of many not knowing how to iudge aright, doth preiudice the reputation of of ſome mens paines) yet that which is not done there, God workes it in ſome others, who hauing hungry ſoules, are glad of ſome of the leauings of that plenty, which others in their carnall fulneſſe doe deſpiſe. I haue knowne in the Vniuerſity, that when ſome Youths caring little for learning, becauſe of their hopes for outward meanes, haue gotten no profit by the diligent readings of their induſtrious Tutor, who according to the truſt repoſed in him, hath laboured their particular good; ſome poore Scholler that hath come in by way of ſufferance only, and hath beene permitted only to come ſecretly to liſten at the Chamber or Study doore, hath gone away with the learning: and ſo it falleth out oft-times, that the people of a particular Congregation, where a Miniſter, becauſe it is his charge, ſpends out himſelfe, eſteeming little the grace of God, and receiuing it vtterly in vaine; ſome notwithſtanding who are but as it were ſtanders by, and were not purpoſely intended by him that taught, get away all the ſweet, their ſoules are comforted by that which the others make no reckoning of. The Tutor I ſpeake of, perhaps hee grieues becauſe his Pupils profit not, and receiues ſome diſgrace, becauſe they returne to their Friends with as ſmall a lading of learning as they brought; yet he did good, though he knew it not, there is one of whom he neuer thought, who will be alwayes glad that he did heare him: ſo the Paſtor in this caſe ſorrowes not a little, at the backwardneſſe and vnfruitfulneſſe of the people, to whoſe good hee hath vowed himſelfe: hee doth his duty with much heauineſſe, and like inough hee is cenſured in the world for this; and ſome will ſay, Thus and thus he doth, but ſee what a Pariſh hee hath; here is all after the old wont: yet a thouſand to one if there be not ſome, not particularly thought of in the diſpenſation of the Word by the Speaker, to whom the Lord yet hath made it profitable, who ſhall bee his Glory and his Crowne in the day of Chriſt. Me thinks I conceiue a certaine reſemblance and ſhaddow hereof, in that which I read in the [r] holy Story: Our Sauiour Chriſt going vp to *Ieruſalem*,

q *Ioh.4.36.*

r *Ioh.12.*

ſalem, and being there at one of the Feaſts, when there was a great concourſe of people; being there, they for whoſe ſakes he was there mainly and eſpecially, made no great vſe of his being there: the common ſort ranne a gazing after him, becauſe they had heard ſomewhat of his miracles, ſpecially of that of rayſing vp *Lazarus* from the dead: but marke,

f *Verſe* 20. f *There were certayne Greekes, &c.* the chiefe good then of his being then there, returned vnto ſtrangers, and they came to him with a deſire indeed to be acquainted with him, and to learne ſomewhat from him. Thus haue I laboured to cleere this Doctrine euery way. The conuerſion of ſinners, is the fruit of Teaching. *Dauid* in reſoluing to performe the one, aſſures himſelfe of comfort in the other. How this propoſition is to be vnderſtood, I haue indeuoured to ſhew. Eyther wee may ſay thus, that ordinarily it is ſo; God bleſſeth his owne meanes to it owne end: or we may ſay it is perpetually and conſtantly ſo, though not alwayes euidently and apparantly ſo. Euery teacher liues not to ſee the ſucceſſe of his perſonall paynes: the ſeed ſowne by his hand, may ſpring vp when he is gone; and his labour not working with thoſe to whom he directly meant it, it may in the mercy of God be effectuall to ſome others, of whom he thought not; one way or other to ſome or other God doth proſper it.

1. *Vſe.* Firſt, this is to be an incouragement vnto all, whom God hath called to teach others. There cannot be a more effectuall motiue to any man to vndertake any buſineſſe, then the hope and expectation of ſucceſſe. It ſhould be enough for the quickning of any man to a dutie, that God requires it of him, and that by his obedience he ſhal pleaſe God; but when there is an aſſurance that the worke ſhall proſper vnder a mans hand, that is a double incouragement. It put a great deale of life into *Moſes,* when God ſending him into Ægypt to deliuer his people out of the power and tyrannie of *Pharaoh,* told him before-hand,

t *Exod.* 3. 18, 20. t *The people ſhall obey thy voyce, and* PHARAOH *ſhall let them goe.* So was it with PAVL, when

u *Act.* 18. 10. he was aſſured, being at *Corinth,* that u *the Lord would be with him,* and that *hee had much people in that Citie.* Wee ſee how the hope of a good iſſue, when yet men know that there is ſome hazard in the buſineſſe, makes them ſet on with cheerefulneſſe, euen in painfull ſeruices. Thus men labour and toile in matters of husbandry, in hope of a recompence at the harueſt: thus they aduenture their liues and ſtates in Merchandize, and in trauelling to the moſt remote parts of the earth, in hope of a good voyage; and yet it is poſſible that the former by vnſeaſonableneſſe of the yeere, the latter, by Pirates or by ſhipwracke, may not onely not get ought, but loſe a great deale, and be impoueriſhed by their paynes. Behold here then, the Lord hath giuen his Word, euen he who is faithfull, and will alſo doe it, and who cannot deny himſelfe: *Doe thou teach the way of God vnto the wicked, and ſinners ſhall be conuerted vnto God.* Vp therefore and be doing, the Lord is with thee, and his worke ſhall proſper in thy hands. If thou be a Maſter of a Family, remember thy charge, to rehearſe continually the words of God vnto thy children,

dren, and learne of *Abraham*, to commaund thy ſonnes and thy houſhold, that they keepe the way of the Lord; reſolue thy ſelfe, that hee which requires this of thee, will alſo giue a bleſſing to thee in thy care: perhaps, thou ſhalt not ſee the iſſue preſently; remember thou thy ſelfe wert not wrought vpon at the firſt; and muſt not the x *husbandman wait for the precious fruit of the earth, and haue long patience for it, vntill hee receiue the former and the latter raine?* Thy ſonne or ſeruant which will not heare thee now, and vpon whom all the good leſſons which thou haſt commended to them, may ſeeme to be euen caſt away; yet another day, when thou art dead, or when they are departed from thee, God may cauſe euen the very things which thou haſt taught them, to worke in them, ſo that when thou ſleepeſt in the earth, they ſhall haue cauſe to thanke God that euer they ſaw thee, or were brought vp vnder thee. Or, it may be, that ſome ſtranger that is caſually within thy gates, and is (as we may ſay) by chance partaker of thy godly admonitions to them, may receiue ſome benefit thereby; howſoeuer it ſhall ſeeme to be for the preſent to thee, yet be aſſured there is a bleſſing followeth thy endeuours; euen that great worke for which Chriſt ſhed his bloud, receyues ſome furtherance by thee, whereof though it bee hidden from thee for the preſent, yet thou ſhalt receiue the reward, and find the ſweet in the Day of reckoning. So ſay I to thee (and yet not I, but the Lord) If thou be a Paſtor of a Congregation, be inſtant in the worke to which the Lord hath deputed thee, be ſtrong and let not thine hands be weake, giue attendance to reading, to exhortation, to doctrine, behold, the Lord of the harueſt looketh vpon thee, and thy labour in him ſhall not bee in vayne; why ſhouldeſt thou doubt, but his Kingdome, by thee, ſhall receiue ſome inlargement? preſcribe not to him how ſoone thou ſhalt ſee the ſeed to grow vp which thou haſt caſt, or whom or how many thou ſhalt gather into the Lords barne. It is well if but one ſoule be by thee after all thy paynes, brought to amendment of life out of Satans ſnares: and what if thou neuer know the particulars, to whom thou haſt done good. Many a ſoule may bleſſe thee whom thou ſhalt neuer heare of: and albeit God may try thee, by not ſeeing any great ſucceſſe while thou art here, yet thou ſhalt haue cauſe of triumph in the Day of Chriſt, in beholding that whereof thou waſt not aware before, that thou didſt not runne in vayne. And this hope ought to egge vs on more, euen to the ſpending of our ſelues in this ſeruice, then all reward or preferment amongſt men, how great ſoeuer it be. I know, that through the corruption of our nature, it is a great deading to a mans forwardneſſe in diſpenſing the Word, when the mouth of the Oxe which treadeth out the corne is muzzeled; and it kills the heart of many a willing labourer, when he feeleth himſelfe ſtraitned and pinched in outward things; I commend it not when it is ſo: this ought to quicken a man more then all the fatneſſe of the earth, and the filling of his barne with abundance, euen the hope that by him *ſinners ſhall be turned vnto God.* To haue been an inſtrument of God for that, ſhall euer fill a mans heart as with marrow;

x *Iam.5.7.*

row and fatneſſe, and bring him more true and ſolid ioy, then others take, or can take in this, that their Reuenues and Incomes doe abound.

y *chap.5.20.* Let that man know, ſaith Saint Y IAMES, *that he ſhall ſaue a ſoule from Death:* as who would ſay, What can a good Man deſire, what can hee reioyce in more? O happy ſhall he bee, whoſe heart ſhall bee for ſuch a buſineſſe, and whoſe labours God ſhall bleſſe in ſuch a worke. *So doing*, ſaid *Paul* to *Timothy*, (to whet him on to thinke no paine too much,)

z *1.Tim.4.16.* Z *thou ſhalt both ſaue thy ſelfe, and them that heare thee.* Wo bee to vs if this cannot moue vs to an vnwearied diligence, in dealing vnto the people the Goſpell of God. He that cannot finde himſelfe to bee more quickned with this hope; *O Lord, if I teach thy Wayes, Sinners ſhall bee conuerted vnto thee*, then with any either applauſe or recompence, ſo that hee would rather hee might bee an inſtrument vnder God of winning one ſoule, then to haue the beſt Benefice in a Countrey, I doubt much, how he can aſſure himſelfe of the vprightneſſe of his heart before the Lord, and perſwade himſelfe that God hath ſent him. Shall wee thinke that *Dauids* heart did not euen leape within him in his cheriſhing this hope? Oh, (thought hee) in teſtimony of my true repentance, for this my great offence, I will labour to doe as much good as I can in teaching others, and then I hope I ſhall haue much comfort in Gods bleſſing my indeuours, to the turning of ſome wandring ſinners vnto him; and what an euidence ſhall this bee of Gods fauour towards mee, and what a ioy to my heart, when I ſhall meete with thoſe, whoſe ſoules ſhall bleſſe God for mee, that euer they did know mee? I am verily perſwaded, that this hope put more comfort and life into *Danids* ſoule, then it could haue done, if any man had beene able to aſſure him of another Kingdome. Marke what was ſaid of *Iohn Baptiſt*, when the tydings of his birth were brought by an *Angell* to his Father

a *Luk.1.14,15, 16.* A ZACHARY: *Thou ſhalt haue ioy and gladneſſe, and many ſhall reioyce at his birth. For he ſhall bee great in the ſight of the Lord.* Well, how ſhould there come by him ſo much Ioy to his Parents, ſo much comfort to others, ſo much honour to himſelfe in the eyes of God? *many of the Children of Iſrael ſhall hee turne to their Lord God.* Here was matter of Ioy to his Father and Mother, that ſuch a Sonne ſhould come out of their Loynes, matter of reioycing to others, whoſe ſoules ſhould bee wonne to his Miniſtry, matter of true greatneſſe to him, that God ſhould bee pleaſed to imploy him in ſuch a ſeruice. Let vs all here learne to bee in loue with this thing; *the turning of Sinners vnto God.* Thou art not turned to God thy ſelfe, if thou carry not that heart that thou wouldeſt euen thinke thy ſelfe happy, moughteſt thou bee a meanes to turne another vnto God. Let this be a Spurre to vs all, one man to conſider another, to watch ouer another, to admoniſh one another, to pray for one another; Parents and Maſters to informe their Families, Miniſters to be diligent in ſhewing to their people the whole Counſell of God; euen this hope, that if we doe our duties to one another herein, *Sinners ſhall be conuerted vnto God*, Satans kingdome ſhall be leſſened, the Glorious King-

Kingdome of Ieſus Chriſt ſhall be inlarged. I cannot haue a better teſtimonie to my ſoule, that my ſelfe am the Lords, then when I feele my affections inflamed, and my heart moued with this particular. This buſineſſe was *Chriſts* [b] *meate: the life of* PAVL *was not deare vnto him* in reſpect of this; he was willing to dye in this [c] imployment. [d] *Though I be offered vp vpon the ſacrifice and ſeruice of your faith, I am glad, &c.* Thus is the Vſe. Thus is the firſt Doctrine. The ſecond is thus,

b *Iob.4.32.*
c *Act.20.24.*
d *Phil.2.17.*

That no man can aſſure himſelfe, that he hath truely profited by dependance vpon Teaching, vnleſſe hee bee indeed conuerted vnto God. This is here ſet downe as the proper conſequence of true Teaching. This was the good which *Dauid* hoped ſhould follow his indeuours in that buſineſſe. Doth it not follow hence directly, that good is not done by Teaching, till there is conuerſion and turning vnto God wrought thereby? That which muſt be the ſcope of him that teacheth, the ſame, vntill it be wrought in him that is taught, he cannot be ſaid to haue profited by Teaching. Both Preacher and Hearers muſt ayme at one and the ſame thing: he, that he may turne; they, that they may be turned: he, that he may draw Diſciples vnto God; they, that they may become Diſciples of God. Teaching hath not attayned to the right end, with thoſe that come vnto it, vntill their ſoules be turned from the power of Satan vnto God. Thus is this Doctrine manifeſt out of this place. *Dauid* accounted this one thing the true and right ſucceſſe of Teaching. Teaching is then in vaine to me, vntill this is wrought in me. The point needs no great labour to make it plaine. Man by nature is (as it were) a run-away from God: [e] *All we, like ſheepe, haue gone aſtray, we haue turned euery one to his owne way:* [f] *We haue all gone out of the way.* Now, what is the drift of all Teaching, but to bring vs backe to him from whom we haue reuolted, and to turne vs about from the way to Hell, in which of our ſelues we are all trauayling, to the path of Life, which leadeth thoſe that walke in it to eternitie? Returne, returne, yee ſonnes of *Adam*, is the briefe ſubſtance and ſumme of all Teaching. To this one thing it tends. It wants its mayne vſe, vntill this bee wrought. Marke and ſee whether this were not the mayne thing, ſtill preſſed and vrged in the ancient Preaching: [g] *Let the wicked forſake his wayes, and returne, &c.* [h] *O, yee diſobedient children, turne againe, ſaith the Lord, &c.* [i] *Returne euery one from his euill way, &c.* [k] *Returne therefore, and cauſe others to returne.* [l] *O Iſrael, returne vnto the Lord thy God.* [m] *Turne vnto me with all your heart.* [n] *Turne you vnto me, ſaith the Lord of Hoſts, and I will turne vnto you, &c.* [o] *Turne you now from your euill wayes, and from your wicked works.* This was the generall voice of all the Prophets; according to that, [p] *I haue ſent vnto you all my ſeruants the Prophets, ſaying, Returne now euery man from his euill way, &c.* Thus alſo began the miniſtrie of the new Teſtament in IOHN BAPTIST, [q] *Repent:* and in Chriſt, [r] *Repent, and beleeue the Goſpell.* Thus were the Apoſtles directed to goe on, [ſ] *Preaching repentance in the Name of Chriſt:* ſo they proceeded, [t] *Amend your liues therefore, and turne.* [u] *We preach vnto you, that you would*

The ſecond Doctrine.

e *Iſa.53.6.*
f *Rom.3.12.*
g *Iſa.55.7.*
h *Ier.3.14.*
i *Ier.18.11.*
k *Ezek.18.30.*
l *Hoſ.14.2.*
m *Ioel 2.12.*
n *Zach.1.3.*
o *Verſ.4.*
p *Ier.35.15.*
q *Matt.3.2.*
r *Mark.1.15.*
ſ *Luk.24.47.*
t *Act.3.19.*
u *Act.14.15.*

turne from these things to the liuing God. I witnessed, saith Saint PAVL, x *both to Iewes and Gentiles, repentance towards God.* y *I shewed to them of Damascus, and at Ierusalem, and thorowout all the Coasts of Iurie, and then to the Gentiles, that they should repent and turne to God.* Thus if the purpose of all Teaching and Preaching, bee to bring men about from their old naturall waies, and to turne them vnto God; surely, then they cannot truly be said to haue made a right vse of Teaching, till they haue repented them: men truly profiting by the Word of God taught among them, are said to z *be borne anew thereby:* how shall they be reputed as *borne anew*, if they be still the same they were, vnturned. The disposition to turne to God, is noted in some of *Iohn Baptists* Hearers, as a fruit of their profiting by his Ministerie: they came about him, with, a *What shall wee doe then?* and, *What wee?* they had a mind to turne to another manner of course then they had held before. This was an argument, that the labours of *Iohn* among them were not in vaine. Thus were the Romans turned by Teaching, b *from being the seruants of sinne*, to become *the seruants of Righteousnesse.* Thus the *Corinthians*, from being c *Fornicators, Idolaters, Adulterers, Wantons, to be washed and sanctified by the Spirit of the Lord.* PAVL ordinarily puts those to whom he writes, in mind what they were once; as the d *Galatians, Tee knew not God, but did seruice to them which by nature are not Gods:* the *Ephesians*, e *In times past yee walked in trespasses and sinnes:* the *Colossians*, in these and these things f *yee once walked:* all still to be an euidence of their returning to God by his paynes in teaching them: so, that if they had beene so still as hee found them, walking in the same wayes, and running the same courses, how could they haue beene said to haue made any benefit to their soules by his instructing them? so that this is to be rested vpon as a true ground; he hath not profited by teaching, who is not a man conuerted vnto God.

x *Act.20.21.*
y *Act.26.20.*
z *1.Pet.1.23.*
a *Luk.3.10, &c.*
b *Rom.6.17, 18.*
c *1.Cor.6.9, 11.*
d *Gal.4.8.*
e *Ephes.2.1.*
f *Col.3.7.*

1. *Vse.* First, Here first we are all put in mind of this, what must be our principall errand in comming to be partakers of this exercise of Teaching, whereto we must ayme and driue in giuing attendance vpon the posts of those dores, where the wayes of God are discouered, and pointed out by those who are appointed to that worke. Our errand must bee euen this, that wee may bee furthered more and more in this matter of conuersion vnto God; that this worke, if it be not yet begun in vs, may be stirred; if it be in any measure wrought within vs, may be perfited. It is a wofull thing when this is not made the end of hearing. All wee doe, doth but increase to a greater iudgement, if wee leaue out this; and it is a cause that the paynes of many in hearing comes to so ill an issue, their hearts are not set to the right end: some come out of custome, some for forme, some for company, some to bee well thought of, some to marke and spye, and to picke out matter of exception, some to harken out *Quiddities* and Questions, and to feele the sufficiency and qualitie of him that speaks: few come, I feare, with an ayme at this, that they may bee turned and brought about neerer vnto God, that the worke of Grace, the Spirit of renuing and sanctification may bee more and more

increased

increaſed in them. They come not out of a ſenſibleneſſe of their naturall bondage vnto ſinne, and in a deſire that they may be more and more ſtrengthened by the Lord, and by the power of his might, to get the maſtrie ouer it. I accuſe no man in particular, but as my dutie is, I charge and vrge euery man, to aske his owne ſoule, in the preſence of God, what moues him to come either now or at any other time, where Teaching is, what is his drift and purpoſe, what is the intent and leuell of his ſoule in this action? If thou haſt any other ſcope then, that the worke of Conuerſion may be more and more accompliſhed in thee, and that thou mayeſt become a more holy, and a more religious and obedient Chriſtian by thy comming; learne now by this place, that thou art in no ſmall errour, and labour from henceforth to reforme thy ſelfe therein; and ſtill haue it in thy mind, when thou commeſt to the place of Teaching, that thou art in nature one quite peruerted, vtterly falne from the way of life: this then muſt be thy drift, that thou mayeſt be recouered from that euill way in which thou walkeſt of thy ſelfe, and ſet into the way of God, and ſo ſtill helped forward and ſettled therein ſo, that thou mayeſt come by euery hearing, neerer and neerer to the Lord. If this bee thy ayme, thou ſhalt be ſure to receiue good, and God will bleſſe thy comming to thy comfort.

Here is next a Rule, by which thou, and I, and euery one of vs may be able to iudge of our ſelues, whether hauing beene long partakers of publike teaching, wee haue gotten any true good by it, yea or no; and ſuch as ſhall giue vs comfort and boldneſſe in the day of Chriſt. Here is the point wee muſt buſie our ſelues in, if wee would bee reſolued thereof. What, are wee conuerted, yea or no? if conuerted, certainely, wee haue profited: if not, our hearing hitherto hath beene in vaine. Why ſhould a man in common vnderſtanding and reaſon loſe ſo much time, either from his lawfull pleaſures or profits, or from companying with his friends, or from any other occaſions, to beſtow the ſame in harkning vnto teaching, if there bee not ſome good to bee gotten thereby? and what reaſon can there bee why a man ſhould not alſo labour to know what good hee gets thereby in the particular? It is no wiſedome for a man to runne away with a conceit of getting good by it, if he be not certayne wherein. Now, here is the particularitie then wherein; euen turning vnto God. About this then let a man beſtow his inquirie, if he would be certayne of his profiting by attendance vpon teaching. To the end this, I ſay, may be the more vſefull, it is neceſſarie that I ſay a little touching this point, concerning the turning or conuerſion of a ſinner vnto God, that ſo, when we conceiue thereof aright, we may be the better able by it to iudge and determine of our profiting. The conuerſion of a ſinner may be thus deſcribed; to be a worke of grace, whereby there is a whole change wrought in the whole man. I ſay, it is a worke of grace. It is not in the power of man to conuert himſelfe. Man, by the ſtrength of nature, cannot haue ſo much as a diſpoſition to it. His *heart*, of it ſelfe, yeelds out no *imaginations*, but ſuch as are [g] *euill*. His natiue filthineſſe cannot

2. *Vſe.*

Touching the conuerſion of a ſinner.

g *Gen.6.5.*

cannot yeeld out any ſuch cleane thing, as a ſincere deſire to bee turned vnto [h] God. A conuerted ſinner, is called Gods [i] *workmanſhip: Conuert thou me, and I ſhall be conuerted,* ſaid the Body of Gods people of [k] old: [l] *Draw me*, ſaith the SPOVSE, *and I ſhall runne after thee*: hee *works* in his that [m] *which is pleaſing in his ſight*: [n] *euen the will and the deed*: ſo that it is a worke of grace wholly; [o] *God doth it of his owne will.* Thoſe Exhortations which are in Scripture, ſuch as I mentioned erewhile, in which God bids vs by his Prophets and Miniſters, *Turne, &c.* doe not argue any power in man to turne himſelfe, but God vſeth them on purpoſe to bring man to an vnderſtanding of his owne impotency in that particular; that ſo, when he is made thereby ſenſible of his owne weakeneſſe, he may the more earneſtly looke vp to him from whom this mercy muſt be ſought, and ſubmit himſelfe to his meanes and courſe for his turning. God aſſumes it to himſelfe as his peculiar, to put [p] *a new Spirit within the bowels, and to cauſe to walke in his Statutes.* I adde withal, It is ſuch a worke, whereupon followeth a change, a holy change, a change of the whole man. A change in reaſon it muſt needs bee, for ſo much the word *turning*, or *conuerting*, doth import. Certainely, there is ſome alteration in him who is ſo diſpoſed of. Hereupon it is, that man conuerted, is termed a [q] *new Creature*: and his courſe is called [r] *newneſſe of life*: there is [ſ] *a breaking off*, [t] *and a forſaking of former wayes*: [u] *A denying of vngodlineſſe and worldly luſts, to walke ſoberly, righteouſly, and godly in the world.* Laſtly, it is a change of the whole man: Firſt, a change of the heart, which is called [x] *A renewing in the inner man*: [y] *A purging of the heart.* Secondly, A change in the outward man too, which is termed [z] *A not giuing the members as weapons of vnrighteouſneſſe vnto ſinne, but a giuing them as ſeruants vnto righteouſneſſe in holyneſſe*: the ſame Apoſtle termes it, ſpeaking of both together, [a] *A glorifying of God both in body and in ſpirit*: he intends it by exhorting to [b] *giue our ſelues vnto God.* This is briefly the nature of that, which is called the Conuerſion or Turning of a ſinner vnto God. God is pleaſed out of the freedome of his rich grace, to alter and change him thorowout, not in reſpect of the ſubſtance, but in regard of the properties, deſires, and practice both of ſoule and body.

h *Iob* 14.4.
i *Epheſ.*2.10.
k *Ier.*31.18.
l *Can.*1.3.
m *Heb.*13.21.
n *Phil.*2.13.
o *Iam.*1.18.
p *Ezek.*11.19.
q 2.*Cor.*5.17.
r *Rom.*6.4.
ſ *Dan.*4.24.
t *Iſa.*55.7.
u *Tit.*2.12.
x *Epheſ.*4.23.
y *Iam.*4.8.
z *Rom.*6.19.
a 1.*Cor.*6.20.
b *Rom.*6.13.

How to iudge of ones owne Conuerſion.

The condition and ſtate of that which *Dauid* here ſpeaks of being thus, let vs now next ſee how a man may bee able to iudge of his owne conuerſion, that ſo thereby he may conclude and determine touching his profiting by that courſe of Teaching, vpon which from time to time he hath depended. It were an eaſie matter to bee large in this, and a man might ſoone ſtretch out a diſcourſe concerning this, very farre; but I will reduce it briefly to ſome neceſſarie and familiar heads. Let theſe then be taken notice of as ſpeciall euidences of a conuerted ſtate:

Firſt, A ſenſibleneſſe in a mans ſelfe of the neceſſitie of Conuerſion to ſaluation: that is, when a man is confident in it out of that which he feeles in himſelfe, that except he be turned and changed from that eſtate and caſe in which of himſelfe he is, it is vnpoſſible for him to bee ſaued.

It

It is an excellent ſigne of a man in whom grace begins to worke, when there is a thorow-apprehenſion of ſuch a deale of deprauedneſſe and wretchedneſſe in our owne nature, that either there muſt be renuing, or elſe there can be no ſaluation. A man ſeeth plainely that he is ſo vtterly corrupt, and ſo altogether gone awry, that if hee ſhould hold on as hee hath begun, he cannot but be damned. This is that which was in *Paul*, when he ſaid, he [c] *knew, that in his fleſh or nature, there dwelt no goodnes.* This made him cry out, [d] *Oh, wretched man that I am, who ſhall deliuer me from the body of this death?* If then thou art come thus farre, as to find that true in thy ſelfe, which the Scripture reports touching that maſſe of corruption which is in mans nature; and when thou heareſt ought ſaid thereof out of Gods Word, art apt to iuſtifie it out of that experience which thou haſt in thy ſelfe, and doſt therewithall long for no one thing more, then that God in his mercy would euen new frame thee, and caſt thee (as it were) into a new mould; this may be a pledge to thee that this worke is begun in thee. All turnings from euill, the Lord works in his by making them a-weary of euill, and deſirous to bee freed therefrom; and a longing in ſinceritie for a better eſtate, is a certayne forerunner of a tranſlating thereunto. He who is well inough content to be as hee is, ſurely, there is not a little beginning of grace in that mans ſoule.

c *Rom.7.18.*
d *Verſ.24.*

Secondly, Becauſe conuerſion cannot be, neither is wrought but by a meanes, which meanes is the Word, ([e] *The Law of the Lord is perfit, conuerting the ſoule,*) let him that would bee aſſured of his conuerſion, conſider how he is affected to the Word; eſpecially then when it is ſo applyed as is neceſſarie for the turning of him to whom it is applyed. There is a kind of reſpectiue affection in diuers to the Word, either becauſe they haue a generall notion of it, that it is of God, or becauſe it yeelds out in many things a kind of contenting knowledge, to ſuch as haue an inclination and diſpoſition of ſearching after points of worth and excellency; or, becauſe it diſcouereth a great deale of mercy in God: ſuch particularities as theſe doe ſtirre vp a reuerent, yea, and an affectionate reſpect in many to Gods Word: but here is the triall; the Word of God is preſſed to a mans conſcience, to the ripping vp of his heart, to the wounding of his ſoule, to the taxing of his ſpeciall corruptions, to the working of him from thoſe euils to which he is principally affected, and is as with a kind of violence pulling him from them; he that loueth the Word of God ſo much the more, by how much the more he finds it to deale thus thorowly and ſharpely with him, and is euen glad when he is ſmitten by it for his ſecret ſinnes, that man hath profited indeede by teaching; he may be termed a ſinner turned to the Lord. Hee is *that Wiſe man*, of whom SALOMON, [f] *who loueth that beſt by which hee is rebuked moſt.*

e *Pſal.19.7.*
f *Pro.9.8.*

Thirdly, Becauſe an vniuerſall change, a change both of ſoule and body, is the fruit of true Conuerſion, therefore let that in the next place be conſidered of. Looke firſt in the heart, the ſpeciall euidence of the

change thereof, are theſe two aboue others. Firſt, A lothing and an abhorring, euen of the moſt pleaſing ſinnes, ſuch as wherewith, in regard either of the profit, or carnall delight, or credit that is ſuppoſed to follow thereupon, a man is principally inſnared. Wee muſt needs thinke that man is much changed, who doth euen deteſt that in which ſometimes hee tooke a kind of felicitie. When a man ſhall ſay to that ſinne, euen with a kind of indignation, Get thee hence; which was once dearer to him then his right eye, ſhall wee not vnderſtand ſuch an one to bee ſtrangely altered? Marke and examine thy ſelfe by this: knoweſt thou any ſinne, which ſometimes thy ſoule tooke pleaſure in, which now out of conſcience towards God, thou now hateſt, together with all appurtenances, and inducements thereunto? this is a proofe of thy conuerſion; ſuch a change in the affection cannot bee effected but by grace. Secondly, A deſire and care to know how and which way beſt to pleaſe God; § *Oh, that my wayes were directed to keepe thy Statutes.* This was a notable fruit of *Dauids* turning. The deſire and care of a naturall man is, how he may feed, and vphold, and cheriſh his owne naturall inclinations; how hee may approue his wayes vnto God, is the leaſt part of his care. Hath the ſenſe and ſmart of thy former wandrings made thee to long, Oh, that I might pleaſe God better for the time to come? make much of this affection, it is a certayne token of an holy change. When thou haſt conſidered thy ſelfe within, looke how thou art changed without: for the ſtate of thy outward man cannot but bee according to the diſpoſition of thy inward man: ſinne choked in thy heart, out of all doubt it will dye by little and little in thy life and courſe: ſee then how thou art reformed there; how doſt thou caſt away thy wonted conuerſation? how doſt thou ſhake off thy accuſtomed euils? how doſt thou ſhine like a light in the Place and Calling thou art ſet in? Art thou all one manner of man for thy ordinarie courſe and faſhion of life, voluptuous, vicious, proud, contentious, violent, iniurious, greedy as in times paſt? this is a poore change. I confeſſe, thy changed heart may at times in ſome particulars breake out into ſome faylings: but a ſettled perſiſting in euill there cannot bee, when the heart is turned. A man, in whom phyſicke hath ouer-maſtred his diſeaſe, may haue ſome touches ſometimes, and pangs of his griefes, ſome diſtemper by occaſion: but if he lye ſtill by it, and be all one after one faſhion, as before his phyſicke was receiued, will any man thinke his diſeaſe is ſubdued? Thus haue I performed this vſe. Take it thus in briefe: When Teaching works profitably, it works to the conuerſion of the perſon taught. Art thou a continuall depender vpon Teaching? if thou wouldeſt haue comfort in that courſe, ſee what euidences thou canſt find in thy ſelfe of true conuerſion: Feeleſt thou the need of conuerſion, and longeſt for the mercy of God in that particular? loueſt thou the Word euen when it preſſeth moſt eagerly vpon thee, to turne thee from thy pleaſing wayes? is thy heart changed, thy naturall loue of euils turned into a lothing thereof, thy naturall careleſneſſe in heauenly things, turned into an earneſt deſire of

§ *Pſal.*119.5.

of knowing how to pleaſe God? is thy life reformed, and thy old ſinnes ſhaken off? and doe now better things then in times paſt ſhew themſelues in thy conuerſation? this ſhewes thou art changed, this proues thou art turned, this is an argument that the Teaching thou haſt heard, hath done thee good. If thou haſt heard neuer ſo long, and it may be, profited in knowledge neuer ſo much, and yet thoſe things thou art acquainted with; thou art yet in thy ſinnes, and thy ſtate is dangerous. Thus of *Dauids* promiſe.

The two and twentieth Lecture.

VERS. 14.

Deliuer me from bloud, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy Righteouſneſſe.

DAVID, after the interlacing of a promiſe of indeuouring the comfort and good of others, vpon Gods being pleaſed to afford him that ſpirituall refreſhing and eſtabliſhment which hee craued, doth now fall to a petitioning the Lord afreſh. Few words could not ſuffice for the vttering of his griefe, and for the diſcouery of the ſenſibleneſſe of the guilt of that monſtrous, and (as I may ſo terme it) many-headed ſinne which he had committed. The more he thought on it, the more he perceiued the ſouleneſſe of thoſe particulars whereof it was compounded. And now one ſpecialty more being preſented to his thoughts, he could not thinke it inough, that it might bee ſuppoſed to bee lapped vp in thoſe generall acknowledgements and confeſſions of ſinnes which went before, vnleſſe he did inſiſt vpon it in the particular, and therein declare both how hee apprehended it, and how much hee deſired to bee deliuered from it. This in briefe for the courſe and order of the place. More ſpecially wee are here to note: Firſt, The mayne ſuite which *Dauid* makes. Secondly, His obliging or binding of himſelfe vnto thankefulneſſe vpon obtayning it. Touching the mayne ſuite, Firſt, Wee may obſerue what *Dauid* craues, *Deliuerance from bloud.* Secondly, How he ſpeaks to him, and touching him, of whom hee craues it. Touching the firſt, in handling it, I will confine my ſelfe to the particular matter thereof, and not fall into thoſe points, which might bee raiſed out of it if it were treated on apart: for I confeſſe, that ſomething might here bee obſerued touching the nature of ſinne, filling the ſoule with horrour, notwithſtanding the pleaſingneſſe of it at the firſt; touching the neceſſity of making particular confeſſion of particular ſinnes, when they are deſcryed, and ſuch like: but theſe bee points before deliuered in the opening

opening of this Pſalme: but that which is proper to this Clauſe is thus,

The Doctr. *That it is a wofull thing to ſtand guilty of bloud before the Lord.* This is plainely and eaſily grounded out of theſe words, in which *Dauid* earneſtly deſires of God, that hee may bee deliuered from *Bloud*, hauing reference therein to the bloud of *Vriah*, who came vnto an vntimely death by his direction. The ſtory of it is not [a] vnknowne. Hee gaue order to *Ioab* the Lieutenant and Generall of his Army, that he ſhould place *Vriah* in the front of the battell, and at the ioyning of the two Armies, he ſhould ſuddenly recoyle from him, that ſo he might bee cut off by the Sword of the Enemy. It was done accordingly. The remembrance hereof went now to the very heart of *Dauid*; and albeit the matter was ſo carried, as that the world could not charge *Dauid* with the ſlaughter of *Vriah*, (for who would not impute his death rather to the fortune of the warres, then to any plot?) yet the ſoule of *Dauid*, being now arraigned at the Lords Barre, could not ſo put it off; he muſt needs yeeld, it was hee who was ſpecially guilty of his bloud. The Lord alſo found him out herein, ſending him an *Item* by *Nathan*; [b] *Thou haſt killed* VRIAH, *and haſt ſlaine him with the ſword of the children of Ammon.* And then together with the remembrance of *Vriahs* bloud, there came to his minde the bloud of others, who were ſlaine by that occaſion: for as we may in reaſon thinke, that that recoyling which *Dauid* preſcribed to *Ioab*, could not bee with the death of *Vriah* only, ſo it is manifeſt by the ſtory, that at the ſame time, others of [c] *the Kings ſpeciall Seruants were cut off.* Now though *Dauid* could digeſt all this at firſt, yet now his conſcience being thorowly awaked, this alſo was irkſome to him: whereupon it is obſerued, that the word which he vſeth here, is in the Originall, of the Plurall number [*Blouds,*] becauſe he ſeemed to heare in his eares the voyce of many ſeuerall murthers crying out vpon him, and calling for vengeance againſt him from the Lord. This I make the ſenſe of this place: albeit I am not ignorant, that ſome expound *Bloud* here, touching *bloudy* executions which *Dauid* feared might come vpon his houſe: ſome againe (as *Auſtine* by name vpon this Pſalme) interprets it concerning all ſinnes in generall, reputing them to be called *Bloud* by *Dauid*, becauſe they proceede and ſtreame out of our corrupt nature, which the Scripture termeth, *Fleſh and Bloud:* but as any man of ordinary vnderſtanding may conceiue this latter interpretation to bee forced and farre fetched; ſo the former is not agreeing to that minde which wee muſt needs thinke to haue beene in *Dauid:* who (out of all queſtion) was more earneſt to haue the ſinne pardoned, then the puniſhment thereof remooued, and was more troubled, that he had diſhonoured God by ſuch a fault, then that he was lyable to ſuch an heauy iudgement, as was that which *Nathan* threatned, when hee told him, [d] *The Sword ſhould neuer depart from his houſe:* ſo that I will reſt vpon this, that *Dauid* prayed God to diſcharge him of murder; and doe thereupon conclude, what a *fearefull thing it is to be guilty of bloud before God.*

a 2. *Sam.* 11. 15.

b 2. *Sam.* 12. 9.

c *Chap.* 11. 24.

d *Chap.* 12. 10.

How

How hatefull vnto God the effuſion of bloud is, there bee many things ſhew. I remember that phraſe [d] *of Gods making inquiſition for bloud.* The Lord doth make ſearch for euery ſinne; when therefore that act of Gods, which reacheth generally to euery ſinne, is applyed to ſome one particular ſinne; it is an argument that the Lord takes a more ſpeciall notice thereof, and doth euen deteſt and lothe it extraordinarily. *Iſaiah* ſaith, that [e] *he cauſeth the earth to diſcloſe her bloud*, meaning, that albeit men ſometimes for the concealing of murther, doe bury the ſlaine carkaſſes deepe in the earth, or otherwiſe cauſe the ground to drinke vp the bloud, yet the Lord will finde a meanes to detect it; according to that ſpeech of Gods to *Cain*, touching the murther of his Brother ABEL, [f] *The voyce of thy Brothers bloud cryeth vnto me from the earth.* And we ſee it in experience, how ſtrangely God brings ſecret murthers to light, euen many yeeres after the committing them. All ſtories and times are full of examples herein. That ſame bleeding of the perſon ſlaine, at the preſence of the murtherer, which is teſtified by many Writers, and is reported to haue beene ofttimes found true among our ſelues, is (if it bee ſo) a notable euidence of the ſpeciall prouidence of God for the diſcouery of that kinde of euill. But there is no neede to goe further then the plaine Scripture. God in it teſtifieth plainely, that hee will not put vp that ſinne in whomſoeuer; [g] *At the hand of man, euen at the hand of a mans brother, will I require the life of man:* the very [h] *Oxe that did goare a Man or Woman, that the ſame did die, was to be ſtoned to death, and his fleſh not to be eaten. Bloud* (ſaith God) [i] *defileth the land, and that land cannot be clenſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it:* and in the ſame Chapter, God would allow no recompenſe for the life of the [k] murtherer. The hornes of the Altar could not protect *Ioab*, though a man well deſcended, and deſeruing well of the State for his many good ſeruices to it, when hee was to bee executed for this [l] offence. [m] *He that doth violence to the bloud of a perſon, let him flee to the graue, and let none ſtay him.* God giues a ſpeciall reaſon, why hee would not indure this ſin to goe vnpuniſhed; [n] *In the Image of God created he man:* man was created to bee among all other his Creatures (as it were) the Lords Vicegerent, the repreſentation of his ſoueraignty, and the ſpeciall euidence of his Wiſdome and Maieſty; and in that reſpect, the wronging of the life of man is vnto him ſo much the more hatefull. It is an aboliſhment of that which the Lord appointed to be, for the repreſenting of himſelfe. It is one of Gods Titles of honor, to be the [o] *Preſerver of mankind.* He then that is the cauſe of the ruine of a man, is in that moſt directly oppoſite to God, and muſt therefore be to him the more abominable. It is the Deuils ſtile, [p] *a murtherer from the beginning.* This kind of euill doth eſpecially transforme a man into his likeneſſe. Much might be ſaid concerning this; the inward affrightments, the ſecret vexations, the exceeding feares, which they are exerciſed with, who are guilty of this kind of ſinne, are a notable teſtimony of the horribleneſſe of it. It is memorable that which *Procopius* an Hiſtorian reports, touching one

d *Pſal.9.12.*

e *Chap.26.21.*

f *Gen.4.10.*

g *Gen.9.5.*

h *Exod.21.28.*

i *Num.35.33.*

k *Verſ.31.*

l *1.King.2.29.*
m *Pro.28.17.*

n *Gen.9.6.*

o *Iob 7.10.*

p *Ioh.8.44.*

one *Theoderick* King of the *Gothes*; how that hauing ſlaine *Boetius* and *Symmachus*, two both noble and innocent perſons; the guilt of that horrible fact cleauing cloſe to him, he had a ſtrong imagination, that the head of certaine fiſh which was ſet vpon his table, was the head of *Symmachus* gaping and yawning vpon him: the very conceit whereof ſtrook him into ſuch a quaking fit, as was the beginning of an extreme ſickneſſe, vpon which he ſhortly dyed. Such gaſtly thoughts doe ordinarily purſue thoſe that haue defiled their hands in the bloud of others. Me thinks, when I read that ſaying of *Paul* to the Elders of *Epheſus*, [q] *I take you to record, that I am pure from the bloud of all men*; I doe imagine with what contentment the Apoſtle ſpake it, reioycing in his ſoule that hee was not chargeable before God with any matter of *bloud*. Theſe things may ſerue for the laying open of this Doctrine, though yet I cannot but adde one thing more which now comes to my mind. *Dauid* had a purpoſe to build a Temple to God; but God told him he ſhould not: and this was the reaſon, *Thou haſt ſhed much bloud, &c.* and agayne, in the ſame Verſe, [r] *Thou haſt ſhed much bloud vpon the earth in my ſight*: which albeit I doe not take it to be an obiecting to *Dauid* his murthering of *Vriah*, but onely to be meant touching his courſes in following the warres; yet, mee thinks, I may verie well gather thence, that if God thought not the building of a Temple a meet ſeruice for *Dauid*, becauſe he had beene a man trayned vp in bloud, though it were in lawfull wars againſt the enemies of his ſtate and Kingdome; ſurely then much more is the very ſoule of the Lord againſt thoſe that ſhed bloud vniuſtly. Euen in that refuſing of *Dauid* for that ſeruice, God would ſhew how much, bloud and ſlaughter doth diſpleaſe him. I come to the Vſe.

q *Act.*20.26.

r 1.*Chro.*22.8.

The Vſe.

To make vs all afraid, how we doe bring vpon our ſelues the guilt of bloud: It is a terrible thing to be chargeable with bloud before God. No doubt it made *Dauid* ſhake and tremble, when he conſidered how the bloud of innocent *Vriah*, and of other his honeſt and wel-deſeruing followers, was ſhed by his meanes. Haply by their ſlaughter, he cauſed much ſorrow and griefe to many fathers, wiues, children, kinsfolke: it might be, that ſome were vndone thereby, and expoſed to the wrongs and miſeries of the times. Out of all queſtion, the ſoule of *Dauid* was vexed with the ſeuerall and diſtinct conſideration of theſe things; euery of theſe particulars came as freſhly to his thoughts, as the cruelty againſt *Ioſeph* was reuiued in the memory of his brethren: when at their comming into Ægypt, they were like to fall into ſome trouble; then they could ſay one to another, [s] *We haue verily ſinned againſt our brother, in that we ſaw not the anguiſh of his ſoule when he beſought vs.* All the concurrences and appurtenances to ſuch a ſinne, doe collect themſelues together, to the amazing and tormenting of a guiltie conſcience. Now this preſſeth vpon vs a diligent care to take heed of this ſinne: which poynt that it may be the more working with vs, I will indeuour to ſhew how we eyther doe, or may bring vpon our ſelues the guilt of bloud before the Lord. I might herein inlarge my ſelfe ſo farre as the limits of the

s *Gen.*42.21.

How one may be guiltie of bloud.

fixt

ſixt commandement, which comprehends within the compaſſe of it, many things, according to that expoſition of our [t] Sauiour, who maketh euen raſh anger, and intemperate words, and ſpitefull ſpeeches, to be degrees of killing: but I will note onely ſuch particulars as are of the moſt haynous nature in this kind, and doe more notoriouſly bring the *guilt of bloud* vpon a mans head. And here my order ſhall be thus; firſt, I will diſcouer how by thoſe of the Magiſtracie, and perſons furniſhed with ciuill authoritie, this guilt may be drawne: ſecondly, how by thoſe of the Miniſtrie: thirdly, how otherwiſe in common life. Men in authoritie may be chargeable with bloud two ſpeciall wayes. Firſt, by not doing iuſtice vpon thoſe, who are ſheaders of bloud. It is Gods ordinance, that [u] *he who ſheadeth mans bloud, by man* (that is, by the Magiſtrate) *his bloud ſhall be ſhed:* where there is a default herein, and the ſpillers of bloud are let to breathe ſtill vpon the earth, they, by whoſe conniuence this is, are guilty of bloud before God. This may be gathered out of the ſpeech vſed by *Salomon*, when he gaue commandement for execution to be done vpon *Ioab*: he would haue it to be, [x] *that bloud might be taken away from him, and the houſe of his father:* intimating thereby, that if *Ioab* had beene permitted by the indulgence of authoritie to haue gone downe to the graue in peace, hauing ſmitten two more righteous perſons then himſelfe, both he and the whole Royall Family ſhould haue beene lyable to an account for bloud before the Lord. In matters therefore of this kind, Magiſtrates cannot be two ſtrait, in making diligent inquiry after bloud, and in following thoſe to the death that haue ſhed the ſame. There ought by the Law of God to be no toleration, nor diſpenſation in this caſe. It coſt *Dauid* ſweetly for paſſing ouer the murder of *Amnon*, done by his ſonne *Abſolom*. God rayſed him vp to ſeeke his bloud, whoſe bloud ought of right to haue beene powred out like water on the earth, for the ſheading of anothers bloud.

Secondly, Magiſtrates may be guilty of bloud by careleſneſſe, and neglect to vſe their power, for the deliuery of the oppreſſed out of the hands and power of the ſpoyler. It is an excellent place to this purpoſe: [y] *Ieruſalem was full of iudgement, and iuſtice lodged therein:* but now *they are murderers:* why *murderers?* becauſe no good Iuſticers: they ſought not to deliuer the poore from him which was too ſtrong for him, nor him that was in miſery, from him that ſpoyled him: haply they could paſſe it ouer with that noted by SALOMON, [z] *Behold, we knew not of it*; or otherwiſe were willing not to ſee, or their eyes were blinded by gifts, that they could not ſee; or elſe wanting that which is called [a] *Courage for the truth*, they could be content to let ſuch things alone; neuer binding themſelues to that of IOB, [b] *The breaking the iawes of the vnrighteous, and the plucking of the prey out of his teeth.* We may pray that this ſinne may not be laid to the charge of the Magiſtrates, and great men of our times, among which there are ſo few which labour to imitate God in that particular, for which he is termed [c] *The helper of the friendleſſe.* It is the glorie of a good Magiſtrate, when [d] *the bleſsing of him that is ready to periſh, ſhall come vpon him.* Now

t *Matth.5.22.*

u *Gen.9.6.*

x *1.King.2.31.*

y *Iſa.1.21.*

z *Prou.24.12.*

a *Ier.9.3.*

b *Iob 29.17.*

c *Pſa.10.14.*

d *Iob 29.13.*

Now for Miniſters, they alſo ſhall be guiltie of bloud, if being placed by God to watch for ſoules, they ſhall, by not ſhewing the people the counſell of God, betray them into the power of the Deuill. This is manifeſtly and vndeniably proued, firſt, by that ſpeech of *Pauls*, which I made vſe of ere-while, who therefore determined touching himſelfe, that e *he was pure from bloud*, becauſe *he had kept nothing backe*: which proueth, that if he had been ſilent and backward in dealing vnto the people the Goſpel of God, he ſhould haue beene guiltie before God of their bloud. And then by that knowne ſaying of God vnto EZEKIEL: f *When I ſhall ſay vnto the wicked, Thou ſhalt ſurely die, and thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wayes, that he may liue; the ſame wicked man ſhall dye in his iniquitie, but his bloud will I require at thine hand.* Doth not that make it playne, that a careleſſe and negligent Paſtor is a murtherer in Gods account? How ſhould this ſtirre vs vp, whom God hath put in the ſeruice of his Church, to be inſtant in preaching, leſt we be called to a reckoning for bloud at that day? And ſurely, by how much the more excellent the ſoule of man is then the body, by ſo much the more haynous is the murther thereof, then the murther of the body. Hereupon, the Prieſts of old, by whoſe neglect the people were deſtroyed for lacke of knowledge, were termed g *Murtherers in the way.* A good caueat for thoſe, who take on them the roome of Miniſters in the Church, and yet want skill to diuide the Word aright, and to giue to thoſe of the Lords Family, their portion of meat in ſeaſon; as alſo for thoſe, who being able, and hauing gifts, yet notwithſtanding doe hide their talent in a napkin, and ſtarue the ſoules which depend vpon them: ſurely, it ſhall be eaſier for theeues and robbers, for murtherers and bloud-ſheaders in the day of Iudgement, then for ſuch. A man cannot ſpeake too much, nor too ſharpely concerning theſe, by whom the kingdome of Satan is ſo much aduantaged, and ſuch a world of ſoules put in hazard for whom Chriſt dyed. If *he* who *withdraweth the corne* by which the body is to be fed, *ſhall haue a curſe*, according to that of *Salomon*; what ſhall be held to be their due, who keepe backe that food by which ſoules ſhould be fed vnto eternity? And how can it be, but according to the words of that now Reuerend Archbiſhop of *Canterburie*, in his Lectures vpon IONAS, *A mans heart ſhould oftentimes ake, and his very ſoule tremble, to thinke what ones thus faultie, be ouer ſoules yet in many places; and that time hath not yet worn out that vnkind brood, which the Papacie did hatch vp to our Nation; who*, as he alledgeth out of IOHANNES AVENTINVS, *if they were Laymen, are ſo baſe and rude, they ſhould ſcant be counted fit to keepe Swine?* Surely, a man may thinke in regard of thoſe, that he heareth that voyce which *Ieremie* ſpeakes of, *As of a woman trauelling, or as one labouring of her firſt child; euen the voyce of the daughter of Zion, that ſigheth and ſtretcheth out her hands, with, Woe is mee now, for my ſoule fainteth becauſe of the murtherers.* When *Dauid* longed, being in the warres, for ſome of the water of the Well of *Bethlehem*, and three of his worthie men had broken into

e *Act.*20.27.

f *Chap.*3.18.

g *Hoſ.*6.9.

h *Prou.*11.26.

i *Ier.*4.31.

into the Hoſt of the *Philiſtims*, and brought him ſome of it; vpon better aduice he would not drinke thereof: [k] *Be it farre from mee, O Lord, that I ſhould doe this: is it not the bloud of the men that went in ieopardy of their liues?* How dare men eate, and drinke, and fill, and make themſelues rich with that which is the bloud of ſoules, I meane thoſe reuenues and profits which they receiue out of Pariſhes, in which they doe not labour to winne ſoules? How doe they not feare leſt this bloud will cry againſt them, in the Day of vengeance? Mee thinks when wee heare *Dauid* crying out ſo eagerly and ſo earneſtly, and with ſuch an euidence of inward horror, *Deliuer me from bloud, O God*, it ſhould make vs looke about vs, and conſider how we ſhall anſwere, when the bloud of thoſe, who haue periſhed through our ſilence and vnfaithfulneſſe, ſhall bee required at our hands. In the Name of God, let vs thinke vpon it: we may deuiſe many pretences, by which we may imagine, we ſhall eaſily waſh off this guilt, as *Pilate* ſuppoſed by the ceremonie of waſhing his hands in the preſence and view of the people, to cleere himſelfe from the bloud of our [l] Sauiour; but God cannot be ſo mocked. The matter of ſoules is of another nature, then that it ſhould bee ſo ſlighted ouer. Remember we euer when we feele in our ſelues any diſpoſition to ſlackneſſe and ſeldomneſſe in our dutie, wee may bring vpon our ſelues the guilt of bloud; and let vs aſſure our ſelues, God will haue an account for euery ſoule which is committed to our charge. It is ſaid in matters of the Common-wealth, that the King muſt know and haue a reckoning of the life of his Subiects; and therefore when any man is found to bee caſually dead, there is ſuch a ſtrait courſe of inquirie, how and which way hee came to his end: ſurely, God will much more call to an account for euery ſoule; and wo to vs that euer wee were borne, if our ſilence and inſufficiency ſhall be found acceſſarie to the ruine of any one. If, as *Paul* ſaith, [m] *the loue of Chriſt cannot conſtrayne vs*, yet let this worke vpon vs, *Take heed how we come to an account for bloud.*

k 2. Sam. 23. 17.

l Matt. 27. 24.

m 2. Cor. 5. 14.

The third branch, is to ſhew how this guilt may bee in common life. And here (not to ſtretch out my ſelfe to euery particular) I will note only two ſpeciall things which are meete to be noted herein. And the firſt is, the courſe of voluntarie *Combates*. Men fall out, and are at words, and grow to further heate; at laſt they conclude a meeting, and there trie it out at the ſharpe, and one becomes the ſlaughter-man of the other, or at leaſt the effuſion of bloud, and the taking away of life is on both ſides deſired. All the Sope and Nitre in the World cannot waſh away the guilt of bloud from this practice. Whatſoeuer men pretend herein, either for the triall of manhood, or for the putting by the imputation of Cowardize, or for the maintenance of Reputation, it cannot excuſe in this caſe. And howſoeuer the World many times applaudes thoſe things with termes of Worth, of Gallantrie, of Braue-ſpiritedneſſe, and the like, yet it is murther in Gods account. Thy wrong, which thou pretendeſt to right in this caſe, either it is iuſt or vniuſt, either it is true or imagined. If it be true and iuſt, [n] *Doth the Magiſtrate beare the Sword in vaine?*

Touching ſingle Combates.

n Rom. 13. 4.

vaine? Who art thou, that thou ſhouldeſt take his office out of his hands, who ſaith, [o] *Vengeance is mine, I will repay?* If it bee imagined and vniuſt, why ſhould it be maintayned by ſuch a price as thine owne life, or anothers? All the matter mainely is this; a man is vtterly diſgraced, if either he purſe vp a diſgrace, or elſe decline the fight when he is challenged. But to a Chriſtian this ſhould be inough, that it [p] *is a mans glorie to paſſe by an offence*: that [q] *he which ruleth his owne mind, is better then he which winneth a Citie.* Sinne againſt God is more to bee feared, then ſhame amongſt men; and true Chriſtianitie to bee preferred before idle Manhood. Men are deceiued in the point of Manhood. It is the cauſe which ought eſpecially to be reſpected, and when that is worthy, then is is fortitude for a man to bee prodigall of his life: but otherwiſe for a man vpon euery word, either to aduenture, or to ſeeke bloud, is no true magnanimity. Was *Auguſtus Cæſar* a Coward in the repute of the Heathen, when receiuing a challenge from *Anthony*, hee returned him this anſwere, that if *Anthony* had a diſpoſition to die, or were weary of his life, there were wayes inow elſe to death beſides that. The challenge was reiected, and yet his honour vntainted. It was a worthy ſpeech which *Ioſephus* the Iew made to his ſouldiers, being in a Caue where they lay hid after they loſt the City *Iotapata*, taken by *Veſpaſian* the Romane Generall; they, rather then they would beare the diſgrace of being taken by the enemie, would needs, like the young Gallants at *Helketh-hazzurim*, [r] *one runne his ſword into his fellowes ſide*, and ſo make an end of themſelues. The Reaſon of fleſh, haply, might commend this reſolution; but what ſaid *Ioſephus* to perſwade them to the contrarie? *The Almightie hath giuen vnto vs our life as a moſt precious treaſure, he hath ſhut it, and ſealed it vp in this earthen veſſell, and giuen it vs to be kept, till he himſelfe doth aske for it againe. We are neither to deny it when he ſhall require it, nor to caſt it forth till he command it.* An excellent ſaying, prouing that a man ought not to aduenture his life, but when he hath ſpeciall warrant from the Author of Life ſo to doe. Now in all theſe quarrels let it bee conſidered, what allowance there is from God herein, and I am ſure, there ſhall be found none. Let it be forborne then to examine theſe courſes by the opinion of men, but let vs trie how they may paſſe for currant before God. *Auſtin*, ſcanning the particulars of that fact of [s] *Razias*, who killed himſelfe, and meeting with theſe words of the Authors, who ſaith, that RAZIAS *dyed nobly*; Better, ſaith hee, if it could haue beene reported that *he dyed humbly*. It may be wel applyed to the death of ſuch, as come to their ends by the proſecution of ſuch quarrels. I will conclude this point with an excellent ſpeech of *Bernards*, concerning vniuſt fightings, and in that number I eſteeme theſe: *If in thy fighting thou haſt a mind to kill another man, and then art ſlaine fighting, thou dyeſt a Murtherer: if thou preuaile and kill the other, thou liueſt a Murtherer: whether thou liue or die, be conquered, or Conquerour, it is not good to be a Murtherer.* So that the concluſion is, that, which way ſoeuer it fall out, murther it is before God. Miſerable for a man to bee ſlaine,

[o] *Rom.12.19.*
[p] *Pro.19.11.*
[q] *Pro.16.32.*
[r] *2.Sam.2.26.*
[s] *2.Mach.*

ſlaine, and ſo to goe to his reckoning, whiles hee is malicioufly labouring to take away anothers life: as miſerable if he kill, to be continually haunted with the conſcience of bloud. All the fame and commendation of valour and brauery, and of doing the buſineſſe vpon faire termes, cannot counteruaile that vexation. This much I thought good to ſpeake hereof, this Text affording me ſo iuſt an occaſion; and it being alſo one of the euils of our looſe daies, that many ſcarce account themſelues men, till they haue made a brawle, and entred a *Combat* vpon occaſion of ſome word: and euery other-while there commeth newes of ſome of the Gallants of the times; *Oh, they haue beene in the field, the one is ſlaine, the other is fled*; or they be both hurt: and here we harken to the grounds of the quarrell, and to the manner how each quitted himſelfe, &c. but we neuer lament the ſheading of bloud; and euen therein alſo wee bring a ſecret guilt vpon our ſelues, in not ſorrowing that the Land by this meanes ſhould become a very *Acheldama*, that is, *a field of bloud*. Thinke not now I reade a Lecture of cowardiſe, and of baſeneſſe. I remember what *Hierome* ſaith vpon thoſe words of our Sauiour, [t] *Iudge not, that you be not iudged: Chriſt doth not forbid to iudge, but rather teacheth how to iudge*: ſo this is not to ouerthrow valour, but to direct it. True manhood is not in quarrelling and brabbling for priuate iniuries, or in ſtabbing for a word of diſgrace, but in maintenance of Gods Honour, in preſeruing thy allegeance to thy Prince, in ſafe-guarding thy Country. Hee is to bee reckoned among Martyrs, who vpon conſcience, and in knowledge, ingageth himſelfe vpon theſe occaſions. Remember here by *Dauid* what it is to bee countable for bloud. Wee cannot ſay *Dauid* was a coward: the Text ſaith, he [u] *had an heart like the heart of a Lyon*: and yet when he felt the guilt of bloud, it made him ſhrinke and cry out, as we heare him in this place, *Deliuer me from bloud, O God*: and why may we not thinke, that whereas *Dauid* who was neuer knowne to turne his backe vpon his enemy, when he heard of *Abſaloms* treaſon, was the firſt which ſaid, *Vp, let vs flie*: and after wept as hee marched with his Troupes vp the Mount of [x] Oliues? why (I ſay) may we not thinke that the very remembrance of this *guilt of bloud* danted his heart, as thinking that now God with bloud would bee auenged for bloud? Well might he thinke ſo, conſidering that the Head of this mutiny was a murtherer, whom he himſelfe had before ſuffered to eſcape: and ſo be ſure, that whatſoeuer thy reſolution and ſpirit bee, yet when thou commeſt to be arraigned before the Lord for bloud, it will ſtrike thee downe, and bring that [y] *ſound of feare into thine eares* ſpoken of that [z] *trembling heart*, that aptneſſe to [a] *quake at the very ſhaking of a Leafe*.

The ſecond kinde of bloud-guiltineſſe which is in common life, and needs preſſing in theſe dayes, is the ſinne of oppreſſion. I meane by it, all that hardneſſe and extremity of dealing which is in the world, whereby men of more power then others, doe draw much to themſelues, by biting, vndoing, keeping low of others. That this ſinne is alſo a ſinne of bloud, appeareth by thoſe termes in Scripture, in which, they

t *Matt.7.1.*

u *1.Sam.17.10.*

x *2.Sam.15.14, 30.*

y *Iob 15.21.*
z *Deut.28.65.*
a *Leuit.26.36.*

which are chargeable herewith, are ſaid to [b] *beate the people to pieces:* [c] *to eate them vp as one would eat bread:* [d] *to ſpoyle like Lyons:* [e] *to ſwallow vp the poore:* [f] *to eate their very fleſh, to flay off their skinne from them:* and the aduancing of eſtates by this meanes, is called [g] *a building with bloud:* it is euen the very ſame in effect which is called [h] *a building by vnrighteouſneſſe*. Theſe kindes of ſpeaking make it playne, that the ſinne of oppreſſion is a bloudy ſinne. It makes one man as a Wolfe to another: when *Iehoiakim* the King is challenged for his ſheading of innocent bloud, it was not ſo much for the verie act of bloudſheading according to the letter, as for his couetouſneſſe, [i] and for his oppreſſion. How many be there (this being true) who haue iuſt cauſe to crie out, Lord, *Deliuer mee from bloud:* the World being ſo full of ſuch as (according to that of the Prophet) [k] *are become great, and waxen rich, are waxen fat, and ſhining with that which they haue euen wrung and preſſed out of* (as it were) *the very heart and bowels of others:* when it commeth to that which *Habacuk* calleth, [l] *The crying of the ſtone out of the wall, and the anſwering of the beame of the timber*; it wil be found, that they haue in a maaner layd theinfoundation in bloud. How otherwiſe ſhall we interpret thoſe things which are by vſuries, extortions, rackings, taking of aduantages, and ſuch like? Shall not *Pharaoh* and his *Ægyptians* be condemned for bloud at the laſt day, in that they made the poore *Iſraelites* wearie of their liues by ſore labours, and with thoſe impoſitions which they laid vpon them moſt [m] cruelly? and ſo no doubt ſhall they be reckoned among men of bloud, who make the liues of their poore vnderlings irkſome vnto them, by their ſtraitneſſe towards them, by working vpon their neceſſities, by griping them in their takings, by keeping them in a perpetuall toyle and drudgerie, that they may be able to ſatisfie their infinite demaunds: and conſider this, yee deceiuers of the people, whoſe fulneſſe and flouriſhing in the world, is vpheld by others payne and pinching, while by your tyrannie they are made to eate little other then the bread of ſorrow; beware of bloud, [n] *breake the bands of wickedneſſe, take off the heauie burthens, let the oppreſſed goe free.* Thinke with *Iob*; If you continue to doe this, [o] *what then ſhall you doe when God ſtandeth vp? and when he ſhall viſit you for theſe things, what ſhall you anſwer?* [p] *Woe to thee that ſpoyleſt, and was not ſpoyled.* [q] *This is an euill ſickneſſe vnder the Sunne,* at this day: *Behold, the teares of the oppreſſed, and none comforteth them.* We are euen as [r] *the Fiſhes of the Sea, the great ones deuoure the little ones.* Let euery man conſider his owne gettings, and looke well to it, that there bee nothing found there, that is gotten with the regreat of others. And thus haue I brought this vſe to an end. Wee haue beene exhorted to beware how we make our ſelues *guiltie of bloud.* Davids ſpeech here is an argument, that it is an heauie thing ſo to be. To the end that this might worke the better, I haue touched ſome particular branches of bloud-guiltineſſe, and ſhewed, that albeit a man may be free from the more noted kind of murther, which wee all account ſo, and which the very light of nature, and

b *Iſa.*3.15.
c *Pſal.*14.4.
d *Pſal.*16.2.
e *Amos* 8.5.
f *Mic.*3.3.
g *Hab.*2.12.
h *Ier.*22.13.
i *Ier.*22.17.
k *Ier.*5.27, 28.
l *Chap.*2.11.
m *Exod.*4.14.
n *Iſa.*58.6.
o *Chap.*31.14.
p *Iſa.*33.1.
q *Eccle.*4.1.
r *Hab.*1.14.

and the Law of Nations condemneth by that name; yet in other reſpects he may be chargeable: as if he be a Magiſtrate, by remiſneſſe and conniuence in the auenging of bloud, by not ſeeking the reſtraint of violent, euill, and vnmercifull men: if hee bee a Miniſter, by ſlackneſſe or inſufficiencie to deale to the people of God the Bread of life, for the feeding and preſeruing of their ſoules; if hee bee otherwiſe (what ſoeuer he bee) a raſh aduenturer of himſelfe, or an hazzarder of others in quarrels vpon priuate iniuries, or if he be an oppreſſor and cruell-dealer, that ſeekes gaine to himſelfe out of others preſſures. All ſuch haue cauſe to learne here by *Dauid*, what it is to bee *guilty of bloud*. I will not make the ſinnes of all theſe equall, but ſure I am, they are all bloudy-crying-ſinnes, and ſuch as to which belongs an eſpeciall wo: I might, I know, haue extended this point further, as againſt the Church of Rome, which makes the effuſion of bloud, euen the bloud of Princes, the Anointed of the Lord, to be meritorious; and which doth generally thorow the world aduance and ſpread it ſelfe by bloud; witneſſe the cruell Maſſacres in France, the bloudineſſe of the Inquiſition in the Low Countries in the time of Duke *d'Alua*, the barbarous ſlaughters of many milions among the poore *Indians*, vpon whom, as reports *Bartholomæus Caſas*, a Biſhop that liued in that Country, *the Spaniards aſſoone as they had diſcouered the Nation, fell like Woolues, Lyons, Tygers, and did nothing but teare them in pieces, and torment and murther them by vnheard-of cruelties*: witneſſe all the bloudy deſignes for *England*, though as yet in the mercy and goodneſſe of God neuer accompliſhed. But thus, as the Citie of Rome was firſt founded in bloud, (the two brothers *Romulus* and *Rhemus* that firſt began it, the one killing the other;) and as the firſt intitling the Biſhop of Rome, The vniuerſal Biſhop of the Chriſtian world, was gotten by bloud, euen by the bloud of *Maurice* the Emperor, ſlaine by *Phocas*, who to gratifie *Boniface* (the then Pope) for his aſſiſtance in attaining the Empire by ſuch vile meanes, ſtabliſhed that title vpon him, which his predeceſſor *Gregorie* could not indure to heare of: So it hath continued ſtill bloudy, breathing out like *Paul* before his conuerſion, threatnings and ſlaughters againſt the Diſciples of the Lord, that ſo ſhee may ſhew her ſelfe to bee indeed that *Scarlet-coloured Harlot*, deſcribed by *Iohn* in his Reuelation, who is ſaid to be euen [f] *drunke with the bloud of the Saints*. Thinke we they ſtood much vpon termes of bloud, who in the Powder-plot were reſolued, not to reckon of the liues of many of their owne fauourites, ſo that with them they might deſtroy their ſuppoſed enemies? No doubt, if it had ſucceeded, ſome of them beholding the euent, and ſeeing the monuments of their crueltie, would haue ſhewed themſelues ſo minded, as was once one *Voleſius* a Proconſull in Aſia vnder *Auguſtus* the Emperour, who when he had beheaded three hundred in one day, walked inſolently betwixt the heaps of carkaſſes, and applauding himſelfe, cryed out, *O exploit worthy of a King!* In ſome ſuch ſort it is likely they would haue triumphed in that bloudy ſlaughter. This matter might thus haue beene followed not vnfitly, to ſhew

[f] *Reuel.17.4,6.*

O rem verè Regiam!

the difference betweene the ſpirit of *Dauid*, and the ſpirit of Poperie; the one trembling at bloud, the other (as it were) triumphing in it; the one troubled for cutting the lap of the Coate of the Lords Anointed, the other diſcontented, that it cannot cut the throats of thoſe that are made Heads by God ouer his people. This is the difference betwixt the Church of Chriſt, and the Church of Antichriſt. The Church of Chriſt
t *Rom.8.36.* is alſo red with bloud, but it is as a [t] *Sheepe appointed to the ſlaughter:* The Church of Antichriſt is bloudy like the *Lyon* ſpoken of, which
u *Num.23.24.* [u] *lyeth not downe till he drinke of the bloud of the ſlaine.* I could not but giue a touch of this point vpon this occaſion: not ſo much ſimply to make a kind of excurſion or rode againſt the Romiſh Church, as to moue vs to thankefulneſſe to God, who hath beene pleaſed to deliuer vs from the yoke thereof, it being indeed a very butcherie both of bodies and ſoules: and little doe wee conſider as wee ſhould, what God hath done for vs in defeating Popiſh plots, and in turning their bloudy deuices vpon their owne pates. Wee inioy the benefit of this peace and freedome, and ſit euery man vnder his owne Vine, and vnder his owne Fig-tree, but we looke not vp to him that hath done this great thing for vs wherein we reioyce: ſo that notwithſtanding the great goodneſſe of God towards vs, it is to bee feared we will bring our owne bloud vpon our heads, by our ſlighting ouer the bleſſings wherewith we are follow-
x *Hoſ.4.7.* ed, and by that which is noted in the [x] Iſraelites, *viz.* that *as they were increaſed, ſo they ſinned againſt the Lord.*

Thus hath this point of Doctrine carryed mee farre, that I cannot adde other things which were in my thoughts. It ſhall bee well, if wee make good vſe of this, in fearing how we make our ſelues any way guiltie *of bloud* before God; whether it bee in regard of the bodies or the ſoules, either of others or of our ſelues.

The three and twentieth Lecture.

VERS. 14.

Deliuer mee from bloud, O God, which art the God of my ſaluation, &c.

WHen vpon the faſtning my Meditations vpon this Clauſe, [*Deliuer mee from bloud,*] I perceiued how varietie of matter did euen increaſe vpon me, it brought to mind a ſpeech of *Hieromes*, which I had read, touching the Epiſtles of *Iames*, *Peter*, *Iohn*, and *Iude*, that *they are both ſhort and long too: ſhort in words, long in ſubſtance:* ſo is this ſpeech of *Dauid:* The forme of words is briefe, the matter to be wrought out of

Breues pariter & longæ, longæ in ſententijs, breues in verbis.

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it is more large. Already there hath beene ſo much gathered hence, as hath beene the matter of one Sermon. There are yet two points more to be obſerued hence, not meete to be let paſſe. How he deſired to be diſcharged of bloud, we haue heard. It is now next to bee conſidered, both what drew him to an offence of this kind, and how hee became guiltie thereof: two things iuſtly to bee noted here: for, ſith *Dauid* confeſſeth himſelfe chargeable with bloud, if God ſhould deale with him in extremitie, it is meete wee ſhould inquire both into that which led him into ſuch a ſinne; and into the reſpect, which brought him within the compaſſe of murther in the Lords account. For, declaring the former, I ſet downe this Doctrine,

The firſt Doctrine.

That great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another as bad, or worſe then it ſelfe. It was a great Euill, that of *Dauid*, in defiling himſelfe with *Vriahs* wife; no doubt, hee felt ſmart not a little through that: but behold, by it hee was plunged into another; wee heare him now crying out for *bloud*. The Deuill preuayling with him in the ſinne of Adulterie, brought him to commit Murther alſo. Bloud muſt be ſhed, to hide vnchaſtneſſe from the World. I ſuppoſe wee are not generally ignorant in the Storie: *Bath-ſheba* the wife of *Vriah*, being, in his abſence, (at that time following the Warres) defiled by *Dauid*, proued with child: and ſent tydings thereof to [a] *Dauid*: *Dauid*, now vpon the knowledge hereof, being more deſirous to auoid diſgrace before Men, then to make his peace with God, fell to deuiſing with himſelfe, how to find ſuch a couert for his fault, that the World might not be able to eſpie it. He ſends ſpeedily for *Vriah* from the Campe, vnder a colour of deſiring to bee made acquainted by his report with the ſucceſſe of the ſeruice; but the truth was, that by his being at home, and companying with his wife, that adulterous conception might be, if not altogether ſecured, yet the leſſe ſuſpected. This plot not ſucceeding, though it was tryed twice, yea and edged, by making *Vriah* drunke, the thoughts of *Dauid* did not ſo giue ouer; neither tooke hee occaſion by his being diſappointed in that attempt, to obſerue Gods Hand, and to make haſte to humble himſelfe betimes: but as one carryed with a kinde of violent and deſperate humour, hee deuiſeth how to take away *Vriahs* life, hoping by that meanes, a free way being made for his matching with the Widdow, to conceale (that which hee reſpected moſt) his owne ſhame. Thus he, who ſtood not out againſt the temptations to the adultery, is become (out of a deſire and hope to ſmother that) a man of bloud. It was farre from *Dauids* purpoſe, to prepare himſelfe, by wronging *Vriah* in his bed, to offer violence to his life; but being now taken in a Snare, through want of holy circumſpection, it is not as he once meant, but as he will, euen that Tyrant and enemy the Deuill, to whom hee hath inthralled himſelfe. The Spirit of God hath of purpoſe, as an example to vs herein, left *Dauid*, that we may ſee what manner of thing ſinne is, and what a dangerous trayne followeth a great euill, which will euen (as it were)

[a] 2. *Sam.* 11. 5.

were) throng in, and can hardly be kept out, when that is let in. He that tooke not heede of *Adultery*, is now called to an account by his owne terrifying and accusing conscience, for *Bloud* before the Lord. And this very particularity, of the following of the sinne of vncleanneſſe by the sinne of murther, is confirmed and iustified by too much experience. Strange wickednesses in this kinde haue beene committed; sometimes for the furtherance of vnlawfull desires, and for the procurement of full scope to vnbridled lust: sometimes for the hiding of such euils, that shame and punishment may bee escaped. How often in these times doe wee heare of practices, for the suffocating and choking of conceptions, of the slaughtering of Infants, and destroying them in the birth by the mothers thereof? The stranglings of Children begotten by fornication in Abbyes and Nunneries (since that time discouered by their bones in many places,) may ratifie this point, touching making way to murther by adultery. Now for the more generall point, *of one sinne breeding, and begetting, and making way to another*, euen as adultery here drew to bloud, it is no hard thing to proue it. Wee haue a saying concerning matters of opinion, *that one absurdity entertayned, brings with it many more*: it is more true in matters of life and practice, that sinnes are so (as it were) the one linked in the other, that as in a chaine, the drawing of one linke causeth the following of the rest: so the admittance of one notorious swaruing from the Law of God, brings with it another and another, vnlesse God restraine it. Euen as a stone cast into a Poole maketh a circle where it falleth, and that circle another, and so forward successiuely, till it come to the bonke; so euill groweth of euill, and one wickednesse begets another: so that in the nature of sinne, there cannot but be [b] *a falling away more and more*, and [c] *a waxing worse and worse*, vnlesse God in mercy put some stop and limitation thereunto. That which *Salomon* saith of the [d] *beginning of strife*, is true of the beginning of euery sinne, it is, *as the opening of the waters*. Let the water haue but a small hole made for it, it will soone make way for it selfe, and that which is but a slender streame at the first, will soone grow to a bignesse vnresistable. It is not vnfit, the comparison which is vsed, by which smaller euils are likened to some companions of Theeues, who being of lesse greatnesse, are put in at the window of an house beset, to open the doores vnto the greater; all to shew how working one sinne is for another, and how almost vnpossible it is for a man to giue entertaynement vnto one, and yet to keepe out the others that attend it. What a troupe of sinnes brake in vpon *Adam*, after hee had once begun to lend to his wife a more indulgent eare, then was conuenient? how easily did credulity and lightnesse of beliefe creepe in? Thence came ambition, thence disobedience, thence a shamelesse excusing of euill, with a posting it ouer vnto [e] God. Did not *Noah* his not watching ouer himselfe in the vse of Gods Creatures, carry him headlong into drunkennesse? Did not drunkennesse so bereaue him of all power ouer himselfe, that contrary to common humanity, [f] *hee lay naked in his Tent?* Did *Lots* intemperancy

b *Isa.*1.5.
c 2.*Tim.*3. 13.
d *Pro.*17.14.
e *Gen.*3.
f *Gen.*9.

temperancy reſt it ſelfe in one degree? Did not exceſſiue drinking make way for inceſt, yea, for a doubled euill in that ſ kinde? *Peter* not being aware of the euill of that ouer-confident humour which was in him, and ſo cheriſhing it in himſelfe, by it was carried into a place of danger; vnarmed againſt ſpirituall aſſaults, how ſuddenly was hee lapt in with a threefold denyall of his Maſter? When *Ionah* had giuen way too much to his owne paſſion, how ſoone came he to that extremity of teſtineſſe, that he feared not (as it were) to chop with God, h *I doe well to be angry?* Who would haue thought that a man of his grace, ſhould haue euer gone ſo farre, as to iuſtifie ſuch an vniuſt heate euen to Gods Face? This following of ſinne vpon ſinne, I eſpecially note in the children of God, becauſe if it appeare to be ſo in them, in others it muſt needs be ſo much more. I cannot deuiſe ought to which I may better liken it, then to a mans taking vp mony vpon vſury, wherein one biting payment openeth a paſſage for another, and when there is a neglect of a payment or two at the ſet times, then vſurie vpon vſurie groweth ſo faſt, that the charge ſometimes becomes more heauy then the principall. Thus commeth in one enormity in the necke of another. That *Dauid*, whom we may well thinke that his heart did euen abhorre murder; yet by giuing way to luſt, is now brought to haue neede to intreate the Lord, that he may not bee condemned for *Bloud.*

g *Gen.19.*

h *chap.4.9.*

The Vſe.

To teach vs to take heede, how we ſuffer our ſelues to be inſnared with any one ſpeciall euill. There is much deceitfulneſſe in ſinne, and there is a great deale of guile and cunning in mans heart; theſe two meeting together, doe beget a conceit in many, that it is poſſible for them to ſtay in ſome degrees of euill: as for example, that they may giue contentment to their owne corrupt deſires in ſome one ſinne, but once or twice, and ſo giue ouer: or, that they may admit into their practice ſome ſpeciall euill, eaſily reſiſting the appurtenances to it: and notwithſtanding thoſe miſchiefes which may follow thereupon, by this hope they are led on; ſometimes thinking, What is one fault? or, What great matter to doe this or that but once? Now this Doctrine well conſidered, will take away this conceit. It hath beene prooued and made plaine, that great ſinnes are ſo intwined one within another, that a man cannot but bee in danger of the guilt of more, if hee once ſuffer himſelfe to bee made a prey by one. Hee that is an Adulterer, is in a faire poſſibility to become a murtherer alſo. Hee will bee apt to doe any thing, either for the hiding of his euill, or for the getting further oportunitie; to ſate himſelfe with that whereof hee hath once taſted. It is ſo in other euils: as in *Couetouſneſſe*, let a man bee once poſſeſſed with a deſire of hauing; is he not eaſily to bee drawne into fraudulent, oppreſſing, vniuſt, vnmerciſull courſes, that ſo hee may the ſooner reach to that at which hee aymes? Who euer ſaw a Couetous man, of whom it might bee ſaid, *Hee is ſomewhat Couetous indeede, but otherwiſe an honeſt man, that is all his fault?* He cannot bee vnder the command of that ſinne, but other things will haue power vpon him too. That humour of his cannot

cannot be fed without ſome attendants and agents, which muſt be ſent abroad, to bring and gather in that which may content it: ſo in pride, put caſe one be giuen that way, to exceed in matter of apparrell; he cannot but be carryed to ſundry other euils, by which that one muſt be mantained: ſo in gaming, drinking, and the like; none of theſe but it will require other particulars (as bad as it ſelfe) by which it muſt be vpheld. In a word, there is no ſinne to which a man doth willingly and aduiſedly enthrall himſelfe, but thus farre it will carrie him; to a deuiſing which way, and by what meanes he may carrie it cloſely and cleanly; how he may defend it, and excuſe it, and make it tolerable. The beſt is therefore to withſtand by all meanes the firſt temptation, and not to giue any credit to ſuch a conceit, that one may commit a great ſinne but once, and haue power ouer himſelfe to ſtay ſo; or that hee ſhall bee able to keepe off the conſequents thereof. It is dangerous aduenturing in theſe caſes: no man knoweth what aduantage the Deuil may get vpon him, or how God in iuſtice may leaue him to himſelfe, when he hath once preſumed. *Dauid* would hardly haue beleeued it, if one of his inſtruments whom he imployed to *Bathſheba*, ſhould haue ſaid to him, Sir, beware what you doe, you may happen at laſt to be drawne to take away the life of her husband *Vriah*. By all likelihood he would haue ſaid, I warrant you for that, I will neuer be ſo impious: but when hee is in, he cannot ſtay himſelfe; bloud followeth luſt; and which is worſt of all, a kind of careleſneſſe, and deadneſſe, and ſecuritie creeps vpon him, wherein he had beene eternally ſwallowed vp, if God in mercie had not awaked him. Thus ſhall we make a good vſe of this particular, if wee learne thereby to beware how wee abandon our ſelues to our owne vnlawfull deſires, though but in one particular. *Chryſoſtome* ſaith well, this was one reaſon why *Dauid* was ſuffered to goe aſtray, *To make the righteous man looke more earneſtly to his way*: and (as *Auſtine*) that the ſaying of the Apoſtle may euery where be trembled at, *Let him that thinketh he ſtandeth, take heed leſt he fall.* Let vs learne by it, not to truſt our ſelues in theſe caſes. A man knoweth not how farre he ſhall goe, and into what extremities he ſhall be carried when he is once intangled. This from hence, that *Dauid* was drawne by Adulterie to *bloud*, nay to *blouds*; hee cared not for the time, whoſe life went to wracke, ſo that hee might find (if it had beene poſſible) a couert for his ſinne.

Secondly, in what reſpect *Dauid* was *guiltie of bloud*: concerning which poynt, I ſet downe the Doctrine,

The ſecond Doctrine.

That it is poſsible for a man to be guiltie of a ſinne before God, though himſelfe hath no apparant hand therein. DAVID here cryeth out, *O Lord, deliuer mee from bloud*: Why, what had *Dauid* done? wee doe neuer read that he offered any violence to the life of *Vriah*, he gaue him not ſo much as a foule word, but at his being with him vſed him with kindneſſe, and diſmiſſed him with none other then ſhewes of loue. *Dauid* was farre enough from *Vriah* when he was ſlayne: he at the ſiege of *Rabbath*,

Rabbath, Dauid at home in *Ieruſalem.* It is very like, the world did not generally ſuſpect any ſuch matter, as that *Vriahs* death could bee layd any way to *Dauids* charge: he fell at the ioyning of the two armies, and the ſword deuoureth one as well as another. But now *Dauid* perceiued that this could not anſwer God; his conſcience being aſcited to an account before his Tribunall, could not but tell him, *Though thou didſt not reuile* VRIAH, *nor lay hand vpon him, yet thou art guiltie of his bloud: for thou gaueſt direction by a letter to* IOAB, *to range him in a place of hazard, and by this meanes he was cut off, therefore thou didſt murther him. It was the ſword of an Ammonite by which he dyed, but it was thy plot, and by it hee was layd open to ſuch a diſaduantage, by which he was robbed of his life.* Thus wee ſee now *Dauid* was a murtherer, though his hands were not actually imbrewed in the bloud of the ſlaine. Was not *Saul* guilty of the breach of Gods charge touching the vtter rooting out of the *Amalekites*, with their cattell, though he (as it is likely) did not himſelfe driue that great Herd of the better Sheepe, and the Oxen, and the fat Beaſts, and the Lambes, which were brought thence? his conniuence, and forbearance (being the Commander of the Armie, and the Orderer of the Buſineſſe) gaue opportunitie to the people ſo to doe: He ſhould haue reſtrayned them therein by his authoritie, and ſeene to it that no ſuch thing ſhould be done: and therefore his anſwer to SAMVEL, [i] *The people tooke of the Spoyle, Sheepe, and Oxen, &c.* could not excuſe him; SAMVEL layd it expreſly to his charge, [k] *It is thou that haſt turned to the prey.* He might haue ſaid, I draue not ſo much as an Oxe or a Sheepe, neyther am I the richer by it by a Lambe. What then? the people vnder his command did it, and he ſhould haue hindred them; therefore was he a tranſgreſſor. Did not the guilt of that ſinne which *Hophni* and *Phineas* committed, lye vpon *Eli*, and yet he neuer came in perſon to take his allowance from any by force? he neuer lay with the women that aſſembled at the doore of the Tabernacle of the Congregation: nay, he ſhewed ſome diſlike of theſe things, and yet he was guiltie: and how? he neuer aduiſed, neuer counſelled his ſonnes ſo to doe; nay, he reproued them in it: where was the fault? ſee, 1 *Sam.* 3. 13. *His ſonnes ranne into a ſlander, and hee ſtayed them not:* He did not exerciſe the fulneſſe of his authoritie for their reſtraynt; therefore God accounteth him chargeable with their fault; nay, the hand of God was heauie vpon him euen for this. It is true, *Abſalom* did not draw a ſword, or a knife, or a dagger againſt *Amnon*; yet was not he guiltie of his bloud, in commanding his ſeruants? [l] *Smite him, kill him, feare not; haue not I commanded you? be bold therefore and play the men.* AHAB (as may be thought) had the leaſt hand of all others, in the vniuſt putting to death of *Naboth.* For that courſe which was followed by the Elders of *Izreel* againſt *Naboth*, in arraigning him, and condemning and putting him to death, was altogether by Queene *Iezabels* direction, and (as it ſeemes) *Ahab* knew not of it till it was done; yet when he was going to take poſſeſſion of the Vineyard, the Prophet *Elias* met him, and his

i 1. *Sam.* 15. 21
k *Verſe* 16.
l 2. *Sam.* 13. 28.

his firſt greeting to him was, [m] *Haſt thou killed, &c?* Might not *Ahab* haue replyed here; Why, what did I to *Naboth?* was he not by an orderly courſe proceeded againſt, and by depoſition of two witneſſes, conuicted of blaſphemie againſt God, and treaſon againſt mee? what is this to mee? I but (ſaith the Prophet) there was a Letter written in thy name, and ſealed with thy Seale, and by authoritie thereof, this indirect courſe was taken againſt *Naboth*. Surely (might *Ahab* againe reply) this is more then I am made acquainted with, I wrote no ſuch Letter, neyther did I euer annex my Seale thereto; I am innocent herein. No, ſaith *Elias*, thou canſt not ſo ſhift it off, for it was thy wife *Iezabels* doing; and thou ſhouldeſt haue had more care of thy Seale, and not ſo to leaue it at her diſpoſe, to ſend abroad what commands ſhe liſt, ſigned by it: Why art thou King, but to looke to ſuch things thy ſelfe? Therefore a Murtherer thou art, and this bloud which thou haſt thus ſhed, ſhall be auenged with bloud. In the place where dogges licked the bloud of *Naboth*, ſhall they licke euen thy bloud alſo. The chiefe Prieſts and Elders of the people imagined themſelues free from the bloud of our Sauiour. Were they not in a great chafe with *Peter* and *Iohn*, for laying Chriſts death to their charge; [n] *You would bring this mans bloud vpon vs?* And why was this? Forſooth, it was *Iudas* that deliuered him to them; and they committed him to the ſecular power: it was *Pilate* that condemned him to be crucified; they for their parts would not ſo much as goe that day into the Seſſions houſe, [o] *leſt they ſhould be defiled:* nay, they would not ſo much as put [p] *the money* which IVDAS brought backe againe, *into the Treaſurie, becauſe it was the price of bloud.* Thus they coozened their owne ſoules, and thought of all other men, they were free: as though they were not the [q] *men, which ſought how they might take* IESVS *by craft, and put him to death:* [r] *and who compounded with* IVDAS *to betray him:* [ſ] *and ſought for witneſſe againſt him:* [t] *and moued the people to deſire* PILATE, *rather to deliuer* BARABBAS *then him:* whereupon PETER and IOHN were playne with them, [u] (IESVS CHRIST *of Nazaret, whom ye haue crucified.*) And thus PILATE fed himſelfe with a conceit, that he was *innocent from his bloud*; imagining to excuſe himſelfe with this, The people would haue it ſo. Why? wherefore was he a Gouernour among the people, but to limit them in their outrages and inſolencies, and not to giue libertie and paſſage thereunto? Thus it is plaine by this varietie of examples, that a man *may bee chargeable with that ſinne before God, which he himſelfe doth not actually commit.* It may be his, by giuing direction for it, by giuing way to it, by not reſtrayning it when it is in his power ſo to doe; yea, and by not ſorrowing for it, and taking it to heart when it is done: as I remember, Saint PAVL blames the *Corinthians* for that inceſtuous act committed amongſt them, and ſeemes to lay ſome part of the euill vpon them, becauſe ſuch an euill beeing committed, [y] *they were puffed vp, and did not rather ſorrow,* and ſeeke the redreſſe thereof. They were in part guiltie herein, inaſmuch as they paſſed ouer

[m] 1. *King.* 25. 19.
[n] *Act.* 5. 28.
[o] *Ioh.* 18. 28.
[p] *Matth.* 27. 6.
[q] *Mar.* 14. 1.
[r] *Verſ.* 11.
[ſ] *Verſ.* 55.
[t] *Mark.* 15. 11.
[u] *Act* 4. 10.
[x] *Matth.* 27. 24
[y] 1. *Cor.* 5. 2.

ſuch

ſuch a diſhonour to God, and ſuch a diſgrace to good Profeſſion, by ſo foule a fact. In that parable of the Traueller, who betwixt *Ieruſalem* and *Iericho fell among Theeues, and was left halfe dead*; thinke wee that it was not our Sauiours purpoſe to teach, that the *Prieſt* and *Leuite*, who paſſed by and tooke no pity, and afforded no helpe, had beene guiltie of his death if hee had miſcarryed? Yes verily, they could not haue excuſed the matter, by ſaying, We did nothing to him, we gaue him not ſo much as a ſtroke, we drew not from him ſo much as a drop of bloud. What then? if he had dyed through their neglect to comfort, they could neuer haue anſwered it to God. Whereupon is that excellent ſpeech of Iob; *If I haue lift vp mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate:* ſo that he reckoned that no better then a kind of violence, if he had forborne and fayled to releeue him, whom he might haue reſcued. Whereupon is it alſo, that at the laſt Day, the omiſſion of the duties of mercy, ſhall bee laid to the charge of thoſe that ſhall be damned, as being an eſpeciall kind of [a] *perſecution*. Thus it is ſtill manifeſt, that as *Dauid* was chargeable with *Vriah* his bloud, though with his owne hands hee ſpilled it not; ſo a man may come within the compaſſe of a ſinne in Gods account, though he doe not apparantly and ſenſibly commit the ſame.

z *Chap.* 31. 21.

a *Matt.* 25. 42.

The Vſe.

This is a Doctrine which meets with the deceitfulneſſe of mens hearts; we are full of deuices and tricks, by which to ſhift off from our ſelues the guilt of ſinne: and if we can find any corner to flie into, or any fig-leafe to hide our nakednеſſe, we imagine we be ſafe. Like inough that *Dauid* at firſt beguiled himſelfe with this, that inaſmuch as *Vriah* was ſlaine in the field, therefore he was cleere; but now he ſaw this was but a poore ſhift: God, who was greater then his heart, had now rayſed vp his heart, to be a witneſſe againſt him, and to charge him not onely with deſiring *Vriahs* death, but with deuiſing which way cloſely to bring him to his end. And thus was he guilty of bloud, who ſhed no bloud: and ſo may this bee found true in many others. A Magiſtrate may bee guilty of the ſinnes of the people, by not puniſhing; or by too ſlight and eaſie puniſhing: a man of rule and reckoning in the world, may be chargeable with the euils of his inferiours, becauſe his example hath imboldened them. A Miniſter may make himſelfe a party in the enormities of his Pariſh, by not preaching againſt them, or by being too ſparing, or too couert, or too gentle in reproouing them. It may bee I perſwade not my people to bee ignorant, to bee ſuperſtitious, to bee prophaners of the Sabbath, to bee deſpiſers of knowledge: yet inaſmuch as I labour not againſt theſe euils in them, and ſet not my ſelfe as much as I may againſt them; my ſilence, my conniuence, my ſlighting ouer of theſe things, ſtrengthneth their hands and their hearts to a continuance therein: by this I become guilty before God. A Maſter of a family may bee lyable to an account for Drunkenneſſe, Wantonneſſe, neglect of holy duties on the Sabbath, Swearing; who perhaps himſelfe for his owne perſonall practice is ſober, chaſte, diligent in comming to Gods Houſe, not

giuen to blaſphemie: and how? theſe euils are in his family among his Children and Seruants, he lets them alone, ſeekes not to reforme them, winks at them in theſe things; thoſe euils of theirs are now made his. Men of abilitie may be guilty of others periſhing, albeit they doe to them no kinde of actuall violence; as by not inquiring into the neceſſities of thoſe that want, by not making them partakers of their plentie. *Paul* ſpeakes of ſome, that doe applaud and fauour thoſe that doe [b] naughtily: *Salomon* of ſome that [c] *delight in the frowardneſſe of the wicked:* and what more ordinarie then to approoue of others euils, to delight to ſee others doe amiſſe? as when men are pleaſed, to heare another whom they affect not, to bee ſcoffed at, ſlandred, backe-bitten, laden with reproches. It likes many to haue ſwaggering followers, that are apt to fight and brawle vpon euery occaſion; to haue polling and purloyning agents and officers vnder them, that can finde meanes for their profit; they are content to ſucke the ſweet of their falſhood; and thinke, if any thing come to light, to lay the whole burthen vpon them, they ſhall beare the diſgrace. Some that liue vpon the ſinnes of the people, doe ſecretly reioyce, when ſuch euils are multiplyed by bribing, for which they get aduantage. I am not able to name all particulars in this kinde: I pray you that it may worke with vs, firſt to the furtherance of our humiliation before God: for thinke, I beſeech you, how many particulars we haue to anſwere for in this kinde, and how many ſinnes God may in his iuſtice call vs to account for, if he ſhould reckon with vs for thoſe euils which we haue our ſhare in, by counſelling, applauding incouraging, abetting, ſecret liking of for ſome by-reſpects, not reprooving, not admoniſhing, not reſtraining, not puniſhing, not praying againſt: nay, how if the Lord call vs to a reckoning for our not ſorrowing for the ſinnes of others, and for the great and notorious euils of the times? Little thinke we (perhaps) that we are guilty of the foule and outragious enormities of theſe forlorne dayes, inaſmuch as wee doe not more effectually grieue when we are by our ſelues, to ſee how much God is diſhonoured, and how many millions of ſoules are betrayed into the power of the Deuill: and yet if God had nothing elſe to lay to our charge, that one reſpect were matter inough for our iuſt damnation. And thus, as this ſhould be for our humiliation, (as what can be more, when we ſhall ſee how many wayes wee are lyable vnto death?) ſo ſhould it bee for our continuall direction too: remember wee muſt come vnder a ſtraiter and a more exact reckoning for ſinne, then man can call vs to: wee may waſh our hands of many ſinnes here before men, of which wee cannot cleere our ſelues to God. A man may be guilty of much before God, whom the Law of men can lay no hold on: hee may come to an account for Adultery, whom for any breach that way, no humane Statute can conuince. God will finde me out to be acceſſarie to many ſinnes, for which no man can challenge me; nay, for which at firſt mine owne heart doth not accuſe me; ſo that there is a great deale of neede of much watchfulnes euery way. This was to be obſerued hence, that *Dauid* is now within the compaſſe

b *Rom.*1.31.
c *Pro.*2.14.

compaſſe of murther reſpectiuely to *Vriah*, that neuer gaue ſo much as a foule word or a blow to *Vriah*. Thus farre of that which *Dauid* craues.

The next is, how *Dauid* ſpeakes to him, and of him, of whom he craues this deliuerance, [*O God, the God of my ſaluation.*] Here we haue to note two things: Firſt, A generall acknowledgement made by *Dauid* touching God, [*The God of ſaluation.*] Secondly, A particular application of that acknowledgement to himſelfe for his owne comfort, [*my ſaluation.*] Of the former the Doctrine is thus,

That the whole matter of mans ſaluation is to be aſcribed onely vnto God. This is the reaſon and ground of *Dauids* thus ſpeaking. Hee vnderſtands by the word [*ſaluation,*] whatſoeuer appertaynes to the chiefe and ſupreme good of man, whether it be for his ſoule or his body; and the ſame he calleth *God, the God of*, becauſe it hath no other Author or cauſe, ſaue only him. Hereupon is that of the Pſalme: [d] *Saluation belongeth vnto the Lord.* It is his peculiar to afford that: [e] *He is the horne of my ſaluation:* [f] *The Lord is my light and my ſaluation:* [g] *Hee works ſaluation in the middeſt of the earth:* [h] *O Lord God, the ſtrength of my ſaluation:* [i] *He is the God that ſaueth:* ſuch ſpeeches as theſe are ordinarily found in *Dauids* Pſalmes. [k] *I, euen I am the Lord, and beſides mee there is no Sauiour:* [l] *I, the Lord, am thy Sauiour and thy Redeemer, the mightie one of* IACOB: [m] *O God the Sauiour of* ISRAEL: [n] *There is no God beſides me, a iuſt God, and a Sauiour:* [o] *In the Lord our God is the health of Iſrael.* The Scripture abounds with ſayings of this kind. *Peter* ſpeaking of Chriſt, ſaith; [p] *There is no ſaluation in any other:* [q] *O* ISRAEL, *one hath deſtroyed thee, but in me is thy helpe:* [r] *Looke to mee* (ſaith the Lord) *and yee ſhall be ſaued:* as if he had ſaid, *Which way ſoeuer, or to whomſoeuer you looke elſe, you ſhall be certainely diſappointed of your hope:* [ſ] *By grace yee are ſaued through faith, and that not of your ſelues, it is the gift of God.* I could eaſily multiply teſtimonies in this kind. Now theſe places which aſcribe *ſaluation* to God, doe alſo confirme that which I ſaid in propounding the Doctrine; *That the whole of mans ſaluation is from him.* For in the things which are ſaid to be from God, he admits no Partners; [t] *He will not giue his glorie to another.* The whole buſineſſe of mans ſaluation is ſo carryed and diſpoſed by him, [u] *That no fleſh ſhould reioyce in his preſence:* No man ſhall haue cauſe to ſay, Yet thus far forth in the matter of my ſaluation, I am beholden to my ſelfe, for this or that degree thereof, I may thanke my ſelfe. Whereupon the Church of God freely acknowledgeth; [x] *O Lord, thou haſt wrought all our works for vs.* It is he who [y] *hath rayſed vp Chriſt to bee an horne of ſaluation vnto his people:* it is hee which hath ſent thoſe which are by office to [z] *giue knowledge of ſaluation:* it is by him [a] *that the Goſpell is powerfull to ſaluation:* it is he which [b] *calleth vs to obtayne ſaluation by the meanes of Ieſus Chriſt:* [c] *The acceſſe or entrance into the ſtate of ſaluation is his:* [d] *The increaſe and going on therein is his:* [e] *The making perfect is his:* [f] *The beginning and finiſhing is his.* This may ſerue in briefe to cleere this point, *God is the God of mans ſaluation.*

The third Doctrine.

d *Pſal.*3.8.
e *Pſal.*18.2.
f *Pſal.*27.1.
g *Pſal.*74.11.
h *Pſal.*40.7.
i *Pſal.*68.20.
k *Iſa.*43.11.
l *Iſa.*49.26.
m *Iſa.*49.26.
n *Verſ.*21.
o *Ier.*3.23.
p *Act.*4.12.
q *Hoſ.*13.9.
r *Iſa.*45.22.
ſ *Epheſ.*1.8.
t *Iſa.*42.8.
u 1.*Cor.*1.29.
x *Iſa.*26.12.
y *Luk.*1.69.
z *Verſ.*77.
a *Rom.*1.16.
b 1.*Theſ.*5.9.
c *Rom.*5.2.
d *Col.*2.19.
e 1.*Pet.*5.10.
f *Heb.* 12.2.

1. *Vſe.* This is firſt to ſettle our iudgements, and to confirme vs in this acknowledgement, that we may not dare to incroch vpon the Lords right, in aſſuming ought to our ſelues in this buſineſſe. It is the higheſt degree of ſacriledge, to aſcribe any the leaſt part of our chiefe good to our owne ſo much as deſire, much leſſe, deſert. Let vs euer labour to ſay with vnderſtanding, and feeling, and in ſinceritie of acknowledgement, g *O Lord, to thee belongeth righteouſneſſe, and to vs ſhame.* Let Poperie preſume to diuide with God, and to challenge ſome degree of mans ſaluation to pertaine to the freedome of his owne will, or to his preparing himſelfe by the well vſing of his naturall endowments vnto grace: Farre bee it from vs to purloyne or detract ought of that from God, which hee hath reſerued to himſelfe as his owne peculiar. Certainely he which knoweth well, and conceiues the vntowardneſſe of his owne naturall diſpoſition vnto good, and how much adoe there is to worke a man to the willing imbracing of that which he ought eſpecially to regard, will neuer dare to thinke there is any thanke due to himſelfe, for the furtherance of his eternall happineſſe in the leaſt degree.

g *Dan.* 9.7.

2. *Vſe.* This is alſo for our direction. Deſire wee to be ſaued? what ſhall we then doe but looke vp to him from whom ſaluation comes? whither ſhall wee goe but to him who is the *God of Saluation*: and to that h IESVS, *the author of eternall Saluation*, whom God hath ſent and ſealed to i *ſaue his people from their ſinnes?* Shall we not ſay euery one of vs with DAVID, k *Whom haue I in Heauen but Thee, and I haue deſired none in the Earth with Thee?* Haply we will all ſay, We looke to be ſaued by God, wee acknowledge none to accompliſh this for vs but IESVS CHRIST: but marke this, It is not euery one that ſaith, Lord, Lord; nor euerie one who ſaith, I hope to be ſaued by God, that ſhalll come to heauen. Let vs be ſure that we haue theſe things in vs;

h *Heb.* 5.9.

i *Matth.* 1.21.

k *Pſal.* 73.25.

Note. Firſt, A ſenſibleneſſe in our ſelues of the neceſſitie of ſaluation. They be l *the loſt, whom God hath ſent his Sonne to ſaue.* You will ſay, We are all loſt. I confeſſe it; but in this ſpeech the word *loſt*, is to be vnderſtood as the word *ſinners*, in that ſaying of Chriſt, m *I came not to call the righteous, but ſinners, &c.* Who are *ſinners* there, but humbled, diſtreſſed, grieued, perplexed *ſinners*, ſuch as grone vnder the weight and burden of their ſins? So Chriſt ſaith in another place; n *Bleſſed are the poore in ſpirit*; all are *poore in ſpirit*; but all are not ſenſible of their pouertie: ſo all are *loſt*, but all are not aware of the danger and miſerie of their *loſt eſtate*: all haue not learned by the apprehenſion thereof, o *to long* (as *Dauid* ſpeaks) *for ſaluation.* It is an idle thing for thee to ſay, thou beleeueſt with *Dauid*, that *God is the God of Saluation*; there is no *ſaluation* but by him; and to him thou truſteſt; and vpon him thou relieſt for thine happineſſe; if thou neuer felteſt indeed, and to the pricking and aſtoniſhing of thy heart, what it is to be in the way of perdition. He that hath euer felt himſelfe ready preſſed downe into the pit of Hell, with the weight of his ſinnes, and ſo being euen as it were vpon ſinking, hath cried

l *Mat.* 18.11.

m *Mat.* 9.13.

n *Matth.* 5.3.

o *Pſal.* 119. 174.

cried out in the diſtreſſe of his ſoule, as the Diſciples did to Chriſt, when being at Sea, they were euen ready to be drowned, p *Maſter, ſaue vs, wee periſh.* It is he to whom the *ſaluation* which is of God belongs.

p *Mat.8.25.*

Secondly, A willing care to the glad tidings of ſaluation. Shall *ſaluation,* thinke we, euer come to him, to whom the Doctrine of *ſaluation* is not welcome? There is a ſaying of *Pauls* worthie to be marked, q *God will haue all men ſaued, and come to the knowledge of the Truth:* Marke the coupling together, *ſaluation* and *comming to the knowledge of the Truth.* Now, how is that *knowledge of the Truth gotten,* but by that which PAVL termes r *The Word of Truth, the Goſpel.* The *Epheſians* came to *bee ſealed with the holy Spirit of Promiſe,* which was *an earneſt* to them of Saluation; but which way came that? and what went before? ſee *Chap.* 1. 13. *They firſt heard the Word of Truth, the Goſpel of their Saluation;* and then *after they had beleeued in that, they were ſealed with the holy Spirit of Promiſe:* ſo that a man ſhall neuer come to aſſurance of Saluation, but by cheerefull intertayning the glad tidings of Saluation. Is this to thy ſoule a meſſage of ioy? is thy ſpirit glad to be partaker hereof: ſome hope of thy Saluation? What haſt thou to doe with Saluation, by whom the preaching of Saluation is deſpiſed? Will you haue in one word a full proofe for this, looke *Pſal.* 119. 155. *Saluation is farre from the wicked:* and who be theſe *Wicked* to whom *Saluation* doth not appertaine? and what is the reaſon that they be ſhut out from it, *becauſe they ſeeke not thy Statutes?* They haue no deſire to bee acquainted with thy Word: there is no hope of their Saluation. Let me adde that to it which is not farre off in the ſame *Pſalme, verſe* 174. *I haue longed for thy Saluation, O Lord, and thy Law is my delight.* This is a token of a mans deſire that it is ſincere, and that his hope for Saluation is not in vaine, his delight is in Gods Word.

q 1.*Tim.*1. 4.

r *Col.* 1. 5.

Thirdly, An obedience to him, by whom we profeſſe to deſire and expect Saluation. The words to this end are plaine: Chriſt Ieſus is conſecrate and made s *the Author of eternall Saluation:* but to whom? vnto *all them that obey him:* no obedience to Chriſt, no ſaluation by Chriſt. This brings to my mind a complaint of BERNARDS, That *many doe acknowledge* IESVS, *who doe not acknowledge* CHRIST: meaning that they are glad of him, as a Sauiour to deliuer them (which is the meaning of the word *Ieſus*) but they are not ſo glad of him, as a King to command them, as a Prophet to inſtruct them, which are things betokened by the word *Chriſt,* which ſignifieth *An anoynted* Perſon. He hereby intimates a neceſſitie of obedience vpon all, which deſire to be partakers of Saluation. t *Vengeance is for thoſe which doe not know God, nor obey the Goſpel of our Lord Ieſus Chriſt.* Take the poynt thus then: *Saluation is from God.* Doſt thou deſire *Saluation?* Seeke to God, and to him whom hee hath ſent, *Ieſus Chriſt.* Thou ſayeſt thou ſeekeſt thus and thus, and no way but thus doſt hope to be ſaued. Thinke not thou ſayeſt true herein, vnleſſe thou be ſenſible of the neceſſitie of *Saluation,* and be glad of the Doctrine of *Saluation,* and frameable to walke in the

s *Heb.*5.9.

t 2.*Theſſ.*1.8.

wayes of holy Obedience, which is the onely path vnto *ſaluation*. If thou haue no feeling of thy loſt eſtate more then ordinarie; if thou findeſt no true ſweetneſſe, nor takeſt no ſound contentment in the Word of *ſaluation*; nor art willing to walke in obedience to him, who is the Author of *ſaluation*; it is ſtill true that *God is the God of ſaluation*, but thy hope of receiuing that from him is vtterly in vaine. This of the generall acknowledgement.

Now, *Dauid* not ſatisfied therewith, to ſay *(O God, the God of ſaluation,)* deriues thence a particularitie for his owne comfort; [*Of my ſaluation.*] We are taught here,

The fourth Doctrine.

That the generall acknowledgement of Gods grace and goodneſſe, can neuer afford to a mans ſoule any true comfort, till he is able vpon ſome good ground to apply the ſame to his owne particular. DAVIDS heart thirſted for comfort at this time; a drop of heauenly conſolation, would at this time haue beene more welcome to him then a Kingdome. Now, marke how he labours to gather comfort to his ſoule, by imboldening himſelfe to apply the *ſaluation* of God to his owne ſoule. The doubling of the word, an argument of great earneſtneſſe of Spirit, a ſigne that he ſtroue mightily, and wraſtled with all his ſtrength againſt his owne diſtruſt, labouring with confidence in deſpight of all thoughts tending to deſpaire to ſettle himſelfe in an aſſured hope, that *the God of ſaluation* tooke care for his ſaluation alſo. *O God, looke vpon me in this, I pray thee, and deliuer me from this guilt of bloud, which I haue brought vpon me: thou art the God of ſaluation, to whom ſhould I ſeeke in this diſtreſſe, but onely vnto thee? Nay, why ſhould I feare to ſay, The God of my ſaluation? how elſe ſhall I hope thou wilt deliuer me?* This is plaine, that *Dauid* could not with courage and comfort make his requeſt, had hee not beene able through faith, to haue applyed *the ſaluation of God* to his owne particular. This is indeed the ſweet of all Religion: not ſo much as the Deuill himſelfe, but he knoweth that God is the Author of *ſaluation*. The generall apprehenſion of good in God, doth but adde to a mans vexation, till hee hath ſome aſſurance of ſome intereſt into it for himſelfe. This was the perfection of *Pauls* faith; when he could ſay, ſpeaking of Chriſt, [u] *Who hath loued me, and giuen himſelfe for me:* and of *Thomas* his, when as after hee had obtayned victorie ouer his doubting, hee could crie out, [x] *My Lord, and my God.*

u *Gal.*2.20.

x *Iob.*20.28.

The Vſe.

To vrge vpon vs a ſtriuing and labouring after this, if wee deſire to haue comfort. If a man know and confeſſe neuer ſo much touching God, touching Chriſt, touching Heauen, touching Saluation, and can but ſpeake of it as a generall good, without certainty of his owne particular portion in it; he may feede himſelfe with vaine hopes, he can neuer receiue any ſound comfort, when it comes to a fit of inward perplexitie, ſuch an one as *Dauid* was now in; his ſoule ſhall neuer finde eaſe, till hee can come to particulars. How elſe ſhall hee come to God in faith; and how ſhall comfort and refreſhing come from God, if faith want? I am perſwaded, that *Dauid* here imboldened himſelfe to ſpeake thus

to

to God out of experience; hee had tasted the mercy of God before, in saving him from the bondage of some other sinnes, and in giving comfort in the hope of mercy, and vpon this he takes heart to call God, *The God of my saluation:* as if hee had said, *Thus and thus heretofore haue I found thee, why should I now distrust thee? nay, I will still expect saluation from thee.* And thus it shall bee a mans best course to strengthen himselfe by continuall obseruing the euidences of Gods mercy to him, that he may be able to settle his application and dependance vpon *the saluation of God,* out of experience. So farre of *Dauids* mayne suite.

The foure and twentieth Lecture.

VERS. 14.

My tongue shall sing ioyfully of thy Righteousnesse.

WHat *Dauid* doth aske of God, in that new request and suite of his which we meete with in this *Psalme,* we haue heard. We are now come to the other part of this passage, which in the deuision thereof, I termed his obligation, or his binding of himselfe ouer vnto thankfulnesse; and this reacheth to the end of the seuenteenth Verse. In this part there are to be noted these particulars: Firſt, *Dauids* promise. Secondly, His prayer to God, by him to bee inabled to performe the promise, *Vers.* 15. Thirdly, His declaration of that more speciall thing, wherein hee did account the making good, and the accomplishing of his promise to consist, *Vers.* 16, 17.

Touching *Dauids* promise, before I come to the particular handling thereof, I must commend vnto you out of it, this generall Doctrine;

That whoso receiues or expects any mercy or fauour from God, must know himselfe bound to returne somewhat backe by way of thankefulnesse vnto God. This is gathered hence, that *Dauid* professeth a purpose of such a duty, as knowing it to bee a thing which hee was bound vnto. Somewhat that way hee deliuered, Verse thirteenth; but now hauing (as it were) finished all his requests which were (at this time) in his heart to make to God, respectiuely to his great sinne, hee entreth into a kinde of solemne vowing himselfe by some speciall seruice, to declare to the world his sensibleneſſe of that mercy of God, which he was now both in an earneſt desire, and in a stedfast hope and expectation to obtayne. Thus *Dauid* was very constant and conscionable herein; I meane, in tying himselfe vnto thankfulnesse for Gods mercies. Hereupon were those vowes of his so often mentioned: [a] *My vowes will I performe before*

The first Doctrine.

a *Psal.* 22. 25.

before them that feare him: [b] *I will ſing praiſe vnto thy Name, in performing dayly my vowes:* [c] *I will goe into thy houſe, and will pay thee my vowes which my lips haue promiſed, &c.* and ſo otherwhere. Now theſe vowes were the ſolemne promiſes, by which he (as it were) ingaged himſelfe to God, when he became Suiter to him for ſpeciall fauours; he conceiued it indeed to bee a matter of right and equitie, that the benefits of God ſhould not paſſe away from him without ſome acknowledgement. And then his termes of paying and performing, argue that hee knew that of *Salomon*, that *God doth not delight in Fooles:* and that it [d] *is better not to vow, then to vow and not pay.* This made him to be ſometimes caſting with himſelfe, by what meanes beſt hee might declare his care herein; according as that ſpeech ſheweth, [e] *What ſhall I render vnto the Lord for all his benefits towards mee?* Vpon this ground are thoſe acts which we reade of in the holy Story; as *Noahs* building an Altar to the Lord, (the firſt worke of his wee reade of after hee came out of the [f] Arke.) *Iſaacs* doing the like, vpon occaſion of Gods appearing to [g] him. *Iacobs* vowing obedience and ſeruice to God, when hee made ſuite for ſucceſſe and protection in his [h] iourney. *Moſes* his compoſing a ſong immediately vpon the deliuerance of the people by him out of [i] *Egypt.* *Deborah* and *Baraks* thankſgiuing after that ouerthrow of [k] *Siſera.* *Hannah* her prayſing God, when hee had giuen her a [l] ſonne. *Hezekiah* his *writing*, when God had recouered him from the gates of [m] death. *Ionas* his [n] *ſacrificing to the Lord with the voyce of thankſgiuing*, according to that hee had vowed. There is no end of examples, what hath beene done in this caſe; the Rule may generally bee giuen, So many as haue beene faithfull, ſo many haue beene thankefull. The expreſſe commandement of God binds to this: [o] *Call vpon me, &c. I will deliuer thee, and thou ſhalt glorifie mee.* There is a duty on thy part to me, according to thy expectation of mercy from me. To this may that bee referred: [p] *When being come into the land, and haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God.* So that there is a kinde of after-duty, ſuch as was that of the *Samaritane*, [q] *that returned backe to giue God thanks*, when hee had beene cured of his Leproſie. There were ten that had receiued the like benefit; Chriſt commended him aboue all, becauſe in this duty hee went beyond them all. All ſought mercy, all receiued mercy; but there was but one that returned backe to ſhew duty. Thus in briefe to manifeſt this point, touching the ſeruice of (as I may ſo call it) requitall, to which euery one is bound, *who either expects or receiues Gods mercy.*

The Vſe. This is a needfull duty to bee preſſed vpon vs: when wee are any way pinched and ſtraitned, and feele any burthen lying vpon vs, wee can generally looke towards God for it, though I confeſſe, not with that faithfull dependance which is fit; but yet howeuer it be, there is more aptneſſe in vs to craue good from God, then to binde our ſelues backe againe to giue meete euidences of our thankefulneſſe to God: many Petitioners there are, but few Promiſers; and amongſt theſe few Promiſers, a leſſe

b *Pſal.*61.8.
c *Pſal.*66.24.
d *Eccl.*5.3,4.
e *Pſal.*116.12.
f *Gen.*8.20.
g *Gen.*26.25.
h *Gen.*28.20.
i *Exod.*15.1.
k *Iudg.*5.1.
l 1.*Sam.*2.1.
m *Iſa.*38.9.
n *Chap.*2.9.
o *Pſal.*50.15.
p *Deut.*8.10.
q *Luk.*17.15.

a leſſe few that make any great conſcience to performe what they haue promiſed. Extremitie ſometimes wrings from men ſome kind of vow; as when life, or goods, or credit are in ſome apparant hazzard, then, Oh if God would giue an iſſue ſuch as they would, what they would doe! Their liues being reſpited, or their goods preſerued, or their credit ſaued, great matters they will promiſe; but (alas) when the kindneſſe expected is beſtowed, haply while the matter is freſh, ſome formall ſeruice ſhall be ſhewed, but all dieth away quickly by degrees, and the good receyued ſeemes to haue left behind it no impreſſion. Euen the beſt haue need to be challenged in this matter: HEZEKIAH was a good man, yet herein faultie, that [r] *hee did not render according to the reward beſtowed vpon him.* Wee are too ſuperficiall in the dutie of thankfulneſſe; our faſhion herein is much like that of little children, who as they muſt be called vpon to ſay, I thanke you, or to make a legge; ſo when they doe it, it is in a kind of haſte, with a looke another way, as hauing more mind on their play, then of their thanks. If wee caſt forth a few odde words of courſe, *God be prayſed,* or *I thanke God)* we ſuppoſe wee haue done ſufficient, but as for any ſerious ſetting our ſelues to fall into a conſideration and an account of Gods fauours towards vs, that ſo wee may prouoke and call vpon our ſoules as DAVID did, [f] *My ſoule, prayſe thou the Lord, and forget not all his benefits*; as for any acts of obedience, and dutie, and reformation, and ſuch as may teſtifie our deſire to walke worthie of that God, from whom wee haue receyued ſo much kindneſſe, in theſe things we be faultie: and when we come to be examined and viewed, what we returne backe to God in theſe kinds, it will be found to be but a very poore meaſure. Learne we here then this leſſon, to accompanie our petitions to God, with vowes and promiſes of after-duties; not as if we would hire God, (for our weldoing cannot [t] *extend to him*;) but that we may make it appeare that our owne good, and eaſe, and benefit, is not the onely thing we ayme at; but that we deſire eſpecially to doe God ſeruice, and to promote his glorie. This which I perſwade, is the ſame in effect with that of the Apoſtle: [u] *Let our requeſts bee ſhewed vnto God in prayer and ſupplication, with giuing of thanks.* His meaning is, that thankfulneſſe muſt ſeaſon all our ſuites: firſt, thankfulneſſe in performance, for former fauours: ſecondly, thankfulneſſe in promiſe, for ſuch good things as we deſire to inioy. This is the effect of the generall obſeruation which this place affords. And it is a matter which we haue occaſion to put in practice euery day. Euery day we eyther doe, or ought to preſent our ſelues before the Throne of grace, to craue mercies of him who is the Father of mercies; be we ſure that in ſuing we leaue not out this ſeruice: let our promiſes be as frequent as our deſires. Euery day againe we haue matter of thankfulneſſe in abundance; reſt, peace, health, food, libertie; whereupon can wee looke, that ſhall not miniſter ſome occaſion to vs to ſay, *O Lord, how manifold are thy mercies? and what is man that thou art thus mindfull of him?* There be two things whereof a Chriſtian ſhould euen bind himſelfe to keepe

r 2.Chro.32.25.

f Pſal.103.

t Pſal.16.2.

u Phil.4.6.

keepe a Catalogue; his owne ſinnes, and Gods mercies; his owne ſins for humiliation, the mercies of God, that he may be thereby quickened vnto thankfulneſſe. It is a worthie and a neceſſarie taske for a man to tie himſelfe to a ſuruey of thoſe two euery day; What hath been his carriage to God? What hath been Gods mercie to him? The one of theſe will helpe to make the other worke the more effectually. When a man ſhall find in himſelfe many defects, and perceiue withall how God notwithſtanding lades him with many fauours; how muſt this needs cauſe his ſpirit within him to be full of anguiſh, that hath ſo badly requited ſo good a God? How can it doe otherwiſe againe then ſtirre him to thankfulneſſe out of this meditation; Haue I beene thus vndutifull, and yet hath the Lord beene thus bountifull? What ſhall I ſay? But I haſten to the promiſe it ſelfe in particular. In the meane time we ſee in the generall, wee muſt as well vow duetie to God, as expect mercie from him.

Touching the promiſe, we haue to obſerue therein; firſt a ſeruice [*ſing:*] ſecondly, the inſtrument wherewith, [*tongue:*] thirdly, the matter whereof [*righteouſneſſe:*] fourthly, the manner in which [*ioyfully:*] *My tongue ſhall ſing ioyfully of thy Righteouſneſſe.* Of the firſt, [*ſing.*] Concerning which this may be the Doctrine,

The ſecond Doctrine.

That the exerciſe and act of ſinging, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe. This I note from hence, in that DAVID purpoſing to ſhew himſelfe ſenſible of Gods mercie in forgiuing vnto him this ſinne, makes choyce of this peculiar kind of ſeruice, as a very fit and conuenient and comely meanes, for the manifeſtation of his inward thankfulneſſe. It was not ſo much out of his affection to muſique, (wherein indeed he did euen excell,) as out of his apprehenſion of the fitneſſe of the action for that duetie of prayſing Gods goodneſſe, which he had determined. Hereupon we find this particular kind of ſeruice to haue beene of very ancient vſe, for ſuch ends as this as DAVID aimed at. [x] *Then ſang* MOSES, *and the children of Iſrael.* [y] *Then Iſrael ſang this ſong.* [z] *Write this ſong for you, and teach it the children of Iſrael.* [a] *Then ſang* DEBORAH *and* BARAK. I need not inſiſt vpon particular places out of DAVIDS *Pſalmes*, by which to ſhew how much that holy man delighted himſelfe in that kind of ſeruice, and how he prouoked and quickned others thereunto. It was one of his ornaments, that he is ſtyled by the Spirit of God in the Storie, [b] *The ſweet Singer of Iſrael.* And that we might not conceiue of this duetie as of a ſeruice ceremoniall, and ſo ceaſing in Chriſt, who is the bodie of all ancient types; Saint *Paul* commended it to the practice of Chriſtians in the new Teſtament; perſwading them to [c] *Pſalmes, and Hymnes, and ſpirituall ſongs:* and it is Saint *Iames* his rule, that if any man haue a diſpoſition to diſcouer the inward reioycing of his heart, in the feeling of Gods mercies, he ſhould [d] *ſing.* It is an excellent meanes to quicken and enliue the dulneſſe of mans ſpirits. It is very effectuall both to diſcouer and ſtirre vp ioy. That cauſed

x *Exod.*15.1.
y *Num.*21.17
z *Deut.*31.19.
a *Iudg.* 5.1.
b 2.*Sam.* 23.1.
c *Col.*3.16.
d *Iam.*5.13.

caused *Paul* and *Silas* to vse it in [e] prison, both to shew how they reioyced in their sufferings, and to preuent that lumpishnesse and heauinesse, which through naturall infirmitie might ouertake them, by reason of their straitnesse of imprisonment. I will not striue to inlarge this poynt. This little may suffice to make the matter plaine; and withall in my first Sermon vpon this *Psalme*, I spake of this matter vpon occasion of that in the *Title*, concerning DAVIDS committing this *Psalme* to a *chiefe Musician*: where I treated vpon this poynt more at large.

e *Act.16.25.*

This is to let vs know, that singing, whether it be to declare, or to prouoke thankefulnesse vnto God, is no arbitrary or superfluous dutie, but a duetie of a great behoofe amongst Christians; and such as indeed we are bound not to omit. We cannot but commend it in DAVID, that he bound himselfe to it. In commending it in him, we lay a necessitie of it vpon our selues: for [f] *whatsoeuer things are honest, and of good report, if there bee any praise, thinke on these things: doe, and the God of peace shall bee with you,* saith the Apostle. It is an argument of a dull and a dead heart, when there is no life nor contentment shewed in this seruice. It was a matter by which the Christians were knowne of old in the dayes of persecution; they were wont to vse *(ante lucanos Hymnos:)* Early in the morning before day, they were wont to sound out the prayses of God by godly songs. It is lamentable, that in a Land professing the Gospel, and after the continuance thereof so many yeeres, it should be euen a matter of scorne, in the seeming of some, if this kind of dutie be ordinarily made vse of in a priuate Family. Whereupon he that in euenings passeth along by our houses, shall sooner heare the noyse of gaming, reuelling, and *of that madde mirth,* which SALOMON speaks [g] of, and of that *laughter of fooles* mentioned by him in the same [h] Booke; then this godly melody, by which God may be glorified, and our duetie to him declared. Let this place win our respective affections to this kind of exercise. *Dauid,* we see, accounted it one of the best acts by which he could giue euidence of his thankefulnesse to God, in case hee should be pleased to afford him that mercie for which he sued in this *Psalme*; namely, forgiuenesse of sinne, and the restitution of that peace and comfort, in the assurance of Gods fauour towards him, which he was wont to enioy. There may be, I confesse, much vanitie and hypocrisie in this dutie; and so Satan thrusts in corruption into the best seruices, but yet the dutie it selfe is necessary notwithstanding. And though some doe it idlely and foolishly, and more for time then matter, yet the children of God will seeke to vse it as they ought.

The Vse.

f *Phil.4.8.*

g *Eccl.2.2.*

h *Chap.7.8.*

Next is the instrument, [*My tongue.*] The Doctrine here is, *That the tongue and voyce of man, ought to be vsed by him, for the declaring of Gods prayses.* DAVID held it a matter of dutie, to imploy his tongue in this businesse, and not to content himselfe with a pretence of praysing God in his heart; he held it necessarie, that out of the abundance of his heart, his mouth should speake. This is a promise which he made often: [i] *My tongue shall vtter thy righteousnesse, and thy prayse euerie day:*

The third Doctrine.

i *Psal.35.28.*

[k] *My*

k Pſal.45.2. l Pſal. 66.17. m Pſal.71. 24. n Pſal.119. 172. o Pſal.63.5. p Pſal. 119. 171 q Prou.10.13. r Perſ.31. ſ Pſal.37.30. t Chap.27.4. u Rom.10.9, 10.

k *My tongue is as the pen of a readie writer.* l *I called vnto God with my mouth, and he was exalted with my tongue.* m *My tongue ſhall talke of thy righteouſneſſe daily.* n *My tongue ſhall intreat of thy word.* o *My mouth ſhall praiſe thee with ioyfull lips.* p *My lips ſhall ſpeake praiſe.* This is that *wiſdome* which SALOMON ſaith q *is found in the lips of him that hath vnderſtanding:* This is that r *fruitfulneſſe of his mouth:* ſ *The mouth of the Righteous will ſpeake of wiſdome, and his tongue will talke of iudgement:* t *My lips ſurely ſhall ſpeake no wickedneſſe*, ſaith IOB. PAVL makes the confeſſion of the mouth, a ſpeciall part of u Religion. What is the reaſon that ſome euill ſpirits, by which ſome were poſſeſſed in the dayes of our Sauiour, tooke away from thoſe in whom they were, the vſe of their x tongue; but becauſe in very ſpight the Deuil ſought to rob God of that honour which he ought to haue, and which is due vnto him out of the tongue of man? Aſſoone as *Zacharie* the father of *Iohn Baptiſt* was reſtored to the vſe of his tongue, the firſt thing he did, was to ſound out the prayſe of God, as knowing his tongue to be eſpecially giuen him for that end: y *Hee ſpake, and prayſed God.* It was the firſt ſeruice wherein hee imployed his tongue. In the Pſalmes, the z *Tongue* of man is called *his glorie:* a *Awake, my glorie.* It is called a mans glorie, both becauſe it was one of the excellencies and prerogatiues of man ouer other creatures, that he is enabled to vſe his *Tongue* to the expreſſing of his mind; and becauſe it is the inſtrument ordained to the ſetting forth of Gods glorie, in the aduancement whereof, the glorie of man, as Gods principall creature doth conſiſt. The ſpeciall matter of prayſing God, is conuayed vnto vs by the *Tongue.* The knowledge of ſaluation through Chriſt, is the maine ground of glorifying God. And is it not the *Tongue* of man, which God hath conſecrated to the begetting of it within vs? b *God puts his words in the mouthes of men:* and, c *He ſpake to the world of old, by the mouth of his Prophets:* and, d *He creates the fruit of the lips to bee peace.* Now as God by the *Tongues* of thoſe whom he hath appoynted to be veſſels of bearing his name to the world, conuayeth the matter of his prayſe into our hearts; ſo by our *Tongues* he requires a teſtification thereof. By the Tongue we receiue good, by the Tongue wee ought to manifeſt that good wee haue receyued; neyther can there be a more fitting meanes for vs to be inſtruments of good to others, then the well vſing of our Tongues: thoſe dueties of admonition, exhortation, comfort, whereby one Chriſtian is bound to further the ſaluation of another, how ſhall they be ſo well performed as by the Tongue? That *Law of grace*, which is in the *Tongue* of Gods e children, is that which muſt miniſter *grace* vnto thoſe which heare vs, according to the Apoſtles f rule. There is a certaine holy ſalt in the *Tongue* of a godly g man, by which others may be ſeaſoned; whereupon it is ſaid, that h *the lips of a righteous man doe feed many:* many doe receiue refreſhing and comfort by his talke. Then againe, whether is it not a matter of equitie, that the Tongue ſhould be imployed for his honour, by whom it is indued with that facultie with which

x Luk 11.14. y Luk.1.64. z Pſal.108.1. a Pſal. 30.12. & 57.9. b Ier.1.9. c Luk.1.70. d Iſa.57.19. e Pro.31.26. f Eph.4.29. g Col. 4.6. h Pro.10.21.

which it is accompliſhed? What ſaid God once to MOSES? [i] *Who hath giuen the mouth to man?* Hath God beſtowed the Tongue, and ſhall he not be honoured with the vſe of the Tongue? [k] *Who feedeth a flocke,* ſaith the Apoſtle, *and eateth not of the milke of the flocke?* meaning, that euery man expects the returne of ſome benefit, where he hath beſtowed a charge. If God haue beſtowed a Tongue, ſhall he not haue honour and glorie by his owne gift? Then beſides, there is a reaſon out of the right of a mans Conuerſion from the ſtate of nature for this. Naturally there is a certaine poyſon vnder a [l] *mans lips: Curſing and bitterneſſe* are things to which he is verie [m] inclinable. Now, what ſaith the Apoſtle to them that are conuerted through grace? [n] *As you haue giuen your members ſeruants to vncleaneneſſe, and to iniquitie, &c. ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe.* This generall rule is to be applyed to the Tongue in particular. As that is naturally an inſtrument of euill, and of diſhonouring God; ſo ought it to be an inſtrument of good, and of glorifying God. Thus euery way it appeareth, that this is a true Doctrine, that *the tongue of man ought to be vſed to Gods prayſe.* DAVIDS heart being well diſpoſed, his Tongue ſhall diſcouer it.

i *Exod.*4.11.
k 1.*Cor.*9.7.
l *Rom.*3.13.
m *Verſ.*19.
n *Rom.*6.19.

Here I haue a large field to enter into, and a doore is opened to me to a great deale of matter. For if it be true which S. IAMES ſaith, That [o] *an euill tongue is euen a world of wickedneſſe*; haue I not a wide ſcope, when I ſhall goe about as I muſt (in part by occaſion of this Doctrine,) to diſcouer the generall defect in regard of this poynt of vſing the *Tongue* to Gods glorie? I will abridge this plentie as much as I may. Firſt, conſider how few tongues are vſed to good and holy purpoſes. Secondly, note how many are imployed to the contrarie, to the diſhonour of God in a high degree. Little ſpeaking there is amongſt men, which may ſauour of the conſcience of that dutie to which *Dauid* here tied himſelfe. Let a man *hearken* with [p] IEREMIE, How ſmall is the religion and grace which is to be found in moſt mens conferences? thoſe duties of admonition and prouocation vnto good, which are the ſpeciall euidences of that communion of Saints, which ought to be among the faithfull; alas, how rare they be? How little is ſpoken when men meet together, whereby as *yron by yron* (according to [q] *Salomons* ſimilitude,) ſo one man by another might be ſharpened, or (as the Apoſtles word is) [r] *prouoked vnto godlineſſe?* Indeed there is ſuch a generall barrenneſſe in mens hearts, and there are ſo few *Elihu's*, who are full [f] *of matter*, that they know not what to ſay vpon ſuch occaſions. The Store-houſe of the heart being emptie, the Tongue muſt needs be ſilent. Alas, how vnſauourily doe many ſpeake in theſe things, which yet in other ſubiects are of good ſpeech, and can diſcourſe at large aptly and fitly, and as the caſe requires which is on foot? If they come to ſpeake of any matter of pietie, how harſh are their words? how broken are their ſpeeches? and how imperfect, as if a man ſpake in a ſtrange language, who were but a learner therein; or as if one were treating of a matter quite out of his Element?

The Vſe.
o *Chap.*3.6.
p *Chap.*8.6.
q *Prou.*17.15.
r *Heb.*10.24.
f *Iob* 31.18.

Element? Then, ſuch as haue ſome better vnderſtanding in Religion, yet as they are ſparing and ſeldome this way, ſo how dull generally, as if it were ſome vnpleaſing taske to which they are forced, rather then any delightfull ſeruice in which they take contentment? Thus he who made all Tongues, hath yet but a few Tongues by which he is in any meaſure honoured as he ought. Eyther men haue not in them whereof to ſpeak, ſo ſlender is their knowledge; or knowing ſomewhat, they care not how little they ſpeake, ſo ſmall is their conſcience. But now for the Tongues which are imployed to Gods diſhonour poſitiuely and apparantly, how infinite are they and without number? Such are thoſe Tongues, which
t Eph.4.29. ſend forth that which the Apoſtle calleth t *Rotten communication*, in whom filthineſſe and ſcurrilitie is their chiefeſt eloquence; Such are thoſe blaſpemous Tongues, which abuſe and euen pierce thorow Gods glorious and fearefull name by common ſwearing, which whoſo goeth abroad in the world, ſhall be forced to heare on euery ſide to the vexing of his ſoule euery day; Such are thoſe rayling and ſlanderous Tongues
u Pſal.52.2. which u *cut as a Raſor*, and are x *whetted like a ſword*; Such are theſe
x Pſal.64.3. inſolent Tongues, in which there is a kind of y *rodde of pride*, z *who*
y Pro.14.3. *brag in their talke*, and a *ſpeake wickedly of their oppreſsions*, and thinke
z Pſal 59.7. themſelues at libertie to ſpeake what they luſt: b *Our lips are our owne,*
a Pſal.73.8. *Who is Lord ouer vs?* Such are thoſe Tongues which are vſed now as of
b Pſal.12.4. old, to the *ſmiting* of Gods c Miniſters, and thoſe who d *cruelly, proudly, and diſdainfully ſpeake againſt the righteous*, and *ſay all manner of euill* againſt thoſe which follow goodneſſe, and refuſe to e *runne with them to the ſame exceſſe*. DAVID ſpeaketh of a *cutting out* which is
c Ier.18.18. prepared for ſuch f *Tongues*: which iudgement if the Lord ſhould preſently execute, verily more then the third part of the world would become dumme. If it be but in reſpect of the common curſing and ſwearing which is amongſt men, and in regard of the poyſon and venome which is caſt out againſt holineſſe, againſt profeſſion, againſt Gods ordinance, I am perſwaded there is no one part of the bodie of man, by which God is more diſhonoured. Oh that men could learne to feare
d Pſal.31.18. that *flying booke of Gods curſe*, which ZACHARIAH ſaw in a g viſion a-
e 1.Pet.4.4. gainſt theſe foule abuſes; and that they could think vpon the wofulneſſe of that time, in which for the abuſe of the Tongue, they ſhall lye boyling in eternall flames like DIVES, and begging for a drop of water to refreſh their Tongues, but ſhall not inioy it. Let vs all (while it is called to day) take warning, and ſet our ſelues to learne Chriſt better. Neyther let vs thinke this to be but a pettie matter, becauſe words are but wind; neyther let vs imagine when we tranſgreſſe in our Tongues, that a little formalitie of ſmiting our breſts, with *God forgiue mee*, ſhall make a-
f Pſal.12.3. mends. Remember we what S. IAMES ſaith, h *If any man ſeeme religious, and refraineth not his tongue, he doth but beguile his owne ſoule, and all his Religion is but vanitie*; if he keepe not his mouth as with a
g Chap.5.2,3. bridle, that he may not treſpaſſe with his Tongue. i *If any man*, ſaith the ſame IAMES, *ſinne not in word, he is a perfect man, and able to bridle*
h Chap.1.26.
i Chap.3.1.

all

all the bodie. The well managing of the Tongue, is a ſpeciall teſtimonie of godlineſſe, and an euidence of a mans ableneſſe, to guide himſelfe thorow-out as becomes a Chriſtian. It is the Sterne or *Rudder* of the whole [k] man: he hath loſt the command of all, that hath not power ouer that. [l] *By thy words thou ſhalt be iuſtified, by thy words condemned,* ſaith our Sauiour. Now if we do indeed deſire (being conuicted and wrought vpon by this Doctrine) to vſe our Tongues hereafter to Gods glorie, according to *Dauids* promiſe touching himſelfe here in this place, I pray be pleaſed to obſerue this courſe.

k *Chap.3.4.*

l *Math.12.37.*

Direction for well vſing the Tongue.

First, Labour we to be inwardly ſtored with ſuch matter, as is neceſſary for this ſeruice. There muſt be inward abundance, out of which the mouth muſt thus ſpeake to Gods glorie. Note with me a couple of places very obſeruable for this purpoſe: one thus, [m] *The mouth of the Righteous will ſpeake of wiſdome, and his tongue will talke of iudgement: For the Law of God is in his heart.* His heart is well ſeaſoned, and thence commeth it that his Tongue is ſo well imployed. The other place is, [n] *The tongue of the iuſt man is as fined ſiluer, but the heart of the wicked is little worth.* That is giuen as a ſecret reaſon, why there is a great difference betwixt the tongue of a good man, and the tongue of an euill man. The tongue of an euill man is not as the others tongue, becauſe *his heart is worth nothing.* The other [o] *layeth vp knowledge,* and that maketh his *mouth to bee* (as is ſaid) [p] *like a Wel-ſpring of life:* ſo in another place, SALOMON makes the diſ-proportion betwixt the Righteous and the Wicked, in reſpect of not [q] *ſpreading abroad knowledge with the lips,* to proceed from the heart: their hearts in regard of holy knowledge are not like; therefore their vſing of the Tongue is different. So then, wouldeſt thou glorifie God with thy tongue? looke to this then, that *the Law of God bee in thy heart:* and conſider what is ſaid, *The Law is in his heart.* It is not enough that it is in his braine, and that a man be furniſhed with a kind of contemplatiue knowledge ſwimming in his head; ſuch a kind of vnderſtanding in matters of Religion many haue, by whoſe tongues notwithſtanding God receiues no glorie. But the *heart* is the ſeat of the affections, that is it, [r] *out of which commeth life,* and which [ſ] *God requires to be giuen him:* looke to it then that the Word of God be a matter, the good, and ſweetneſſe, and power whereof thou feeleſt in thy heart, and then thou ſhalt be fit with thy tongue to glorifie God. Thou canſt neuer want matter for this good ſeruice of thy tongue, when thy heart is thus diſpoſed. Nay, thy tongue will not be commanded ſilence [t] when it is thus; there will be a certaine *ſpirit, within thee to compell thee.* This which is in thy heart, will be as *Ieremiah* ſaid in a caſe very like, (if not the ſame,) *like a burning fire ſhut vp in thy bones:* it will be euen a payne to thee *to forbeare;* [u] thou canſt *not ſtay:* and if thou doſt at any time [x] *keepe ſilence from good, thy ſorrow will be the more ſtirred.* This is the firſt thing, if thou wouldeſt that God ſhould receiue glorie from thy tongue, labor that *the Law of God may be in the heart.*

m *Pſal.37. 30,31.*

n *Pro.10.20.*

o *Verſ.14.*

p *Verſ.11.*

q *Pro.15.7.*

Note.

r *Pro.4.33.*

ſ *Pro.23.26.*

t *Iob 32.18.*

u *Ier.20.9.*

x *Pſal.39.2.*

Secondly, Beware thou doe not vſe to defile thy Tongue with vnſauoury ſpeech. Saint *Iames* (as to mee ſeemeth) compares the *Mouth* of man vnto a [y] *Fountaine*: the vſing of euill ſpeech hee likeneth to the imbittering or poyſoning of the Fountaine: which accident, when it hath befalne the Fountaine, it cannot *ſend forth at one and the ſame place ſweet water and bitter*. Now the accuſtoming of the Tongue to euill ſpeech, is like the poyſoning of the Well; the Mouth and Tongue are thereby quite diſabled to ſpeake to Gods Glory. Can good and euill, bleſſing and curſing, come out of one and the ſame mouth? euen words of bleſſing are accurſed, when they are vttered by a Tongue inured to euill. God will not be honoured by ſuch a Tongue. The Tongue muſt be vſed but one way. A man muſt binde himſelfe to an abſolute forbearance of all corrupt ſpeech, that intends by his Tongue to glorifie God. God doth not reckon himſelfe glorified by that Tongue, which is applied to two ſuch contrary purpoſes: now it curſeth man, talkes viciouſly, ſpeaks ſwearingly; ſuddenly it is framing ſome words of holineſſe and deuotion: this is a mocking of God, this is no honouring of God. And thus haue I made this vſe as ſhort as I conueniently could, touching the Doctrine raiſed out of the conſideration of the inſtrument, which *Dauid* profeſſed to imploy in the ſeruice. Hee had abuſed his tongue in perſwading *Bathſheba*, and in flattering and falſe ſpeeches to *Vriah*: his meaning therefore is to manifeſt his repentance therein by the imployment of his Tongue to better purpoſes.

y *Iam.3.11.*

The third point, is the matter whereof DAVIDS *Tongue ſhall ſing, (Thy Righteouſneſſe.)* Here might I take occaſion to ſpeake concerning that which ought to be the chiefe and principall ſubiect of our ſinging. Not matter of wantonneſſe and vanity, but matters of holineſſe and of piety. But this in a manner was included within the compaſſe of the former Doctrine: for inaſmuch as the Tongue muſt bee made vſe of to ſet out Gods glory, and to aduance his praiſe, it muſt neceſſarily follow, that there is no roome for idle and laſciuious Sonnets, which indeede doe tend rather to the diſhonor of God then otherwiſe; all ſuch appertaine to that Rule of the Apoſtles, [z] *Let them not be once named amongſt you.* I will only therefore handle one point which is deriuable out of the true meaning of the word *Righteouſneſſe* in this place; which is,

z *Epheſ.5.3.*

The fourth Doctrine.

That it is a matter agreeable euen to iuſtice with God, that he ſhould bee gracious and mercifull vnto thoſe who doe truly repent them of their ſinnes. This is that which *Dauid* here intends by the word *(Righteouſneſſe.)* The thing which hee hath eſpecially beene a ſuiter for hitherto in this *Pſalme*, is the forgiueneſſe of his ſinnes: he promiſeth God, that if hee ſhall pleaſe to afford him this, he will ſet himſelfe to bee a publiſher and a celebrater of his *Righteouſneſſe*: what is that hee *will ſet* out? *his faithfulneſſe in the performance of his gracious promiſes towards and touching thoſe, that are truely humbled for their ſinnes, and ſeeke vnto him for pardon for the ſame.* And thus is the word *Righteouſneſſe* vſed two times [a] together, where the Apoſtle ſaith directly, that God in orday-

a *Rom.3.25,26.*

ordayning and *ſetting forth Chriſt to be a reconciliation through faith in his bloud, doth declare his Righteouſneſſe*, and hath taken that courſe that he may bee iuſt; which as it intends thus much that God appointed ſuch a meanes as the death of his Sonne for mans reconcilement, that thereby the world might ſee that hee will haue his iuſtice ſatisfied: in regard whereof hee would not ſpare, no, not his owne Sonne, being found as a ſinner by the ingagement of himſelfe for others: ſo this alſo, that hee might thereby manifeſt that which hee had alwayes teſtified touching himſelfe, that hee did not deſire the death of him that dyeth, but would be euer ready to receiue him to grace vpon his returne. According as alſo the ſame Apoſtle elſe-where makes the comfort of them that are ſaued, to proceed from the *Righteouſneſſe of God*; as [b] well as the vengeance to be ſhewed vpon the vngodly: not becauſe there is any deſert in thoſe whom he ſaues, or becauſe their preſſures here for godlineſſe ſake are meritorious: [c] *(for the ſufferings of this life cannot be worthy of the glory which ſhall be ſhewed hereafter,)* but becauſe God hath promiſed a recompence of bliſſe to thoſe that ſuffer for the Name of Chriſt: and it is iuſtice in God, to make good all his promiſes to the vtmoſt. Vpon this ground *Paul* termes that which God will beſtow at the day of account vpon his Elect, a *Crowne* of righteouſneſſe, and ſuch as ſhall bee conferred by him as a righteous [d] *Iudge*: not becauſe (as the gloſſe of the Papiſts vpon the place is) workes done after that (which they call the firſt iuſtification) are properly meritorious, and fully worthy of euerlaſting life, reſpectiuely to which workes heauen is a due and a iuſt ſtipend which God by iuſtice oweth; but becauſe God promiſed thus and thus to deale by Chriſt with repentant ſinners: and hauing made himſelfe a debter by promiſe, (as *Auſtine* calleth God) it is agreeing to iuſtice, that hee ſhould performe that which hee hath promiſed.

b 2.*Theſ.*1.6,7.

c *Rom.*8.18.

d 2.*Tim.*4.8.

The Vſe.

This is a point of ſingular comfort to all repentant ſinners. Is thy heart pricked and wounded with a remorſe of ſinne? haſt thou godly ſorrow for offending God? is thy ſoule deepely and effectually grieued for thy manifold corruptions? doth thy ſpirit droope and grone for thy tranſgreſſions? Behold, thy caſe being thus, God cannot, no, not by the rule of iuſtice with-hold forgiueneſſe from thee; thou mayſt in a kinde of holy boldneſſe euen challenge God in this caſe, and vrge him not with the price and worth of thy repentance, but with the ſtrength of his owne promiſe, with which he hath tyed himſelfe, and which, it cannot ſtand with the honour of his iuſtice, not to performe: [e] *Hee cannot denie himſelfe.* It is an excellent ſpeech of *Auſtines* vpon *Pſalme* 83. *Bee out of feare*, ſaith hee, *hold God as a debter, if thou beleeueſt in him as a promiſer.* God ſhould not be iuſt in his promiſes, if hee ſhould not giue pardon to repentant ſinners. This briefely from the meaning of the word *Righteouſneſſe.* It is no point of liberty; for it miniſtreth hope to none but to the penitent: and for them it is a Doctrine of no ſmall refreſhing. It is euen againſt iuſtice, that God ſhould caſt them off, when

e 2.*Tim.*2.13.

they repent. Remember this withall, that it is alſo a piece of his iuſtice to giue them hearts which cannot repent, who are not mooued to make haſte by the riches of his patience to repent. Thus in a word touching the matter of *Dauids* ſinging.

The laſt is the manner, [*Ioyfully.*] Here we are taught,

The fift Doctrine. *That all ſeruices tending to the teſtification of our duty and thankfulneſſe vnto God, ought to bee performed with cheerefulneſſe.* DAVID *will ſing, and he will ſing ioyfully:* hee will doe it with a kinde of inward content and with liuelineſſe of ſpirit, being glad that hee hath occaſion ſo to doe. So otherwhere, [f] *My mouth ſhall praiſe thee with ioyfull lips:* [g] *my lips will reioyce when I ſing vnto thee:* [h] *my heart ſhall reioyce, and with my ſong will I prayſe him:* note the coupling the reioycing of the heart, with the prayſing of God by a ſong. Hee prouoketh others to the like, [i] *Come let vs reioyce vnto the Lord:* [k] *Serue the Lord with gladneſſe, come before him with ioyfulneſſe; enter into his Courts with reioycing:* [l] *Sing vnto him with a ioyfull voyce.* This diſpoſition was in the Virgin *Mary*, when ſhe ſaid [m] *her Spirit reioyced in God her Sauiour.* There is no man, but he would rather haue his buſineſſe not done, then not done with cheerefulneſſe. Whereupon *Salomon* ſaith, that a [n] *ſluggiſh or dull agent or meſſenger, is as Vineger to the teeth, or as ſmoke to the eyes:* it is a matter of vexation and trouble. God himſelfe is all ſpirit, and hee will be ſerued in ſpirit, hee can indure none but cheerefull ſeruitors. In the time of ceremonies, when as God had appointed, that the firſt borne of a mans beaſts ſhould be ſet apart to him, it was with this exception: if it were the firſt Foale of an Aſſe, it ſhould be redeemed with a Lambe; if it were not redeemed, the necke of it was to bee broken; God would not haue that to be ſacrificed vnto [o] him. Now ſome not vnaptly, in my opinion, make this to be meant by it, that God ſo appointed, as an euidence of his deteſtation of dulneſſe and want of life and cheerefulneſſe in good things, an Aſſe being one of the dulleſt creatures: (Sloth is wont to bee pictured riding on an Aſſe:) God would not bee honoured by the ſacrifice of ſuch a beaſt. It is the badge of Chriſts *people*, [p] *they come willingly at the time of aſſembling. I reioyced when they ſaid vnto me,* [q] *We will goe into the Houſe of the Lord.* Much more may be ſaid hereof, but this may ſerue.

The Vſe. It is a checke to our common lumpiſhneſſe and vncheerefulneſſe, to that deadneſſe of ſpirit which doth generally diſcouer it ſelfe in mens performance of Religious duties: men many times looke when they be hearing, or otherwiſe attending vpon the other ſeruices of Gods Houſe, as if they had no heart; as if, were it not for very ſhame, they would ſay with thoſe in plaine termes, [r] *Behold, it is a wearineſſe.* The thoughts of many are euen tyred and ſpent before a matter beginnes. Let euery one of vs looke to our owne affections. In all matters which man tenders vnto him, God ſtill loues a cheerefull giuer. Hee would haue nothing taken of any towards the erecting of the Tabernacle, vnleſſe it were of him that [ſ] *had a willing heart.* Let vs ſtriue againſt our owne ſluggiſhneſſe,

f *Pſal.*63.5.
g *Pſal.*71.23.
h *Pſal.*28.7.
i *Pſal.*95.1.
k *Pſal.*100.2,4.
l *Pſal.*47.1.
m *Luk.*1.47.
n *Pro.*10.26.
o *Exod.*13.12, 13.
p *Pſal.*110.3.
q *Pſal.*122.1.
r *Mal.*1.13.
ſ *Exod.*35.5.

giſhneſſe, and when wee feele a kinde of wearineſſe to creepe vpon vs, let vs checke our ſelues for it, and blame our ſelues, who in other things can bee ſo iocund and freſh, and yet bee ſo dull, and like Men ſtrooken on the head, when matters appertayning to the Seruice of God come in hand: *Remember* DAVIDS *ioyfulneſſe*. Thus farre of the promiſe.

The fiue and twentieth Lecture.

VERS. 15.

Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

DAVID hauing ingaged himſelfe by promiſe to be a Declarer of Gods *Righteouſneſſe with his tongue*, doth in this Verſe in a manner correct himſelfe, as that he had vndertaken more then by his owne ſtrength he was able to performe, and therefore hee here beginnes to intreate and pray for Gods inabling; as if he ſaid, *Truth it is, Lord, I ſhall haue iuſt cauſe to declare thy righteouſneſſe, when it ſhall once pleaſe thee to afford me that grace and mercy which I craue: but who am I, that I ſhould preſume vpon mine owne ſtrength, as if it lay in my power to accompliſh ſuch a duty? bee thou therefore pleaſed to prepare my heart, and to vnite my tongue, and then ſhall I become a meete inſtrument of thy praiſe.* This is the coherence and purpoſe of this Verſe. In further examining it, wee are to conſider two things: Firſt, The matter he deſired of God, *Open my lips*: Secondly, The effect that ſhall follow it when it is beſtowed. Touching the firſt, this it teacheth,

That no man can performe the ſeruice of praiſing God, except God doe by his grace ſtrengthen him thereunto. DAVID flyeth here to God for inablement herein, being ſenſible of weakeneſſe and inſufficiencie in himſelfe; *I ſpeake, O Lord, of ſinging with my tongue touching thy righteouſneſſe; but (alas) when I come to the doing hereof, ſuch a deadneſſe ſhall I meete with in my heart, and ſuch a dumbeneſſe in my tongue, that vnleſſe thou worke it in me, I ſhall neuer be able to accompliſh it.* There is a ſaying of [a] *Dauids* which holds good agreement with this: *My lips ſhall ſpeake praiſe, when thou haſt taught mee thy Statutes.* DAVID acknowledgeth a neceſſitie of being taught by God, before he can be able to vtter ought, which ſhall truely tend to the declaration of Gods praiſe: *No man can ſay* (ſaith the Apoſtle) [b] *that Ieſus is the Lord, but by the holy Ghoſt.* No man can attaine to an effectuall acknowledgement of the condition and ſtate of Chriſts perſon, except the Spirit of God ſhall bee pleaſed to inlighten him. That praiſe of God which a man intends to diſcouer with his

The firſt Doctrine.

a *Pſal.* 119. 171.

b 1. *Cor.* 12. 3.

his mouth, in all reaſon he muſt firſt contriue and faſhion it in his heart. Now how ſhal the heart yeeld out of it ſelfe any thing tending hereunto, ſith *the imagination of the thoughts thereof,* in regard of the naturall diſpoſition thereof, [c] *are only euill, and that continually?* There is naturally a kinde of *pollutedneſſe in the lips of man,* whereof *Iſaiah* [d] complayned, acertaine [e] *vncircumciſednes*, which, vntill it is reformed and taken away, no ſuch thing can come through them, by which God may bee glorified. [f] *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues,* ſaith the Apoſtle: and, [g] *Without me ye can doe nothing,* ſaith our Sauiour. [h] *It is God who is the worker in his, of all that which is pleaſing in his owne ſight.* The apprehenſion of this natiue vnableneſſe, made *Dauid* to commend vnto God this requeſt: and then there was another, a more particular reaſon, which mooued *Dauid* to ſay thus; and that was the effect which he felt in himſelfe of his great ſinne. We haue had often occaſion in this *Pſalme*, to note the hauocke of the graces of God in him, made by this noyſome treſpaſſe. Hee felt himſelfe much diſabled by it euery way. There was both a decay of thoſe gifts of conceiuing and vttering, which appertayned to this ſeruice; and beſides, hee was as it were a man out of heart, hauing no ſuch feeling of Gods fauour, no ſuch ioy of ſaluation as hee was wont to inioy, hee could not to any purpoſe doe that which hee aymed at herein. Neuer indeede can a man praiſe God aright, vntill he hath matter for it miniſtred to him out of his owne experience: when *his ſoule is ſatisfied with marrow and fatneſſe*, which proceedeth from the loue of God ſhed abroade into the heart: then [i] *ſhall his mouth ſound out prayſe with ioyfull lips.* It is but a cold, barren, and ſuperficiall ſeruice, whatſoeuer a man doth herein, if he bee not furniſhed with matter for it, out of the Store-houſe of his owne heart. If one haue not within, that *Ioy* which *Dauid* termes [k] *Ioy of heart*; and PAVL, [l] *Ioy in the holy Ghoſt:* (it is in another place termed the [m] *Ioy of Gods people:*) hee can neuer ſhew forth the praiſe of God to any purpoſe. It is the inward feeling which muſt giue life and being to this buſineſſe. Thus there is a double reaſon by which this point is prooued, that no man can be an vtterer of Gods praiſe, vnleſſe God inable him: the firſt reaſon is drawne from the conſideration of the generall inſufficiencie which is naturally in man for good performances: the ſecond, from the nature of this act of praiſing God; which is ſuch as can neuer bee well diſcharged, vnleſſe a mans ſpirit within doe reioyce in God, and haue ſweet peace ſealed vp vnto it in the aſſurance of Gods fauour. Now this is naturall to no man, it is Gods only free and gracious gift, and vntill the Lord bee pleaſed to afford comfort to a mans ſoule, by ſome good teſtimonie to him that his ſinnes are pardoned; all his attempts and vndertakings to be a prayſer of God, are vtterly in vaine. Let mee haue matter of praiſe from thee (ſaith *Dauid,*) by ſome gracious euidence that my ſinnes are pardoned, and then ſhall I be a Trumpet of thy glorie. So of the Doctrine.

c *Gen.6.5.*
d *Chap.6.5.*
e *Exod.6.12.*
f *2.Cor.3.5.*
g *Ioh.15.5.*
h *Heb.13.2,1.*
i *Pſal.63.5.*
k *Pſal.4.7.*
l *Rom.14.17.*
m *Pſal.63.5.*

1. *Vſe* Firſt, For all Chriſtians generally: Secondly, For ſome more ſpecially.

Firſt,

Firſt, For all here is a direction for vs, what we muſt doe, if wee reſolue as we ought, vpon that duty of praiſing God, to which by occaſion of *Dauids* purpoſe here, we were exhorted in the former Sermon. Deſireſt thou to bee an inſtrument of Gods praiſes, and to vtter out that which may bee to his glorie, whether it bee in priuate, when thou art to powre out thy ſoule before him for thine owne ſpeciall occaſions; or in publique in thy family, by praying with them, or by inſtructing them; or whether it be in company with others abroade, as in admoniſhing, viſiting the ſicke, comforting the afflicted, or ſuch like? Thou art here taught, to direct thy thoughts to God, without whoſe opening, all that euer thou takeſt vpon thee to ſpeake in ſuch caſes, is but iangling. If thou finde at any time an vnaptneſſe, a dulneſſe, a barrenneſſe in thy ſelfe, in the diſcharge of ſuch duties as theſe be, thou haſt no other thing to impute it to, but thine owne ſlackneſſe in preparing thy ſelfe to ſuch holy buſineſſe, by being a ſuiter vnto him, without whoſe inabling, all thy vndertakings in this kinde ſhall be vnprofitable. A man ſhall heare ſome excuſe themſelues, ſomtimes for their neglect in theſe things. If you ſay to them, Why doe you not vſe to pray with your ſelfe? or if you doe, why doe you neuer labour to ſpeake otherwiſe then you are directed by a booke, or haue learned by roate? why doſt not thou which art a maſter of a Family, vſe to be the mouth of thy Family in prayer vnto God? why doeſt thou not inſtruct, catechize, &c? Why doe you not in your meetings prouoke and ſtirre vp one another to godlineſſe, admoniſh the vnruly, comfort the feeble-minded? The excuſe (I ſay) herein ſtrait, this it is; *Oh, alas, I would I could, but I cannot: would I had the gift that ſome haue, but God hath not pleaſed to afford it me.* After ſuch a faſhion as this, men thinke to excuſe their backwardneſſe, and deadneſſe, and neglect in ſuch important duties. But I demand of thee, how is it that thou canſt not doe theſe things as thou oughteſt, whoſe fault is it? Is not God able to make thee ſufficient herein? I am ſure thou wilt acknowledge. And hath he not promiſed to ſupply thee in this as in other wants, and to make all grace to abound towards thee? Thou canſt not deny it: where is the want then? Sure in this. When didſt thou, being moued with the conſcience of performing this duty herein, and being humbled with the feeling of thy owne inſufficiencie, lift vp thy ſoule to God, deſiring him to open thy heart, and to vntie the ſtrings of thy tongue, and take away the vncircumciſion of thy lips, and to furniſh thee with matter that thou mayeſt in thy place, and according as iuſt occaſion ſhall bee offered to thee, be a declarer of his praiſe? May we haue this mercy for the asking, and is it worthy the asking, and can wee imagine to finde for our ſelues any colour of excuſe if wee doe not aske? Thou makeſt a ſhew thou wouldſt doe this and that, if thou hadſt abilitie; who but God can inable thee? Be a ſuiter to him like *Dauid* in this place: he giues to all men liberally, and hee will not ſend thee away emptie. Forget wee not this then. It is a neceſſary matter. I will bee bold to ſay, that there is no Child of God, but hee ſhall ſometimes perceiue a kinde of heauineſſe and

and dulneſſe to be vpon him, reſpectiuely to theſe duties of prayer, and ſuch like: now here is a mans beſt helpe in ſuch caſes, to deſire opening from the Lord. And then let him who hath experience of Gods mercie, in being at any time enabled by him this way, beware of falling into any noted ſinne. The preuayling thereof will robbe a man of that inward peace, and ſweet feeling of Gods loue, without which no man can haue any heart for the performance of ſuch ſeruices: ſo long as the guilt thereof lyeth vpon a mans ſoule, it will euen ſtop vp his mouth, and ſo fill him with a kind of confuſion, that ſuch actions will be euen irkſome to him: he can haue no ioy nor comfort in attempting them.

2. *Vſe.* Beſides this generall vſe for all Chriſtians, there is another more particular and ſpeciall, for vs that are Miniſters: we are by office more ſpecially deputed to the ſhewing forth of Gods prayſes, and to the declaring of his righteouſneſſe in the great Congregation. Now by how much the more weightie and important our ſeruice herein is aboue others, by ſo much the more earneſt and frequent had we need to be in this requeſt. We are lyable to the ſame naturall inſufficiencie for holy duties, that other men be. It is no more ſafe for vs to aduenture out of a preſuming vpon our owne ſtrength, then it is for others; vntill the Lord ſhall purge our polluted lips with a touch of ſome coale from the Altar, how ſhall we haue that law of grace in our lips, by which wee ſhould be able to miniſter grace vnto our hearers? If *God ſhall bee with our mouth,* according to the tenour of his promiſe vnto [n] *Moſes,* then ſhall our [o] *tongue be as fined Siluer:* then [p] *will bee health in it,* and euen our hearers ſhall haue cauſe to ſay, that God is in vs indeed. I will not take on me to charge any with the neglect of this dutie; I am not priuie to what men doe in priuate to this end; onely as my dutie is (my text giuing me ſo iuſt occaſion) I labour to teach what we ought to doe. This I am ſure, that when we looke vpon that great worke to which the Lord hath called vs, we may iuſtly ſay with the Apoſtle, [q] *Who is ſufficient for theſe things?* and when we enter into the ſeruice of the Church, there is none of vs all but hath cauſe to cry out with IEREMIAH, [r] *O Lord God, behold, I cannot ſpeake:* ſo that if we enter not in with a kind of trembling, yet if euerie time we addreſſe our ſelues to any ſpeciall ſeruice of our calling, we doe not out of an apprehenſion of our owne vnableneſſe ſeeke the Lord, deſiring him that he would doe to vs euen as he did to IEREMIE, [s] *ſtretch out his hand, and touch our mouth, and put his words into it:* There is ſmall hope that our tongues ſhould be as the Pen of a readie Writer, ſo to ſet out thoſe [t] *wonderfull workes of God,* [u] *and thoſe great things of the Law,* as that the ſoules of the people ſhall haue cauſe to bleſſe God for vs that euer they did heare vs. Theſe be the two ſpeciall vſes of this Doctrine.

I know I might here confute by this place, that opinion of Poperie expreſſed by BELLARMINE; *That euen by the ſtrength of nature, ſome good workes may be done.* How ſhall this be accounted true, when *Dauid* diſclaymeth here all ableneſſe, ſo much as to ſpeake a word of Gods prayſe,

n *Exod.*4 12.
o *Pro.*10.20.
p *Pro.*12.18.
q 2.*Cor.*2.6.
r *Ier.* 1.6.
s *Chap.*1.9.
t *Act.* 2.11.
u *Hoſ.*8.12.

prayſe, vnleſſe the Lord ſhall ſtrengthen him; ſurely ſmall likelihood that man ſhould be able to direct his heart to pleaſe God, that cannot ſo much as open his mouth to prayſe God. Truely, ſaid AVGVSTINE, *Whatſoeuer thou haſt wherewith God is pleaſed, from him thou haſt it:* Whatſoeuer proceeds from me by which God hath glorie, is nothing but the effect of ſome worke of grace in me. It is but the reflection of thoſe beames of his ſauour, which it hath pleaſed him to make ſhine vpon my ſoule. [x] *Who hath giuen to the Lord firſt?* This poynt might be alſo noted here, as an vſe of this Doctrine not vnworthily. I giue therefore a touch of it by the way, though I principally preſſe this Doctrine to theſe two ends: firſt, to direct vs all in generall, to whom we ſhould looke, that we may haue mouthes fit for holy ſeruices: and then ſecondly, to prouoke vs that are Miniſters in particular, to expect a ſupply from his hand; which if it ſhall be once opened to vs, we ſhall gather and be ſtored in abundance, for the filling and refreſhing of thoſe ſoules which depend vpon vs for a bleſſing. And thus farre of the firſt thing in this Verſe: the thing craued, *the opening of the lips.* No man can ſpeake the language of *Canaan*, vntill the Lord haue *taught* it him.

x *Rom.*11.35.

Now followeth the effect, *My mouth ſhall ſhew forth thy praiſe.* This *ſhewing forth the prayſe of God*, is the ſame thing in effect, which *Dauid* in the precedent Verſe called, *Singing of Gods righteouſneſſe.* Touching this dutie it ſelfe, I ſhall need to ſay nothing now, hauing ſpoken thereof in the handling of that which went before. Therefore forbearing to ſay ought concerning that generall dutie, I will limit my ſelfe in treating vpon this clauſe; onely two things,

The ſecond Doctrine.

Firſt, That when God is pleaſed to enable, there neuer wants ſufficiencie. Open thou my lips, ſaith DAVID, *and then my mouth ſhall ſhew forth thy prayſe. I am now inſufficient for this dutie, but if thou ſhalt pleaſe to giue ſtrength, then I ſhall be able abundantly ſo to accompliſh it as is fit.* In the daies of his fleſh there was one preſented to our Sauiour, that ſtammered in his ſpeech: [y] *When he had touched his tongue, and ſaid, Ephatha*, which is, *Be opened, the ſtring of his tongue was looſed, and he ſpake plaine.* Thus is it in regard of ſpirituall ſpeaking: When the Lord ſhall pleaſe to giue power to the Tongue, it cannot but ſpeake ſo, as that thereby the glorie of him that gaue abilitie to ſpeake, ſhall be made apparant. *Moſes* complayned much of himſelfe, [z] *O Lord, I am not eloquent, but I am heauie of ſpeech, and ſlow of toung.* But when God made good his promiſe vnto him of [a] *being with his mouth, and of teaching him what to ſay*, doe wee read of any defect in MOSES after, eyther when he had occaſion to ſpeake to PHARAOH, or when he was to be the inſtructor of the people? [b] *Woe is mee* (ſaid ISAIAH) at the firſt, *becauſe I am a man of polluted lips*; but when his [c] *lips were touched*, had he not *the tongue of the learned, fit to miniſter a word in time to him that was wearie?* The complaint of IEREMIAH was not much vnlike: [d] *I am a Child*, (ſaid he) *I cannot ſpeake.* But when God had vndertaken to ſupply him, [e] *Gods words were in his mouth as fire.* There was no great matter of art in the Apoſtles, before their

y *Mar.*7.34, 35.

z *Exod.*4.10.

a *Verſ.* 12.

b *Iſa.* 6.5.

c *Iſa.* 50.4.

d *Chap.*1.6.

e *Chap.*5.14.

their calling to attend on Christ, but it *beeing giuen to them what they*
f *Mat.*10.19. *should say* according to the [f] promise, did they not speake to the amaze-
g *Act.*2.12. ment of the [g] hearers, yea and to the astonishment of those great per-
h *Act.*4.13. sons before whom they were [h] conuented? APOLLOS *being* a man *in-*
i *Act.*18.25. *structed in the way of the Lord* (there was an inward ableness, [i] *he spake*
feruently in the spirit, and taught diligently the things of the Lord: (there
k 2.*Cor.*9.8. was his outward sufficiencie.) [k] *God makes all grace to abound towards*
his, so that they haue alwayes all sufficiencie in all things. It is strange that
which is to be noted in common experience, what ableness to pray, to
discourse, to speake plentifully of heauenly things for the comfort and
good of others, is to be seene in many, who yet haue small helps of art or
learning; onely they haue that within them which ELIHV in IOB cal-
1 *Chap.*32.8. leth [l] *The inspiration of the Almightie, which giueth vnderstanding.*
Indeed how should we imagine any defect where God is pleased to sup-
m *Eph.*3.20. ply? There wants no power in him; [m] *he is able to doe exceeding abun-*
dantly: neyther is there any backwardnesse in him, or sparingnesse in
n *Phil.*4.19. him towards those that are his; [n] *he fulfilleth all their necessities through*
o *Psal.*81.10. *his riches.* [o] *Open thy mouth wide* (saith he) *and I will fill it.* I will not
pinch thee any way, but I will measure out good things to thee with a
liberall hand: and as in the miraculous increasing of the oyle to the Pro-
p 2.*King.*4. phets widow, [p] *the oyle neuer ceased so long as there was any vessell ready*
to receiue it: so if there be any defect, it is not because the hand of the
Lord is shortned, but because we are straitned in our selues. The summe
is; wee shall neuer heare of any man of whom it is manifest that God
hath enabled him, but the same is found sufficient for the discharge of
that to which he hath enabled him. If he once open, what shall hinder
but that euen a doore of vtterance shall follow for the manifestation of
q *Psal.*8.2. his prayse? [q] *Euen the mouthes of verie Babes and sucklings* shall be instru-
r *Psal.*68.11. ments of strength in this case. [r] *The very women shall haue matter to tell,*
when it is his pleasure to inspire. *Your sonnes and your daughters shall pro-*
phesie, and on seruants and on hand-maids in those dayes will I powre out my
Spirit. It was one of the Prophecies touching the abundance of grace,
to be powred out vpon the members of the Church of Christ vnder the
s *Ioel* 2. [s] Gospel: [t] *The dumbe mans tongue shall sing.* Who shall shut, when the
t *Isa.*35.6. Lord will open? What debilitie of nature shall be able to hinder the
worke and efficacie of his grace? This for the manifestation of the truth
of this Doctrine. *I cannot*, thought DAVID, *sing of thy righteousnesse,*
O Lord, without thy inabling mee: but if thou once open my mouth, I know
I shall be abundantly able to declare thy prayse.

The Vse. This followeth right vpon the former Doctrine: there we were all
perswaded to depend vpon Gods inabling, here we are taught how to
iudge in this case whether God hath enabled vs yea or no. What suffici-
encie feele we in our selues. Certainely where this opening worke of
God goeth before, there this effect of sufficiencie to shew forth the praise
of God, cannot but come after. Shall he be said to be inabled by God,
who is able to doe nothing in this case? It is a strange kind of inabling,
which

which giueth euidence of it ſelfe by no fruit. Well, to the end we may be able to iudge of this point of ſufficiency for good duties, which is a teſtification of Gods enabling, let vs vnderſtand that as the faculties of the ſoule and body are diuers, ſo this alſo ſheweth it ſelfe in ſundrie particulars.

Touching the ſufficiency for good ſeruices which God giues.

The firſt degree and branch of that ſufficiency, which ſtreameth out of that power for this dutie which God imparts, is ſufficiency in regard of knowledge. For (as I ſhewed the laſt day) if the Law of God bee not in the inward ſtore-houſe, it will be but a barren and an hungrie ſeruice which is outwardly performed. I remember how *Dauid* coupleth them together: [u] *My mouth ſhall ſpeake of wiſedome, and the meditation of mine heart is of knowledge*; ſo that God begins this worke in a man by furniſhing him with a competency of holy knowledge. Whereupon Saint *Paul* intending to perſwade the vſe of theſe holy ſeruices of prayſing of God *by Pſalmes, and Hymnes, and ſpirituall Songs*; firſt, commends this, that [x] *the Word of Chriſt ſhould dwell plenteouſly within.* Take this away, in all that a man vndertakes to performe, he is but as a ſounding Braſſe, or as a tinckling Cymball: hee is but as a bankerout ſhop-keeper, which makes a ſhew to the ſtreets ſide, but hath nothing elſe but emptineſſe within. Hence then it followeth, that where ignorance preuailes, where there is no meaſure of heauenly knowledge deriued out of the rich treaſurie of the Scriptures, there is no worke of God begun; there is not ſo much as a preparation to fitneſſe for this act of prayſing God.

u *Pſal.*49.3.

x *Col.*3.16.

The ſecond degree is in the affections. For, after God hath ſeaſoned a mans heart with knowledge, ſo that hee hath matter whereupon to worke, and out of which to raiſe that by which God may haue glorie, then he putteth a kind of life into the affections, ſo that there is a loue to this dutie, a reioycing in it, a making conſcience of it, cheerefulneſſe in performing it, a ſeeking of oportunities and occaſions for it. This *Dauid* calleth a [y] *being quickned in the righteouſneſſe of God*: and a little before, [z] *a being quickned in Gods way.* A mans heart is ſet and bent to a dutie; thereupon he bindes himſelfe to a ſettledneſſe and conſtancy in it.

y *Pſal.*119 40.

z *Verſ.*37.

The third degree is in the outward man, as when one is enabled to imploy his tongue and ſpeech for the diſcouerie and manifeſting of that which his heart hath framed, ſo as others may be edified. Not that euery Chriſtian is made able by God to talke eloquently and largely in matters of Diuinitie, but yet ſo that grace is ſo powred out vpon the lips of all who are the Lords, that they can make their tongues vpon iuſt occaſion, witneſſes of that good, by which through the mercy of God, their hearts are ſeaſoned. Whereupon *Salomon* deliuereth it for a generall rule without any limitation or exception, that in [a] *the very lips of him that hath vnderſtanding, there is wiſedome found*, ſo much at the leaſt as [b] *to giue a reaſon of the hope which is in him.* It is vtterly in vaine to pretend a good heart, when the tongue is able to vtter nothing to declare

a *Pro.*10.13.

b 1.*Pet.*5.15.

it. What man of ſo ill ſpeech, but hee can make a ſhift to make his tongue the meſſenger of his thoughts? Nature hath taught vs to vſe our other parts, as Eye, Hand, and Foot, to be ſilent repreſentations of our inward intendments: (as I remember *Salomon* ſaith, that a [c] *naughtie man can make a ſigne with his eyes, can ſignifie with his feet, and inſtruct with his fingers.*) It is hardly to be thought that he hath any great meaſure of holineſſe in his heart, that knoweth not how in any meaſure to glorifie God with his tongue. See then whereto wee are now come; where God giues ſtrength to doe our dutie, there cannot chooſe but be ſufficiency. As this hath beene proued, ſo now we ſee what ſufficiency it is. It is threefold: firſt, A ſufficiency in vnderſtanding, to know what pertaynes to ſuch a dutie. Secondly, A ſufficiency in affection, to loue and delight in it, and to be conſtant in performing it. Thirdly, A ſufficiency in ſpeech, to diſpoſe of the tongue, ſo as that others may haue benefit. Now let vs ſet edge vpon all this by application; which application (that I may make my matter cohere together in a comely ſort) ſhalbe according to the vſe of the former Doctrine: firſt, to all Chriſtians generally, then to ſome in ſpeciall. For the application, which reacheth more largely vnto all. Wouldeſt thou know touching thy ſelfe, whether thou art partaker of this grace of God, to be enabled by him to ſuch duties, by which thou mayeſt be an inſtrument of his praiſe? inquire diligently for the effect which doth alwayes follow that enabling; and to that end inſiſt vpon ſome particular good dutie, and trie thy ſelfe therein. Let it be the dutie of prayer and inuocation.

c *Pro.6.13.*

Note.

Here firſt examine thy ſelfe for thy ſufficiency in knowledge: as what vnderſtanding thou haſt of the nature and excellency of prayer, of the Maieſtie of him to whom wee muſt pray, of the Commandement binding to pray, of the Promiſes incouraging to pray, of the Mediator by whom we muſt pray, of ſuch ſinnes of thine as ought to bee lamented when thou prayeſt, of ſuch graces and mercies as are meet to bee deſired, of ſuch kindneſſes for which it becommeth thee to bee thankefull. It is no hard matter to commune with thy ſelfe about theſe particulars: and let mee tell thee this, that if thou haſt ſmall vnderſtanding in theſe things, it is a ſhrewd ſuſpition thou art not yet a partaker of that *opening* for which *Dauid* was a ſuiter in this place. If theſe things bee hidden from thee, what ſhew ſoeuer thou makeſt of praying, and of deuotion, ſaying ouer this, and repeating ouer that, it is no acceptable ſeruice vnto God.

Secondly, See what ſufficiency in thy affections, what loue thou beareſt to this dutie, what comfort thou takeſt in thinking vpon the libertie thou haſt to come (when thou wilt) freely into Gods preſence, what conſtancy there is in thee touching it, what care to redeeme times for it: ſuſpect thy ſelfe of inſufficiency, if thou be alwayes dull this way; I ſay, alwayes: for euen the beſt haue at times their ſluggiſh fits. It is a poore teſtimonie of Gods enabling, when a man is ſeldome, ſlight, ſuperficiall in ſuch a dutie as this is.

Thirdly,

Thirdly, Conſider againe what ſufficiency is come into thy tongue. Haſt thou no power to doe thine owne errand, when thou art in priuate betwixt God and thine owne ſoule? put caſe the Booke thou vſeſt be taken from thee, or the vſe of that which thou haſt learned by heart be inhibited, canſt thou not tell what to ſay, or which way to begin, or how in any meaſure to make thy caſe knowne to God? ſurely it is an euill ſigne. My Text is plaine, *Let God open the lips, and the mouth ſhall ſhew forth his prayſe.* Beware thou doe not cheriſh thy ſelfe in this kind of inſufficiencie. In thy firſt beginnings to be religious, in thy entrance into profeſſion, many things may be borne with in thee, while thou art yet but a meere learner; and thou which canſt not goe alone, maiſt be allowed to goe by truckles, or as thou art led by anothers hand; and lawfull it may be for thee to ſay after another, who canſt not yet ſpeake out plainely: but take heed of reſting here; let thy ayme be to this, that thou maiſt ſpeake to God out of thine owne feeling, not ſo much what another hath taught thee, as what thine owne ſoule being taught of God hath ſuggeſted to thee. I know there is a preſuming in ſome too farre this way; as in ſuch, who before they are well exerciſed, are forward to be the mouth of others in this ſeruice, and ſo they many times eate the fruit of their owne raſhneſſe, and goe away without either comfort from God, or approbation from thoſe who haue ioyned with them: but if a man doe not labour in priuate, to make his tongue the meſſenger to God, of ſuch thoughts as his acquaintance with his owne eſtate hath ſupplyed to him, and rayſed vp in him, I cannot ſee how he can aſſure himſelfe, that he who hath the Key of *Dauid*, hath *opened his mouth* to be an inſtrument of his prayſe. There is with many, a kind of ſhrugging at this dutie, as if it were a matter beyond hope to attaine to it. They cry like *Salomons* ſluggard, There is a Lyon in the way, I ſhall be ſlaine in the ſtreet; and ſo fancie to themſelues a kind of vnvanquiſhable difficultie: but little it is knowne what ſucceſſe would follow vpon triall, and how the vnderſtanding of ſpirituall wants would furniſh with matter for this buſineſſe. What man of the Countrey ſo ignorant and ſo vnlettered, but is able to make his requeſt knowne vnto his Lord of whom he holds his tenements? Shall any man need to teach him what arguments he ſhall vſe to perſwade him by? doth he not know of himſelfe how to moue commiſeration and pittie, and what reaſons to alledge, why he ſhould not be vrged to an higher Fine then himſelfe offereth? The knowledge of the buſineſſe will make him copious and eloquent enough: and ſo labour thou to know thine owne heart; thou ſhalt ſoone be cured of thy pretended inſufficiencie in this caſe. Thus I haue taught thee how to apply this Doctrine: where God makes able, there cannot but bee ſome ſufficiencie. I ſay (ſome,) for I know the whole ſtate of a Chriſtian in this life, is a ſtate of imperfection and ſcantneſſe; yet where God hath a worke, ſome fruit will follow. The Tongue cannot remaine ſtill dumbe which God hath touched; nor the lips can continue mute, if by the hand of God the mouth be opened. I might fur-

ther vrge this to other duties, as admoniſhing, comforting, talking in the companie of others of matters of Religion; none can doe theſe, without God giue power: and where God giues power, there is this three-fold ſufficiencie: firſt, a man hath matter for the dutie: ſecondly, he hath affection to the dutie, and conſcience to performe it: thirdly, he hath the tongue fitted in ſome profitable meaſure, to be an inſtrument for it. This is that ſufficiencie which is of God.

Next, I promiſed to apply this to ſome Chriſtians more particularly, and that is (as before) vnto thoſe that ſerue God in his Church. Looke what ſufficiencie is in a Chriſtian for the duties of Chriſtianitie, the ſame is in a Miniſter inabled and ſent of God for the duties of his miniſtrie. Wouldeſt thou know whether God hath fitted thee ſo for the ſeruice of his Church, as may be for his glorie, for thy owne comfort, and for others benefit: conſider thy ſelfe for this treble, or three-branched ſufficiencie. Haſt thou that, which the Apoſtle calleth [d] *Vnderſtanding in the myſterie of Chriſt?* Art thou cunning in that which the ſame Apoſtle termes, [e] *The patterne of wholeſome words?* Knoweſt thou what thoſe things are which may further that godly edifying which is by faith? Art thou [f] *a Scribe taught vnto the Kingdome of Heauen*, who is *like a prouident Houſ-holder that bringeth forth of his Treaſure things both new and old?* Thou art in a good forwardneſſe for the ſeruice. Well then ſee next, Haſt thou *a readie mind to feed the flocke*, which eyther doth now, or by Gods prouidence ſhall depend vpon [g] thee? Haſt thou a [h] *good will to deale vnto the people the Goſpel of God?* Is it a ioy to thee to doe the worke of the Lord, and doſt thou bind thy ſelfe conſcionably and conſtant to performe it, reſoluing like the Apoſtle vpon a good courſe, (This I will doe, if God [i] permit?) No paynes ſhall ſeeme too much to thee, ſo that thou [k] *maiſt fulfill thy courſe, and the miniſtration which thou haſt receyued of God to teſtifie his Goſpel.* This is a degree further. Inquire yet for a third thing. I named it ere-while vpon another occaſion; PAVL calleth it A [l] *Doore of vtterance*; that is, a mouth able to ſpeake and to expreſſe with ſome grace, and ſo as may be for the common edifying, that which he hath conceyued in his heart. The Prophet therefore ſaid well, That [m] *the lips of the Prieſt muſt preſerue knowledge.* He muſt not haue knowledge onely in his head, but it is fit he haue it in his mouth & his tongue alſo; and the Prophet giueth a good reaſon for it, (*He is the Meſſenger of the Lord of Hoſts:*) he is an *Ambaſſadour* from God to men. Is it not requiſite an *Ambaſſadour* ſhould be a man able to deliuer handſomely and in good ſort, that meſſage wherewith hee is intruſted? And this is that which is eſpecially intended in that [n] *aptneſſe to teach*; a gift of ſpeaking that which is in ones heart, ſo as that others may be inſtructed by it. This, as being a matter of very great neceſſitie, PAVL ſhewed himſelfe to affect much in that ſpeech: [o] *I ſpeake languages more then yee all: yet I had rather in the Church to ſpeake fiue words with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſand words in a ſtrange Tongue.* It was a gift for which he greatly deſired,

d *Eph.*3.4.
e 2.*Tim.*1.13.
f *Matth.*13.52.
g 1.*Pet.*5.2.
h 1.*Theſ.*2.8.
i *Heb* 6 3.
k *Act.*20 24.
l *Col* 4.3.
m *Mal.*2.7.
n 1.*Tim.*3.2.
o 1.*Cor.*14.19.

fired, that he might be able in publique to diſcourſe, and to treat of heauenly things, ſo as thereby the hearers might bee taught, their ſoules might receiue furtherance in knowledge, and in grace by his paynes. Where there is a concurrence of theſe three, there can be no doubt of Gods inabling; and how a man may aduenture or promiſe to himſelfe that he is ſent of God, being deficient in all, or any of theſe, for my owne part, I am yet to learne. Sure I am, there cannot be an inſtance of any one in all the Scripture, of whom it is apparant that God ſent him, but the ſame was an vnderſtanding conſcionable Speaker; he had knowledge what to teach, he had conſcience to teach, he had a tongue and ſpeech fit to teach. Suppoſe a man haue a good competencie of knowledge in diuinitie, yet if withall he lacke eyther an honeſt diſpoſition to imploy his knowledge, or elſe haue no gift of vtterance to conuey that knowledge from himſelfe to others, to what end is his knowledge reſpectiuely to his calling? Be it againe, that a man haue ſome good honeſt affections, haply he is willing to doe good, and he hath alſo ſome commendable complement of voyce, and is of good ſpeech; yet if he haue not vnderſtanding and knowledge, ſo as to edifie the people in the right, and skill to deuide the Word as it ought to be deuided, that euerie one may in ſeaſon haue his portion, what good ſhall the people get, eyther by his honeſt mind, or by his plauſible deliuerie? ſo that to this neceſſarily wee muſt come; that ſufficiencie, which muſt be a Seale and Pledge to thy ſoule, of thy deputation by God to the worke of the miniſtrie, muſt be in each of theſe three degrees, inaſmuch as it cannot be reaſonably thought, that God would imploy any, who in any one of theſe ſhould be found vtterly defectiue: for how ſhould we beleeue that God ſhould allow of him as his Agent, hauing ſuch a maime as by which he cannot otherwiſe chuſe but be vnprofitable? Thus I haue laboured to apply this Doctrine the beſt I could? DAVIDS ſo confident ſpeaking (*Doe thou open my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe,*) doth abſolutely confirme the generall ground, that Gods enabling to a buſineſſe, breeds a ſufficiencie to diſcharge it. This I haue made vſe of, both generally for all that profeſſe themſelues to be the Lords, how they may iudge themſelues whether the Spirit of God be working in them; and particularly for vs that are Miniſters, how we may be aſſured that we are called by him to the ſeruice of his Church. Wee haue ſeene what manner of ſufficiencie that is which may teſtifie the truth of Chriſtianitie; and with that which may be a teſtimonie from heauen, of a mans being deputed by God to the worke of the miniſtrie. And this is that firſt thing which I ſaid was to be obſerued from this clauſe.

The ſecond, is touching the nature of this ſeruice of praiſing God. Where the Doctrine is thus,

The third Doctrine.

That the prayſing of God is no eaſie ſeruice. This I conclude and gather out of the word, (*ſhew forth:*) which apparantly declares, that to the prayſing of God well, there is much required. This *ſhewing forth* betokeneth a laying out of a matter in ſome effectuall ſort, ſo as thereby the

ſame may be ſo preſented vnto others view, as that they may be affected with it, and be moued and prouoked to admire it. Whereupon it neceſſarily followeth, that to prayſe God, is a worke of ſome difficultie: a man muſt therein be as it were a blazer of that worth and excellencie which is in God, and muſt be able to ſet out the particulars of it in ſome ſuch manner, as that the ſame may worke vpon the thoughts of thoſe that ſhall behold it. A man had need to haue much knowledge of God, much vnderſtanding of him according to the Scripture, much experience of his mercie and goodneſſe in his own particular, before he can performe this dutie as he ought. I will make it knowne to the world, ſaith *Dauid*, what admirable riches of vnconceiueable excellencie is in thee; men ſhall be occaſioned through me, to vnderſtand more touching thee then they are aware of. This is to ſhew forth Gods prayſe, to read a kind of Lecture (as it were) of ſuch things as deſerue admiration in God, and may be motiues to others, eyther to reuerence him, or to loue him, or to ſtand in awe of him, or to depend vpon him ſo much the more. Like as when a man, who hath trauelled into forraine parts, is able to make report of the commodities and pleaſures of ſeuerall places, what the faſhions of the people, and the ſtate and magnificence of their Gouernours, in ſuch ſort as may affect them that heare it. Hereupon is it that *Dauid* ordinarily in the *Pſalmes*, (eſpecially to giue ſome inſtance, in *Pſal.* 109. 116. 107.) prouoking and ſtirring vp others to prayſe God, is verie exact in the recapitulation of diuers of Gods great workes, ſome of iuſtice, ſome of mercie, all of power; and all to make this good, that ſuch kind of matter euery man muſt neceſſarily be furniſhed with, that hath a meaning ſo to prayſe God as he ought. I may note you that eſpecially in one Pſalme, [p] *Prayſe the Lord*; there is his beginning: Well, how is that? *Declare his workes, talke of his wondrous workes: Remember his maruellous workes that he hath done, his wonders, &c.* So that there is no right prayſing God, vnleſſe a man be well read (as it were) in thoſe workes of God, wherein he hath beene pleaſed to declare himſelfe: ſo, [q] *I will prayſe the Lord with my whole heart*, (there is his purpoſe:) preſently he falls into the conſideration of his workes, [r] *The workes of the Lord are great, and ought to be ſought out of all them that loue him: His workes are beautifull and glorious, &c.* All this ſtill ſheweth, that there is much belonging to the well and due performing of this dutie: a man can neuer doe it well, without a great deale of obſeruation, and without an indeuour to vnderſtand diſtinctly and in order, the things reported touching God, that ſo he may paſſe from poynt to poynt, and ſhew what be the things in him which are worthie admiration, and are euidences of his infinite goodneſſe, wiſdome, maieſtie, and ſuch like. Thus this may ſuffice in briefe to lay open this poynt.

p *Pſal.* 105. 1, 2. *&c.*

q *Pſal.* 111.

r *Verſ.* 2.

The Vſe. To keepe vs from deceyuing our ſelues, when wee ſhall at any time heare our ſelues vrged and preſſed to this dutie of prayſing God. Wee will be readie by and by to thinke that we doe it accordingly, becauſe we doe haply now and then throw out a few cuſtomarie words, *Prayſed be God,*

God, or *God is a good God*. This we thinke is as good a prayſing God as we are bound vnto: and we pleaſe our ſelues in ſuch ſuperficiall and curſorie performances, as if we had done what became vs to the full. Remember we now, that there is more then ſo belongs to this dutie. To prayſe God, is *to ſhew forth his prayſe*: that is, to vnderſtand well what be the ſpecialties in God deſeruing prayſe, and ſo to be able to inſiſt vpon them (occaſion being ſo giuen) in particular: when thou haſt ſtore within thy heart of ſuch obſeruations, then ſhalt thou bee able to doe this ſeruice of prayſing of God. So long as men are ignorant touching the things recorded in Scripture concerning God, and careleſſe to take notice of ſuch particulars, wherein euery day God is pleaſed to manifeſt himſelfe, they can neuer be fit inſtruments of his prayſe. Let me conclude with that of DAVID, [f] *O my God, I will extoll thee, and will bleſſe thy name for euer and euer: I will bleſſe thee daily, and prayſe thy name for euer and euer*. Note what followeth, [t] *I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes*. He will firſt ſeeke to digeſt the matter thereof by meditation in his heart, and then hee will fall to the actuall performance. That man that meanes to prayſe God, muſt be (as I may ſay) well acquainted with God. Till hee conceiues ſomewhat to the purpoſe of the worth and excellencie of God, he is vtterly vnfit for this ſeruice. In reaſon it muſt needs be ſo; Thou ſayeſt thou wilt prayſe God: I will aske thee why? Perhaps thou ſayeſt, Becauſe he is good. If I demaund againe Wherein, or how, or in what particulars? thou art at a ſtand: muſt not thy prayſing of God now, be a verie poore and barren act?

f *Pſal.* 145. 1, 2.

t *Verſ.* 5.

The ſixe and twentieth Lecture.

VERS. 16. 17.

For thou deſireſt no Sacrifice, though I would giue it: Thou delighteſt not in burnt Offering.
The Sacrifices of God are a contrite ſpirit: A contrite and a broken heart, O God, thou wilt not deſpiſe.

THe Prophet being (as wee haue heard) reſolued by the exerciſe of prayſing God, to declare his thankefulneſſe, doth now in theſe two Verſes ſhew what that is, which in the performance of ſeruices vnto him, God eſpecially reſpects. This matter he doth diſcharge two wayes: firſt, negatiuely, declaring what kind of ſeruice it is which the Lord doth not care for: ſecondly, poſitiuely, naming that which he doth chiefly and aboue all others moſt accept. The former of thoſe is brought in, by way of a reaſon

ſon alledged, why DAVID vowed no other ſeruice to God then that of *Praiſe*: as if he had ſaid, *The cauſe, O Lord, why I promiſe thee no other ſeruice then this of ſhewing forth thy prayſe, is, that I know well how little thou deſireſt Sacrifice, and how ſmall content thou takeſt in burnt offerings: And ſhall I tender that vnto thee, wherein thou haſt no delight?* Thus is the connexion.

Now for the words themſelues, there is none among them all of any difficultie: for who is there but conceiues this ſenſe vpon the firſt hearing, namely, *That neyther Sacrifices nor burnt offerings are pleaſing vnto God?* yet albeit it is not hard to know what is meant by the words, touching the truth of that which is meant, there may iuſtly be ſome queſtion: For how can it be truely ſaid, that God careth neyther for *Sacrifices* nor for *burnt Offerings*, when as whoſo knoweth any thing in the Scripture, can tell, that both the one and the other was Gods ordinance? How had *Abel* in the beginning of times, offered a *Sacrifice by Faith*, as is teſtified by the [a] Apoſtle, if God had not commanded ſuch a ſeruice? It is not done in faith, which is not done in obedience to a precept: and how may we thinke that vpon *Noahs* offering burnt offerings vpon the Altar which he built, preſently vpon his comming out of the Arke, the Lord could haue [b] *ſmelled a ſauour of reſt*, if ſuch a courſe had not beene pleaſing to him, as being of his owne preſcribing? The Leuiticall Law is full of iniunctions touching theſe particulars; I need not ſay much herein: euen hee who ſaith here to God, *Thou deſireſt no Sacrifice, thou delighteſt not in burnt Offering*, mentioneth in the 19. *Verſe*, Gods acceptance of the verie ſame, and ſpeakes of *the offring of Calues vpon the Altars*. How then is this to be taken, *That God deſires no Sacrifice, delighteth in no burnt Offering?* It is eaſily anſwered, *viz.* that the ſpeech is not to be vnderſtood ſimply and abſolutely, but reſpectiuely; as thus, *God cares not ſo much for Sacrifice, as he doth for Prayſes and Thanks-giuings preſented to him with a broken heart.* And thus is the ſpeech like that, [c] *I deſired Mercie, and not Sacrifice*, ſaid God; that is, mercie was more pleaſing to mee then Sacrifice: or, I eſteeme not Sacrifice where Mercie wants. Such a ſpeech is that, [d] *Rent your hearts, and not your garments*, that is, your *hearts* rather then your *garments*: for the renting of the garments for the teſtification of inward humiliation, was not vniuerſally diſliked: or elſe it may thus be taken; God reckoneth not of Sacrifices being performed, as cuſtomarily they were among the Iewes, who reſted in the deed done, as if they might pleaſe God with naked complements, and ioyned no repentance, nor reformation of life with their outward ſemblances of deuotion. For which cauſe God ſaid, [e] *They brought Oblations in vaine, their Incenſe was an abomination to him, his ſoule hated their ſeruices, they were a burthen to him*: [f] *Killing of Bullocks was to him as manſlaughter: Sacrificing of Sheepe, as the cutting off a Dogges necke.* Thus then vnderſtand wee DAVID, *I know, O Lord, Sacrifices of Beaſts, and burnt Offerings of Rammes and Bullocks, bee not the maine ſeruices thou delighteſt in: Thou art a Spirit, and canſt not*

The place opened.

a *Heb.*11.4.

b *Gen.* 8.20, 21.

c *Hoſ.*6.6.

d *Ioel* 2.13.

e *Iſa.*1.13, 14.

f *Iſai.*66.3.

not bee pleaſed with baſe bodily performances: thou careſt not for any matter of outward forme, when the heart within is not rightly diſpoſed as it ought to bee. Thus, hope I, wee are fully ſatisfied touching *Dauids* meaning in theſe words. Proceede wee next to matter of Doctrine: For I will not ſtriue to make any diuiſion of ſo intire a ſentence. I will orderly, according to my plaine manner, acquaint you with ſuch obſeruations as God ſhall inable me to collect. This firſt,

The firſt Doctrine.

That it is poſſible for a man to doe that very thing which God commands, and yet therein not to pleaſe God. Sacrifices and burnt offerings, things expreſſely in their time required by God; yet this ſpeech of *Dauid* plainely ſheweth, that they may bee ſo vſed, as that the Lord therein ſhall take no delight. In the dayes of ſacrifice a man might preſent himſelfe before God, with ſuch a particular ſacrifice as Gods owne mouth commanded, & yet therein not to be welcome vnto God. CAIN *brought an oblation to the Lord,* ſuch as for the kinde thereof was inſtituted by God; yet to CAIN [g] *and to his offering had God no regard,* ſaith the Text. The old *Iſraelites* in the Wilderneſſe were all baptized vnder *Moſes* in the Cloud and in the Sea, did all eate the ſame ſpirituall meate, did all drinke the ſame ſpirituall drinke: theſe were things of Gods ordayning euery one of them, and yet ſaith PAVL, [h] *With many of them God was not pleaſed.* Prayer, a duty preſcribed, and ſuch to which God hath promiſed a ſpeciall bleſſing; yet hee told ſome, that when they made prayers [i] *hee would not heare them.* Comming to heare, is an act ſo inioyned by God, that without it ordinarily there can bee no man ſaued; yet was not the Prophet charged to *cry aloud* againſt ſome that did *ſeeke the Lord daily* in the [k] meanes? Making an open profeſſion of Religion, is that which by the Law of God wee are all bound to; yet may a man ſay, *Lord, Lord,* who ſhall neuer come into the Kingdome of [l] heauen. Giuing of almes, hath not God commanded it? and yet it is poſſible for a man to diuide his goods into portions, and to giue them out by parcels to the poore, and yet [m] *be nothing.* There is a Law for euery Miniſter to preach the Word, and to be inſtant in ſeaſon, and out of ſeaſon; yet ſhall ſome come at the laſt day, and ſay to Chriſt, *Lord, haue we not prophecied in thy Name?* who for all that ſhall bee diſmiſſed with an heauy doome, [n] *Depart from me, I doe not know you.* IEHV was a diligent executer of Gods particular charges, touching the houſe of *Ahab,* and did therein according to all that was in the Lords • Heart; yet we know, *Iehu* was not a man good before God. *Herod* heard preaching gladly; a good ſeruice in it ſelfe: yet *Herod* a man in whom God tooke ſmall delight. The reaſon for this is plaine. God regardeth the manner of an action, as well as the ſubſtance. How it is done, is more looked after by God, then what is done. If it be not done in knowledge, in conſcience of obedience, in ſinceritie of heart to pleaſe God, the deede which is good in it ſelfe, (as being the matter of ſome one of Gods Commandements) loſeth the grace in him that doth it, and is ſo far from being pleaſing to God, that he doth abhor it, and will puniſh it. I muſt be briefe

g *Gen.*4.5.

h 1.*Cor.*10.5.

i *Iſa.*1.15.

k *Iſa.*58.1,2.

l *Matt.*7.21.

m 1.*Cor.*13.3.

n *Mat.*7.22,23.

o 2.*Kin.*10.30.

briefe in this Doctrine, becauſe of the affinitie betwixt it and that which I ſhall next deliuer. This may ſuffice to make it plaine. God commanded Sacrifice, preſcribed burnt offerings, and yet there might bee ſome reſpects, for which God could not away with Sacrifice, could not but lothe an offering. God is pleaſed with nothing, but only that which himſelfe requires; and yet the matter may be ſo handled, as that he may take no delight in his owne requirings.

The Vſe. The vſe is properly this, to teach vs that it is not inough to make a man religious, that he performe commendable actions. The thing thou doſt, may be ſimply and in it owne nature good, and yet thou naught in Gods account that doſt it. *Sacrifice* may bee good, and yet thou that ſacrificeſt, not *delighted* in. I doubt not but at the leaſt as many ſhall be condemned at the laſt day, for the ill doing of good actions, as for the doing of the things which are directly naught. As many iudged for ill hearing, as for not hearing; for bad praying, as for not praying: for vnworthy communicating, as for not communicating: for vnconſcionable preaching, as for ſeldome: for not giuing aright, as for abſolute ſhutting vp their bowels towards thoſe that want: for inſincere profeſſing Religion, as for being quite of no Religion. It is no ſufficient plea for thy ſelfe to alledge; Theſe and theſe things I doe, and they bee euery one ſuch as God commands, if thou leaueſt out the manner of doing; this is an vndoing to thy doing. Thy ſeruice muſt be *Well*, as well as *Good*, or elſe in thee it is not *Good*. What if thou doſt a good duty out of a glory, or in an opinion of merit, or being carryed with the ſtreame of the times, or led by example, or otherwiſe induced by ſome by-reſpect; ſhall this be acceptable? It is poſſible thou maiſt make hard thy knees in priuate deuotions, waſte away thy ſpirits by faſting, wither thy face with weeping, tyre out thy body with continuall trauaile to be a hearer, weare out the Threſhold of Gods houſe by frequent repayring to it, conſume away thy eſtate by large giuing, ſpend thy Lungs, and breake thy Sides by often preaching, and by theſe things get thy ſelfe a name among men, and yet the Lord ſay, I haue no delight in thee. *Tophet* was prepared of old for many that haue gone thus far. I doe not ſpeake to diſſwade from thoſe, no more then *Chriſt* ſpake againſt *tithing of Mint and Cummine*: when hee reprooued the *Phariſes* concerning that, he ſaid withall, ᵖ *Theſe things ought yee to haue done.* So I wiſh theſe particulars were more ordinarie.

ᵖ *Matt.23.23.*

Note. But yet here is not all. The principall is yet behinde. Neither I ſay is this to be ſo vnderſtood, as if there were no hope of the acceptance of our ſeruices with God, vnleſſe we be abſolute in the manner of performing them. God forbid any ſhould ſo conclude. Better to heare in weakeneſſe, then not to heare: to pray with infirmitie, then not to pray; to communicate with ſome defect, then vtterly to forbeare; to giue almes with ſome tainture of a ſecret imperfection, then altogether to dry vp the Fountaine of liberality; to preach with ſome mayme, then altogether to hold ones peace. Better to limpe and creepe in the right way, then not to mooue at all. It ſhall be well if we learne to make conſcience

of

of the manner, though wee cannot reach to the abſoluteneſſe and compleatneſſe thereof. God will not caſt vs off. *Hezekiah* was not out of hope of thoſe that came to the Paſſeouer, q *though not euery way clenſed according to the purification of the Sanctuary.* If we forbeare good ſeruices vntill wee can performe them, ſo as there ſhall bee no defect in our carriage, we ſhall neuer doe them: ſo that here is the right vſe of this point, to teach vs that the goodneſſe of the action in hand, is not inough for vs. We muſt ſeeke for ſomewhat elſe. It may be a ſinne in thee that which in it ſelfe is good, ſome fault of thine may make God euen to lothe his owne Ordinances. Now what that is, which is as it were ſalt that muſt ſeaſon all thy ſeruices, ſhall be ſhewed in the next Verſe. In the meane time, this farre thou art prepared, to know that a dutie preſcribed by God, may yet be ſo done, as that his ſoule ſhall take no pleaſure therein. Good to be remembred euer, when wee ſet hand to any holy ſeruice. In ſome caſe God abhorres euen his owne appointments. *Sacrifice* becomes an abomination to him, *burnt offring* is lothſome. Hee deſires not the one, he delights not in the other. Thus is the firſt Doctrine. The next is like vnto this, but yet requires a diſtinct handling. It is thus.

q 2. Chron. 30.

The ſecond Doctrine.

That God requires no ſuch ſeruice in Religion, as hath no more in it then an outward forme. O Lord, ſaith DAVID, *it is not bare Sacrifice which thou deſireſt, burnt offrings thou delighteſt not in, when nothing doth accompanie it; theſe naked acts cannot be good in thy ſight. Theſe bee but the ſhels and ſhadowes of piety: the accoutrements, and appendances to Religion, ſomewhat elſe is expected by thee, or elſe all this complement how full of ſhew ſoeuer it be, is but an abomination to thee.* Thus is this Doctrine raiſed hence, euen from the reaſon for which *Dauid* denieth God to deſire *Sacrifices*, hauing reference to the formalities of ſome, who though that if they preſented the Lord with ſuch oblations and offrings, as were according to the preſcript and letter of the Law, it was ſufficient. Full to this purpoſe is that, r *Is this the faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and bowe downe his head as a Bulruſh, and lie downe in ſack-cloth and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?* as if he had ſaid; This is not the thing which I am pleaſed with, that a man ſhould doe no more then vpon ſome certaine day puniſh his carcaſſe by the withdrawing of his meate; or hang downe his head in ſome deiected manner, like ſome bulruſh that is ouerbent with the ſtrength and violence of a ſtorme, and lie downe and tumble and wallow in the duſt. This is all that is in your faſt: neuer did I chooſe any ſuch. This is but a meere forme; I am not wont to preſcribe ſuch frothy ſeruices. This directly confirmes this Doctrine, and ſhewes that theſe faſhions in Religion, which haue nothing in them but ſhew, are none of Gods ordayning. His ayme in all his requirings is at ſome further matter. To the further manifeſtation of this point, we may take notice of that ſpeech of Gods; * *I ſpake not to your Fathers, nor commanded them, &c. concerning burnt offrings*

r Iſ. 58. 5.

* Ier. 7. 22, 23.

offrings and Sacrifices. What ſhall wee ſay? did not God giue order touching Sacrifices? was it not his will there ſhould bee offrings? yes certainely: what is it then that God ſaith, *hee ſpake not nor commanded concerning burnt offrings, &c.* ſurely this, that he neuer preſcribed any ſuch manner of Religion, which ſhould haue no more in it then ſuch outward complements: there was another more ſpeciall matter intended by him aboue all Sacrifices. He neuer gaue any cauſe to make men thinke that he would be pleaſed and ſatisfied with outward ſhewes. In the Prophet *Haggai* there is a place of note for this [t] purpoſe. Vnderſtand we it thus, The people of the Iewes after their returne from the captiuitie, were very backeward in the reedifying of the Temple, and euery man was more buſie about his owne dwelling houſe, then about the place where Gods Name ſhould bee called vpon. This fault that Prophet was very ſharpe againſt: well, when at the laſt by his importunitie they had reformed this, and had brought matters to ſome good outward faſhion, becauſe they were apt to content themſelues with ſhewes, and to thinke there was no more to bee done, now they had reſtored the ancient outward beauty of the Temple, and had reeſtabliſhed the old courſe of Sacrifices, and ſuch like then in vſe: The Lord willeth them to conſider of a caſe which he would put vnto them, and for their better reſolution to aske their Prieſts. It was this; whether if a man ſhould take a piece of holy fleſh (ſuppoſe it were a piece of a Sacrifice) in the lap of his coate, the touch thereof was able to make him holy? and againe, whether if a man polluted after the manner of the legall pollutions, ſhould chance to touch any of thoſe holy things which were vſed at the Altar, the ſame ſhould not thereby become defiled? and wherefore was all this, but to teach that the holineſſe of the Temple, and of the things belonging to it, could not doe them any good which repayred to it, and worſhipped in it, if that were all they did? and they were ſuch as liued ſtill in their wonted ſinnes: nay, their ſinnes in which they liued vnreformed, ſhould be able to make all that which they did, or wherewith they had to doe, be abominable. An excellent place to make it to appeare, that God lookes for more at our hands, then a kinde of outward holineſſe. Thinkeſt thou, ſaith God, that I will eate Bulls fleſh, or drinke the bloud of Goats? It was ſpoken of thoſe who thought they had done enough by outward ceremonies. [u] *Bodily exerciſe profiteth nothing*, ſaith the Apoſtle, touching naked vſages: and [x] *the Kingdome of heauen is not meate and drinke, &c.* Religion doth require ſomewhat more then bare formalities. It is our Sauiours Maxime, [y] *God is a Spirit, and muſt bee worſhipped in ſpirit*: that worſhip which muſt pleaſe him, muſt be ſutable to his owne nature. He is a ſpirit, and therefore it is a thing vnpoſſible that he ſhould be pleaſed with carnall rites. I wiſh euery carefull reader of the Scripture, to obſerue it in the peruſing of the Prophets eſpecially: euer he ſhall find how the Lord fell roundly vpon them, that had a conceit of pleaſing him with pompe; and how there is ſtill an vrging of men to ſome further du-

t *Chap.* 2. 11, *&c.*

u 1. *Tim.* 4. 8.

x *Rom.* 14. 17.

y *Ioh.* 4 24.

tie

tie then their outward deuotion. If God might haue beene thus pleaſed, the Hypocrites of old would haue fitted him exceedingly well. They abounded aboue others this way: they would not onely reach as farre in bodily performances as the Law commanded; but they would adde ouer and aboue out of their owne voluntary. Hence came the improuements of waſhings, and the like Ceremonies, which our Sauiour met with in his time, and which went vnder the name of the traditions of the Elders. They would ſupererrogate, and doe more then the Law bound them to. In this particular of outward forme, ſuperſtition hath ſtill had the aduantage of true Religion: and as Strumpets ordinarily are more gariſhly ſet forth then modeſt women, ſo falſe Religion hath alwayes beene found more outwardly glorious then the true. There was one *Celſus* a great aduerſary to Chriſtian Religion in the dayes of the learned *Origen*, and among other his exceptions, with which hee ſought the diſgrace thereof, this was one, the meane ſhew which their manner of worſhipping God did make: *They were much behinde the Heathen in the beautie of their Temples, in the array of their Prieſts: for geſture and ſignificant repreſentations in their deuotions, betwixt the one and the other, there was no compariſon.* Thus he thought to put downe and diſgrace thoſe that profeſſed Chriſtianitie: and indeede therein the Heathen might well conteſt with the Chriſtians, as outſtripping them much in theſe things. The reformed Religion at this day cannot herein compare with Poperie. If the triall of the title of truth betwixt the one and the other lay in that point, ſurely Poperie would haue the day: ſo that this may ſeeme as a further proofe of this Doctrine, namely, that for forme in ſeruing God, ſuperſtition goeth beyond true Religion, and hypocriſie puts downe ſinceritie; ſo that it muſt needs bee, that God requires more then it in matters betwixt man and him.

The Vſe.

This is a needfull point to bee taught: in aſmuch as generally we doe no more then make cleane the outſide of the diſh, in which wee preſent our ſeruice vnto God: we partake too much with that Popiſh conceit of pleaſing God with *the deede done*, as though God might be ſatisfied and ſerued with bare acts. A *Sacrifice* or a *burnt offring* cannot bee welcome vnto God, when it commeth before him ſingle. Be it that one come often and early to the Houſe of God, and there obſerue the full forme of euery publike dutie then performed, kneele to prayer, attend in good deuout and reſpectiue manner to the reading and opening of the Word; ſtretch out his voyce to the ſinging of a *Pſalme*, preſent himſelfe to the Lords board in ſome ſuch faſhion, as the eye of no beholder can iuſtly blame him; here is not all that God expects. This is but the ſhaddow of that worſhip which he commands; nay, though euery of theſe ſpecialties be ſuch as he lookes for and requires. yet when there is a reſting in theſe, they loſe their grace, yea they become hatefull to him, yea and becauſe they are done, he will puniſh for them much more, then for profeſt prophaneneſſe. The life of all yet wants, and that is the labour of the heart, while we are buſied in the outward ſeruices, and the re-

formation of the life after we haue ended them. That which God ſaid to thoſe in *Eſay* in the caſe of outward abſtinence, the ſame will hee ſay to vs in the caſe of hearing, praying, ſinging, communicating: *Is this the hearing that I haue choſen*, that a man ſhould tie himſelfe to attendance for an houre, and looke earneſtly in the face of a Preacher? is this all that I expect? Is this the praying that I delight in, that a man ſhould caſt himſelfe on his knees, and lift vp his eyes and hands, and ſay ouer many words? Or is this the ſinging which I am pleaſed with, that a man ſhould enforce his voyce to the common tune? or the communicating which I accept, that one ſhould in an outward humble faſhion receiue the Bread and Wine which is offered to him by the hand of the Miniſter? Can I bee pleaſed with ſuch lame and vnperfect Sacrifices? Bee wee ſure that God expects beſides this ſome further thing: and looke wee to it, that wee can betwixt God and our owne ſoules, ſhew (in the witneſſe of a good Conſcience) ſome other matter which we haue made to accompanie thoſe ſeruices, or elſe (that I may vſe the words of *Moſes*,) *I call heauen and earth to record this day, that you ſhall ſurely periſh*. God will not be dallyed with, this outward varniſh cannot bleare his his eyes; and by how much the more formall we haue beene in our outward deportment, by ſo much the heauier ſhall our iudgement be in the day of account. I cannot but obſerue it in the Sermons of the Prophets, how diſdainefully the Spirit of God ſpeaketh, taking it (as it were) in a kind of ſcorne, that it ſhould bee thought, that the Lord would ſo much as caſt an eye of reſpect vpon ſuch lame deuotions, vpon ſuch ſcraps and parings of Religion; as eſpecially [z] that before noted, *Is this the faſting that I haue choſen &c.* Thinke you that I can beare it, to bee ſhifted off in ſuch an emptie faſhion as this is; what, with a little *ſowre looking for a day*; when as euery one returnes backe to his race, as the horſe ruſheth to the battell; and ſo, will you dare to offer to me ſuch an hearing of my Word, which hath nothing in it, but a ſitting in a ſeate for an houre, euery man in the ende breaking looſe, and falling backe to his wont, as if there were no further matter to be looked to. Is this the courſe which I haue choſen, who required it at your hands to tread in my Courts vpon no other termes? I intreate your ſerious thinking vpon this. God looks for more, then the outward act performed. The very Soule of the Lord abhorres vs, if we goe no further. Looke to it that we doe goe further. Beware we be not like the *Bulruſh*, to which the Prophet doth compare ſuch Formaliſts, which howſoeuer it bee eaſily bended with a ſtorme, yet a faire day or two maketh it to ſtand vpright againe as it did before: ſo take heede, leſt when wee haue ſeemed to bee ſomewhat affected and inclined towards ſome good by the power of the Word, yet when we be gone, and haue taken the freſh ayre of the world, wee become as wee were: ſurely this ruſhie Religion (as I may terme it in alluſion to that place of *Eſay*) will but help to make more fuell for thoſe eternal flames which are prepared for the vngodly. Fitly doth the holy Ghoſt compare this formality to the

bulruſh:

z *Iſ.* 58. 5.

bulruſh: the colour is freſh, the skin ſmooth, hee is very exact that can find a knot in a ruſh, but if you ſhall pill it, what is vnder it but a kind of ſpongious, vnſubſtantiall ſubſtance, of no vſe in the world worth the ſpeaking of; and ſuch are they who goe no further then a ſhew of godlineſſe: looke vpon them in the houſe of God; who more demure? ſurely, not ſhee whom *Salomon* ſpeaks of, [a] *Who wipeth her mouth and ſaith, I haue committed no iniquitie*; all the reſt not worth a ruſh, flat nothing, nay, worſe then nothing, [b] *full of hypocriſie and all iniquitie*. All this is ſpoken not to taxe all men of good ſhewes for hypocriſie, for, God forbid, that this liuing ſtreame of the Word which floweth from the Sanctuarie, ſhould breed nought elſe but *bulruſhes*; but it is to warne all that ſeeme good, not to reſt in ſeeming, but to ſtriue for being, and not to grow vp as [c] *ruſhes which grow beſt in the myre*; but as the [d] *Tree which doth neuer ceaſe from bearing* [e] *fruit*, but euen in [f] *age is fat and flouriſhing*. Thus haue wee two Doctrines hitherto out of this Verſe. Firſt, *A man may doe that which God commands, and yet therein not pleaſe God*. Secondly, *God requires more in the matter of his worſhip, then an outward forme*.

a *Pro.30.20.*
b *Matt.23.28.*
c *Iob 8.11.*
d *Pſal.1.3.*
e *Ier.17.8.*
f *Pſal.92.14.*

The third Doctrine is thus: *That an outward dutie pertayning to the worſhip of God, may ſometime bee omitted without ſinne*. In the firſt wee ſaw, that a man may euen offend in doing that which is required: now here we are taught, that vpon occaſion, that may be left out which is required, and yet no fault. As for example; *Sacrifice and burnt offering* being ſuch things as were commanded, yet *Dauid* makes no doubt but the caſe may ſo bee in which hee may forbeare them. Thus there was a lawfulneſſe to omit the Sacrament of Circumciſion in the Church of *Iſrael* for fortie yeeres together, notwithſtanding the expreſſe Commandement, [g] *Euery male child amongſt you ſhall be circumciſed*: and yet it is manifeſt, that during the trauaile of the *Iſraelites* thorow the Wilderneſſe, it was vtterly [h] diſvſed, and that without ſinne: ſo if a man were in a iourney at the time when the Paſſeouer was adminiſtred, euen by Gods owne permiſſion, he might be diſpenſed [i] with, though the Law went in peremptorie words ([k] *all the Congregation of Iſrael ſhall obſerue it.*) Thus our *Sauiour* taught, that albeit the Law of the Sabbath forbad all manner of bodily worke, yet it might bee lawfull to omit that dutie of reſt, for the performance of a neceſſarie ſeruice, for the preſeruation of life, either of Man or [l] Beaſt. Thus *Elias* went fortie dayes together vpon occaſion of *Iezabels* ſeeking his life; within the compaſſe of which time there were diuers Sabbaths, and yet was [m] blameleſſe: and when Chriſt foretold the deſtruction of *Ieruſalem*, he bade them [n] *pray that their flight might not be on the Sabbath day*, becauſe it could not but grieue them that made conſcience of pleaſing God, to bee forced to forbeare thoſe ſeruices on that day which God required: yet he denyed not to them that freedome, that if it ſhould ſo fall out, they might euen then by flight endeuour to eſcape. It is a generall rule which Chriſt made vſe of to this purpoſe: *I will haue mercy*, ſaith God, *and not ſacrifice*, out of

The third Doctrine.

g *Gen.17.10.*
h *Ioſh.5.5.*
i *Num.9.13.*
k *Exod.13.47.*
l *Luk.14.3,4,5.*
m *1.Kin.18.19.*
n *Matt.24.20.*

o *Chap.6.6.* *Hoſea*: namely, that when the queſtion lyeth betwixt a dutie of mercy, and a ſeruice pertayning to Gods outward worſhip, the latter muſt bee laid by, that the former may be followed. Was not our Sauiours courſe iuſtifiable, in not making haſte to goe vp to *Ieruſalem* to the feaſt, notwithſtanding there was a Law for an p *holy conuocation to be on the firſt day thereof*; notwithſtanding he was vrged by his Kinsfolke to goe vp, yet he abode ſtill in *Galile*, and came not vp till halfe the feaſt was ended, as may be gathered out of Verſ. 14. he had a ſpeciall reaſon of forbearance, though then it became him (according to his owne words) to q *fulfill all righteouſneſſe*. Theſe few proofes make it to be plaine, that as *Dauid* might vpon a ſpeciall occaſion, omit the required ſeruice of *Sacrifice and burnt offrings*; ſo it may be lawfull to let paſſe ſome outward duties of Religion commanded by God in ſome certaine caſes.

p *Ioh.7.*

q *Matth.3.15.*

The Vſe. This is not ſpoken to embolden to any willing breach of any of Gods Ordinances, or to make it a matter arbitrarie, whether we will doe ſuch religious outward acts, as God preſcribes in his ſeruice. He that ſhould teach men ſo, ſhall be called the leaſt in the Kingdome of Heauen; but this is to ſettle and informe mens conſciences in ſome neceſſary particulars, wherein many times through ignorance and miſunderſtanding, they are much enſnared: as for example, how are many troubled about the dying of an Infant without Baptiſme, as if there were ſcarce any hope left in the mercy of God that it might be ſaued? how are many diſquieted about the hauing or not hauing the Sacramentall Bread and Wine when they bee ſicke? I confeſſe, Baptiſme and the Supper of the Lord are Gods appointments, and ſuch in the willing neglect whereof no man can be ſaued: yet not ſo, but that as *Sacrifices and burnt offring*, and circumciſion, and the Paſſeouer, (all commandements of God,) might in ſome caſes be omitted without ſinne, (according as I haue ſhewed) ſo theſe alſo may be lacked, as the caſe may be, and yet no tranſgreſſion: nay, there may be a greater fault committed in the eager preſſing for theſe, out of a ſuperſtitious conceit of grace conferred by the outward elements, then can be by omitting them, when with the keeping of *Pauls* rule concerning *comelineſſe and order*, they cannot be had: whereupon hath our Church well prouided, both inhibiting the Baptiſme by Women, which was bred by the opinion of abſolute neceſſitie, and in ordering (as appeareth by the booke,) that Miniſters ſhall diligently from time to time, exhort their Pariſhioners to the oft receiuing in the Church the holy Communion: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to bee vnquiet for lacke of the ſame; and withall to inſtruct the ſicke, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that *Ieſus Chriſt* hath ſuffered death vpon the Croſſe for him, &c. he doth eate and drinke the Body and Bloud of our Sauiour profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth. Thus I let you ſee vpon what occaſion ſuch a Doctrine as this is neceſſarie *viz.* to bee a ſtay to mens conſciences, in ſuch caſes wherin there is not either power or oportunity

to

to performe ſuch outward acts, as God commands to bee vſed in his worſhip. I haue knowne ſome troubled, becauſe they could not kneele in prayer through ſome naturall debilitie, or could not ſing, or the like. The Deuill may ſoone entangle weake conſciences, not rightly informed in this point. Euer this prouided, that notwithſtanding the omiſſion of the outward worſhip, yet wee binde our ſelues perpetually to that which is more inward and ſpirituall; for, that is indiſpenſable. *Dauid* might vpon occaſion not tender vnto God an outward ſacrifice of ſome Oxe or Sheep, but he might not at any time come before him, without the *ſacrifice of a broken heart*: a man may omit kneeling in prayer, but not humilitie: though he may bee diſpenſed with, in not ſpeaking with his tongue, yet his heart muſt crie; though hee want a fit voyce to ſing with the Congregation, yet his ſpirit muſt ioyne. Nay, by how much the more a man is ſtraitened in the one, by ſo much the more he muſt ſtriue that he may be ſtrong in the other. The leſſe *Dauid* was in *Sacrifice*, the more was he in contrition. When *Iohn* was driuen from the Brethren, and the ſocietie of the faithfull, by the cruelty of *Domitian*, that he could not keepe the Lords Day as he wonted with the reſt of the beleeuers, yet [r] *hee was raniſhed in ſpirit*: hee neglected not the ſpirituall part of the Sabbath-ſeruice, though hee was reſtrained from the outward *Epaphroditus* the Paſtor of *Philippi*, though by reaſon of ſickneſſe, he was diſabled to doe his duty of preaching, yet *Paul* teſtifieth of him, that he [ſ] *longed after them all*: his heart was to them, his care was for them, hee commended them ſtill in his earneſt prayer vnto God. When *Ieremie* was ſhut vp that he could not goe into the Houſe of the Lord, yet his care to doe good was not reſtrained; hee cauſed *Baruch* to write ſomewhat from his mouth, and to goe and reade it in the audience of the [t] people: *Ieremie* knew that albeit hee ſinned not (the caſe being as it was) in forbearing the publike execution of his Miniſtrie, yet if his care to doe the beſt good he could had ſlacked, hereby hee had beene inexcuſeable. Theſe things ſhew, that what is wanting by iuſt and neceſſary occaſion in the outward ſeruice which wee owe to God, muſt be ſupplyed with the inward. If ſickneſſe hinder mee from the Congregation on the Sabbath, yet I muſt indeuour though I be abſent in the fleſh yet to be preſent in ſpirit, and to pant in ſoule after God, and to cry out, [u] *Oh when ſhall I come and appeare before the preſence of God.* If in the duties of repentance, my bodily eyes cannot drop downe teares, yet with IEREMIE, [x] *my ſoule muſt weepe in ſecret*, and my [y] *heart muſt melt with* IOSIAH. If it fall out ſo that I cannot haue the Water of Baptiſme for my Infant in act, yet I muſt ſtriue by prayer vnto God, that he may haue the matter of Baptiſme, the regeneration of the Spirit. It puts mee in minde of *Ambroſe* his ſpeech touching *Valentinian* the Emperour, who died in the way as he was trauailing to be baptized, *that he was baptized in purpoſe*. That which cannot bee had in act, muſt bee had in deſire. If I cannot communicate with my mouth yet I muſt labour to feede on Chriſt by faith. And thus ſhall the ſeruice bee in Gods

Note.

r *Reuel.1.10.*

ſ *Phil.2.26.*

t *Ier.36.4, &c.*

u *Pſal.41.1,3.*

x *Ier.13.17.*

y *2.Kin.22.19.*

Voto baptizatus.

acceptance full, though for matter of outward performance there bee a maime. If *Dauid* ſacrifice not Bulls nor Goates, yet offring vp the *Sacrifice of a broken heart*, the ſeruice is compleat. I hope wee now ſee the drift and Vſe of this Doctrine; not to warrant the willling omiſſion of any required dutie, for that cannot be without ſinne; but to ſatisfie the conſcience, which doubts how God may be anſwered, if any of his outward worſhip fall out to bee omitted. Wee ſee *Dauid* might for the declaration of his diſſent in opinion, from thoſe who thought to pleaſe God with outward complements, forbeare the exerciſe of ſacrificing; yet would he not faile in the principall. Let vs euer looke to that aboue all: the outward may be ſometimes let paſſe, the inward neuer.

The fourth Doctrine.

There remaineth yet another Doctrine to be collected hence. Thus it is: *That in worſhipping God, wee muſt not ſo much looke what kinde of worſhip is pleaſing to vs, as what it is which the Lord delighteth in.*

This is the ground of all *Dauids* purpoſe here; that he will performe ſuch ſeruice vnto God, and no other, as hee doth vnderſtand him to delight in. *This and this I will not offer; becauſe they be not the things thou deſireſt: but a contrite and a broken heart thou likeſt well, and therefore that ſhall be my offring.* I haue here for the proofe of this point recourſe againe to that place of *Iſaiah*, Chapter 58. now already made vſe of in this Sermon. The principall reaſon vſed by God againſt that kinde of faſting which was practiced by that hypocriticall and ceremonious people was this, becauſe it was not [z] *ſuch a faſt as God had choſen.* It was not ſuch as God approued of, that one thing was inough vtterly to diſable it. If it cannot be ſaid to be a courſe choſen of God, to that ende it cannot be termed an acceptable ſeruice to his Maieſtie. In the iudgement of the beſt Diuines, the maine drift and intendment of the ſecond Commandement is, to forbid all will-worſhip whatſoeuer, that is, all ſeruing of God after any other manner then himſelfe pleaſeth. Then it is an expreſſe peremptorie rule, a perpetuall Law touching the worſhip of God: [a] *You ſhall not doe as you doe here this day, euery man as ſeemeth good in his owne eye.* Man is abſolutely reſtrained from the following of his owne conceits. It is not enough for the iuſtification of an vſe in Gods Seruice to ſay, ſure it liketh vs well, to our ſeeming it is very fit. All the matter is thus, what is good and right before God; *They bee things* ſaid God of old by the Prophet, [b] *which I neuer commanded nor ſpake, neither did they come into my minde:* that was inough to reiect all, euen the moſt glorious ſeruices. That courſe which *Saul* and the people toke in reſeruing the chiefe of the Cattell from the ſpoyle of the *Amalekits*, therewith to ſacrifice vnto God, was very good and reaſonable in their ſeeming; yet in aſmuch as God deſired it not, it was condemned to be as bad as [c] *Witchcraft and Idolatrie*; and *Samuells* ſpeech in reproouing *Saul* is worthily to be obſerued, as agreeing well to this preſent purpoſe: [d] *Hath the Lord as great pleaſure in burnt offrings and Sacrifices, as when the voyce of the Lord is obeyed?* as if he had ſaid; thou and the people, lead by thine example, haue taken your owne courſe, and pleaſed your ſelues;

z *Iſ.58.5.*

a *Deut.12.8.*

b *Ier.19.5.*

c *1.Sam.15.23.*

d *1.Sam.15.22.*

ſelues; you ſhould haue conſidered what the Lord hath pleaſure in; will you tender any ſuch ſeruice vnto God, touching which you are not ſure that hee deſireth it? There can bee no more ſufficient argument to proue this Doctrine then this, that God generally in the Scripture binds in matters that concerne his worſhip to his preſcripts: profeſſing ſtill to diſtaſte all, whatſoeuer is preſented to him as a ſeruice which is not out of his owne appointing. *Who required* (ſaith he) [c] *theſe things at your hands?* It is very formall this that you doe, it makes a good ſhew, it is approoueable in your ſuppoſe, and ſeemeth to be a thing fit and conuenient to honour me by: but where is your warrant from me, what euidence haue you that theſe be things that I deſire? [f] *He hath ſhewed thee, O man, what is good, and what he requireth of thee*: that is good which God requires; and nothing can pleaſe him, but that which is required by him. Hence was it that *Moſes* was tyed by God in the framing of the Tabernacle, to keepe himſelfe to [g] *the patterne which was ſhewed him.* Hee might not adde ſo much as a welt ouer and aboue that which God had ſet downe, neither might he leaue out ſo much as an hemme of that which he receiued in charge. It was in vaine to attempt ought, touching which there was no aſſurance, that it was the Lords delight. Is not this a matter of equitie. I remember here the ſaying of the Prophet, whereby he went about to ſhame thoſe who offered lame and blinde Sacrifices to God [h] *Offer it now vnto thy Prince, will he be content with thee or accept thy perſon?* as if he had ſaid, wilt thou dare to vſe God worſe then thou doſt thy Lord in outward things? ſo may I ſay in this. Will any man preſent a gift to a great man whoſe fauour he deſires, vnleſſe he conceiue vpon ſome good ground that it is ſuch as hee delights in; and ſhall wee be careleſſe in our carriage towards God, and put vpon him what we will, and not what wee know and are ſure hee appoints? Thus for this.

c *Iſ.*1.12.

f *Mic.*6.8.

g *Exod.*25.40.

h *Mala.*3.

This checks the common Religion of the times, which is moſtly no other, then as *Paul* ſtileth it, [i] *a meere voluntarie Religion:* a kind of ſeruing of God of mens owne ſhaping: as if God were bound to accept from vs, whatſoeuer we thinke fit to preſent him with. The truth is, we doe ſeldome bind our ſelues to enquire in theſe caſes, what God likes of; but as *Dauid* ſaith of the vnreformed Hypocrite, [k] *We thinke God to be like vs*: that which we approue, wee imagine hee miſlikes not. If the moſt ſhould bee asked touching the particulars which they ordinarily practiſe in the worſhip of God; What? are you ſure that God likes of this you doe? Doth he deſire thoſe and thoſe things? Is he delighted and pleaſed with ſuch and ſuch performances? alas, they know not; the beſt reaſon they haue to thinke that God likes, is, becauſe they like; which is a poore argument: Gods approuement muſt be the rule of our liking, not our opinion the ſquare of his acceptance. If God needed our ſeruice, it were another matter, it were fit then hee ſhould take what we will beteeme him: as when a Begger commeth to our dore, we thinke it reaſon he ſhould be thankfull for what wee thinke good to giue him,

The Vſe.

i *Col.*2.23.

k *Pſal.*50.21.

him, what euer it be: but, worſhip from vs to God, is not a matter of almes, or curteſie, but a matter of homage and dutie: and therefore it muſt not be what we will, but what God delighteth in. Thus out of *Dauids* ground here, *This and this I will not tender to thee, for thou deſireſt it not: but thus and thus ſhall my offering be; for that I know thou art well pleaſed with.* And ſo haue we, the particulars to bee obſerued, out of this firſt part; wherein *Dauid* declares negatiuely what God cares not for. Foure neceſſarie points appertayning to the worſhip of God wee haue here learned. Firſt, *We may doe the thing which God commands, and yet in doing it not pleaſe him.* Secondly, *God requires more in his ſeruice, then outward complement.* Thirdly, *Outward duties in his worſhip may ſometimes be omitted, vpon iuſt occaſion.* Fourthly, *In ſeruing him it muſt chiefly be regarded, what it is which he delights in.*

The ſeuen and twentieth Lecture.

VERS. 17.

The ſacrifices of God are a contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

WHat manner of ſeruice God eſteemeth not, hath beene ſhewed; it followeth now to conſider, what kind of one that is, which is pleaſing to him, and in which he moſt delights. The Doctrine of this place is eaſily gathered: I will ſet it downe, and in opening it will make all cleere which any way ſhall bee thought to appertayne to the well vnderſtanding of this Verſe. Thus then is the point:

The firſt Doctrine. *That of all other ſeruices to be preſented vnto God, a broken heart, and a contrite ſpirit, is in his account the principall.* This is the very ſumme and ſubſtance of this whole Verſe. The worth of this kind of ſeruice in Gods eſteeme is ſignified here, firſt, by the word [*Sacrifices,*] a word of the plurall number; intending this much, this one preſent of a *broken heart*, is of more value and repute with God, then all the other legall ſacrifices, how many or glorious ſoeuer, where this wants. This is no ſingle ſacrifice, (as the moſt of the other outward ſacrifices was no more:) it is a compoſition of ſundrie ſeuerall ſacrifices, a *broken heart* being made of many vertues.

Secondly, By that addition [*of God,*] which in the language of the Scripture, is a marke of ſome ſpeciall excellency; as that one place amongſt the reſt may ſhew, [a] *Thy righteouſneſſe is like the mighty Mountaynes:* in the ordinarie Margent it is noted that the Hebrew is, *The Mountaynes of God*, with this adioyned, (for whatſoeuer is excellent is thus called:) ſo, this kind of ſpeaking, [*the ſacrifices of God,*] doth imply

a *Pſal.* 36.6.

ply the moſt excellent *Sacrifices*: they are more eſpecially to be termed *Gods ſacrifices*, then any other whatſoeuer.

Thirdly, The laſt clauſe, *Thou wilt not deſpiſe*, is to be obſerued alſo, as being ſuch which in Scripture-ſpeaking betokeneth more then is expreſſed; when God is ſaid not to *deſpiſe* a thing, the contrarie to deſpiſing is included, as that hee doth highly account thereof: according as when we are bid, not to *deſpiſe prophecying*, the meaning is, that wee ſhould honour it by all meanes. Thus the manner of ſpeaking vſed in this, abundantly teſtifieth thus much, that this which is here called a *contrite Spirit, and a broken heart, is of all other ſeruices and ſacrifices vnto God the moſt acceptable*.

What a contrite ſpirit is.

Now what this *contrite Spirit*, this *broken Heart* is, which is here ſo much commended, it is our next taske to enquire. Touching the words, *Heart* and *Spirit*: by the former is not meant that fleſhy part which is in our breſts, which when the ſeuerall parts of the body are in order thought vpon is ſo called; but by it is here intended, that which the Scripture ſometimes termes the [b] *inner man*, ſometimes [c] *the hid man of the heart*, and that which wee ordinarily call *the Soule*, with all the powers and faculties appertayning thereunto: and the ſame is meant by *Spirit*; vnleſſe wee will, for diſtinctions ſake, conceiue thereby the ſtirrings and motions of the inner Man. They be words which I haue had occaſion to ſay ſomewhat of formerly, *viz.* in the opening of the tenth Verſe; they are here to bee taken euen as there. As for the termes of *Broken* and *Contrite*, though they properly and literally betoken as much as diſſolued, and ſtampt, and bruiſed into many ſmall pieces, as when Corne is groune in a Mill, or any harder and ſolide ſubſtance beaten into powder, or the like; yet here they are (as the other words) to be taken in a ſpirituall ſenſe: and being touched touching the Soule and Spirit, thereby is ſignified, the humiliation and abaſement thereof, by the due apprehenſion of it owne eſtate through ſinne before God. There is naturally a certayne flintineſſe in mans heart, in reſpect whereof is that phraſe of a [d] *ſtony heart*, a fit terme to note out the ſtiffeneſſe, and ſturdineſſe, and vn-yeeldingneſſe thereof: it ſtands in it ſelfe in no awe of God, it is no more moued by either Gods Iudgements or Mercies, then a ſtocke or ſtone; it is ſecure, ſenſeleſſe, not at all affected with the conſideration of the caſe betwixt God and it. Now, when this naturall diſpoſition of the heart is changed, ſo that it is become more feeling, tender, tractable, ſubmiſſe, awfull towards God, deiected and abaſed in it ſelfe, more full of compunction and ſorrow, then it is termed *a broken heart*, then it is called *a contrite ſpirit*. The Scripture hath ſundrie termes to note out this eſtate of *the heart*: as, [e] *troubled*, [f] *molten*, [g] *afflicted*, [h] *anguiſhed*, [i] *perplexed*, [k] *wounded*, [l] *bruiſed*, [m] *rent*, [n] *poore*, [o] *pricked*. All theſe words the Scripture hath, to ſhew one and the ſame thing; ſo that now this is that to which wee are come; namely, that there is nothing which a man takes on him to offer vnto God, can pleaſe him better, or bee more acceptable vnto him, then a ſoule

b *Epheſ.*3.16.
c 1.*Pet.*3.4.
d *Ezec.*11.19.
e 1.*Sam.*1.5.
f 2.*Kin.*22.19.
g *Pſal.*34.18.
h *Pſal.*77.3.
i *Pſal.*143.4.
k *Pro* 18.14.
l *Iſ.*42.3.
m *Ioel* 2.13.
n *Matth.*5 3.
o *Act.*2.37.

ſoule that is truely humbled, and is full of remorſe and ſorrow in it ſelfe, becauſe it is guiltie of vndutifull and ſinfull carriage towards God. This is the ſacrifice of ſacrifices; this alone will God accept; whereas the moſt glorious and pompous ſeruices without this, are euen an abomination vnto him, and ſuch as hee neither will nor can endure. Teſtimonies of Scripture are not wanting to declare the welcomneſſe of this ſeruice vnto God. p *The Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit:* q *He healeth thoſe that are broken in heart, and bindeth vp their ſores: Thus ſaith hee that is high and excellent, he that inhabiteth the Eternitie, &c.* r *With him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart:* ſ *To him will I looke, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words:* t *The Spirit of the Lord is vpon me* (ſaith Chriſt) *and hee hath ſent mee to bind vp the broken hearted:* and, u *Bleſſed are the poore in ſpirit.* Theſe are manifeſt euidences of the ſpeciall and extraordinarie reſpect which the Lord caſts vpon a *broken heart*; the ſweeteſt of his fauours, the choiſeſt of his mercies, euen the very riches of his grace belongeth vnto it. It is an excellent ſpeech that of *Eſay* which I named out of *Chap.* 57. concerning that, that God promiſeth to *dwell with ſuch an heart*; x *Behold, the Heauen of Heauens are not able to containe him:* yet, behold, how the Lord doth, euen as it were abaſe himſelfe, to honour the heart which is abaſed. Well may a poore ſinner ſay, Who am I, Lord? or, what is my heart? that thou, which art the Lord of glorie, ſhouldeſt come within the roofe thereof? but yet, that y *God who is the comforter of the abiect*, thither *he will come*, and according to that promiſe of Chriſt, z *there he will dwell.* How acceptable to God was *the troubled ſpirit of* HANNAH, SAMVELS Mother? Is not that an euidence, that God had a reſpect to her ſacrifice, when after her preſenting it to him, ſhee felt that plentie of inward refreſhing, that ſhee was able to ſay, a *My heart reioyceth in the Lord, my horne is exalted in the Lord, my mouth is enlarged.* Did not God looke graciouſly vpon the *melting heart* of *Ioſiah*, when he ſent him that comfortable meſſage: *Becauſe thy heart did melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake, and haſt rent thy clothes, and haſt wept before me; I haue alſo heard it, ſaid the Lord:* b *Behold, I will gather thee to thy Fathers, and thou ſhalt be put into thy graue in peace:* Did he not caſt a fauourable eye vpon the *humbled heart* of *Manaſſes*, when hee c *was entreated of him, and heard his prayer, and brought him againe to his Kingdome in Ieruſalem?* How welcome to him was the *perplexed ſoule* of *Dauid*, when d *he heard the voice of his weeping*, e *put his teares into a bottle, looſed his ſacke*, f *and girded him with gladneſſe?* Oh, how good in Gods ſight was the remorſefulneſſe of that poore ſoule, that ſometimes notoriouſly ſinfull Woman, which with many teares in her eyes, but with a much more plentifull meaſure of ſorrow in her heart, caſt her ſelfe downe at our Sauiours feet in the Phariſes houſe; what better euidence

of

p *Pſal.*34.18.
q *Pſal.*147.3.
r *Iſ.*57.15.
ſ *Iſ.*66.
t *Iſ.*61.1.
u *Matt.*5.3.
x 1.*King.*8.27.
y 2.*Cor.*7.6.
z *Ioh.*14.23.
a 1.*Sam.*2.1.
b 1.*King.*22. 19, 20.
c 2.*Chron.* 33. 12, 13.
d *Pſal.*6.8.
e *Pſal.*56.3.
f *Pſal.*30.11.

of an extraordinarie reſpect could bee ſhewed her then when *Ieſus* ſaid vnto her, [g] *thy ſinnes bee forgiuen thee*? Thoſe two Parables, the one [h] of the Prodigall ſonne, the other [i] of the Publican, are both patternes to vs of that which is here called a *broken heart*, and of the truth of this Doctrine touching Gods accepting it. The *ſpirit* of them both was full of contrition: the Prodigall diſcouered his, by [k] *his comming to himſelfe*, by his aduiſed and ſerious conſidering, and muſing vpon his preſent miſerie; *How many hired Seruants at my Fathers houſe haue bread inough, and I die for hunger?* by his reſolution to returne to his Father with all ſubmiſſion, by his penitent acknowledgement of his miſerie, when he came in to his fathers preſence, by his pronouncing ſentence againſt himſelfe, as vnworthy the eſteeme of a ſonne, well for him if he might bee rancked among ſeruants. Here was a heart euen groune to powder, a man euen worſe then nothing in his owne conceiuing, The *Publican* was not behinde him herein; he ſtood aloofe, as not meete to approch the place where God was wont to giue ſpeciall euidence of his preſence; his eyes were caſt downe as one confounded in himſelfe; who was he that hee ſhould looke vpon heauen, that had deſerued hell? He beate his breſt, as a man vexed in ſoule for his former wayes, and euen angry with his owne heart, that it would not yeeld and ſtoope ſo effectually as it ſhould; he cryed out, Oh, I am a ſinner, euen a very lump of naughtineſſe; O Lord, if thou be not mercifull vnto me, I ſhall eternally be plundged into the nethermoſt hell. Thus was their *Brokenneſſe*. Now ſee how pleaſing it was, and how accepted. Noſooner had the eye of the Father diſcried his approching ſonne, but as one vnable to temper himſelfe, in his relenting affection to him, he goeth out to meete him, he falleth on his necke and kiſſeth him, hee clothes him not ordinarily but honourably, hee feaſts him and ſhewes himſelfe euery way to take exceeding comfort in his returne; all to ſhaddow out the gratious readineſſe of our compaſſionate God, to take into his armes *a broken heart*; his Boſome is ſo open to none as to him that is of a *contrite ſpirit*. As the Publican equaled the Prodigall in contrition, ſo his acceptance was proportionable: [l] *Hee departed to his houſe iuſtified*. He could not haue a greater fauour. For as of all things it is the moſt fearefull, to bee caſt as guiltie in Gods high Court, ſo to be there acquited and diſcharged of ſinne, is the greateſt bleſſing. Thus haue I laboured the full opening of this point; I haue ſhewed both what a *broken heart* is, and haue made it to appeare both by expreſſe and pregnant teſtimonies of Scripture; and by direct examples, and by proper Parables, firſt propounded and framed to that very ende, how acceptable and pleaſing it is to God aboue all other ſeruices whatſoeuer. This is the life of all other Sacrifices; all that killing and ſlaying which was in the Leuiticall Sacrifices, as it was a type of that expiatory Sacrifice of our Sauiours, and of that fullneſſe of ſorrowes which hee was to vndergoe for our ſakes; ſo by them was alſo meant that inward breaking of the heart, and that bruiſing of the ſpirit, without which whatſoeuer a man preſenteth vnto God becomes abominable

The

g *Luk.*7.48.
h *Luk.*15.
i *Luk.*18.
k *Verſ.*17.
l *Chap.*18.14.

The Vſe.

The Vſe is properly this. If wee deſire to come ſo before God, as that our comming may be pleaſing to him, and *he may accept vs*; we muſt labour, that wee may come before him with *contrite and broken hearts*. God cannot but abhorre and loth vs, if we be not ſo furniſhed. [m] *Man looketh on the outward appearance, but God beholds the heart*: when wee come into his preſence the eye of the Lord is eſpecially vpon the heart, and according to it hee meaſureth all that is tendered to him: and the heart muſt be diſpoſed according to *Dauids* deſcription in this place; or elſe, it is nothing. Oh, that there were an heart in vs, to haue care that wee might haue ſuch hearts. To the end this Vſe may bee the more effectuall, I will enlarge it by handling three points. Firſt, Whence this *broken heart* is to bee expected. Secondly, How it may bee diſcerned. Thirdly, How it ought to be preſerued when its once obtained. In theſe three points, I will labour ſomewhat: ſith a *broken heart* is of that extraordinarie worth, it is worthy our learning to vnderſtand, Firſt, how we may get it: Secondly, how we may know it: Thirdly, how we may keepe it. Touching the firſt, there is no hope of hauing it out of nature. In it ſelfe, and in it owne naturall conſtitution, there is no worſe thing then mans *Heart*. It is [n] *wicked aboue all things: whatſoeuer comes out of it, tendeth* vnto mans [o] *defilement*. There is a kinde of *vncircumciſion* in [p] it, and for the inflexibleneſſe of it, I ſhewed you erewhile out of *Ezek.* 11. 19. of what a *ſtony qualitie* it is; ſo that neither the heart in its naturall eſtate, is that *broken heart* here ſpoken of, neither can it yeeld out any ſuch good fruit, as the breaking of it ſelfe. The ſtony heart hath no more power to make it ſelfe a ſteſhie heart, then the Blackmoore hath to change his skinne. *A ſtony heart* (ſaith AVGVSTINE) *ſignifieth a peruerſe and ſtubborne will towards God*: of it ſelfe it can neuer yeeld. Therefore in that place of *Ezekiel*, God aſſumeth it to himſelfe, as his owne peculiar, to *take away the ſtony heart, and to giue an heart of fleſh*, and ſo [q] againe. We haue had formerly out of this *Pſalme*, *Verſ.* 10. how *Dauid* calleth this working of the heart, to a better condition, then that which is naturall to it, a *creating*, and ſeeks it from God, as not elſe-where, or from any other to bee looked for: and albeit in the ſame Prophet *Ezekiel*, wee reade an exhortation vſed to the people, [r] *Make you a new heart, and a new ſpirit*; yet that imports no power in man, to renue his owne heart: ſuch kinde of ſpeeches which are frequent in the Scripture doe rather ſhew, what mans dutie is to doe, then what is his ability to doe, *O Lord*, ſaith IEREMIE, [ſ] *I know that the way of man is not in himſelfe, neither is it in man to walke, or to direct his ſteps*: ſo that thus farre we are come, that when we ſpeake of a *broken heart*, we conceiue not thereby the heart of a man as it is in it ſelfe, neither doe we imagine any ability therein to alter it ſelfe; all it can doe, is to encreaſe its owne hardneſſe, and to make it ſelfe ſtill more and more inflexible. Hee who firſt made the heart, is the perſon alone that can mollifie the heart. To him our thoughts muſt be directed, if we affect that, which is commended here vnto vs, as the moſt approoued and

Touching a broken heart more at large.

How a broken heart may bee procured.

m 2. *Sam.* 16. 7.

n *Ier.* 17. 10.

o *Matt.* 15. 18.

p *Deut.* 10. 16.

q *Chap.* 36. 26.

r *Ezec.* 18. 31.

ſ *Ier.* 10. 23.

and welcome ſacrifice. But now becauſe (as wee often heare) God works by meanes, therefore we muſt inquire into the courſe and inſtrument by which God breaks the heart, and makes the ſpirit of a ſinner to become contrite. The Scripture ſpeaks of a certayne *Hammer*, which the Lord vſeth in this ſeruice of malling and breaking the [t] heart. *Is not my Word like an hammer that breaketh the ſtone?* If the heart of man bee as ſtone, behold, here is a Hammer to bruiſe it into pieces. This was it that made [u] IOSIAS *heart to melt.* This wrought vpon the hearts of the people, after their returne from captiuitie, and wrung teares from their [x] eyes. This cauſed the heart of *Hezekiah* to [y] ſtoope. This ſtirred vp a kind of heate and burning in the hearts of the [z] Diſciples: a pricking in theirs at *Ieruſalem*, of whom three thouſand were conuerted at one [a] Sermon. This is a thing [b] *mighty in operation.* It hath a certayne [c] *power.* Doth not the Doctrine of the Law beate like an hammer vpon the heart when it denounceth a curſe vpon euery one, that continueth not in euery thing that is written therein; and when it layeth forth ſinne in its true kind, and the terrour of the Lord who is a conſuming fire in his wrath, and in whoſe preſence no man can ſtand when hee is angrie? There is matter enough to make the ſtouteſt heart to ſhake, and to tremble when it heareth it. It is enough to bring euen a kind of rottenneſſe into ones bones; and to caſt one into ſuch fits of aſtoniſhment as tooke the Diſciples, when they heard what our Sauiour ſaid touching the difficultie of a rich mans entrance into [d] heauen. Againe, hath not the Doctrine of the Goſpell *power* to diſſolue the heart; as when one ſhall heare out of it the mercies of God, the abundance of his grace, the multitude of his compaſſions, the ſweetneſſe of his promiſes, the riches of his glorious inheritance in the Saints, the excellency of the things which hee hath prepared for thoſe that loue him; how can this but mollifie the hardeſt heart when it ſhall be made to vnderſtand, how good a God he is againſt whom it hath ſinned, whoſe grace it hath abuſed, whoſe goodneſſe it hath deſpiſed: euen as the conſideration of (his father,) and of his loue, and bountie, and kind affection towards him, made the heart of the prodigall in the Parable to relent more then any thing. No greater aſtoniſhment then that which takes the heart, when it thinks with it ſelfe what happineſſe it was like to loſe, and in what hazard it was by offending God: nothing afflicts the ſoule of the godly more, then when they remember the vndutifulneſſe of their carriage, towards him who hath laded them with ſo many bleſſings, and [e] *whoſe mercies and compaſſions haue beene renewed euery morning.* Thus is the whole Doctrine of Gods Word, as an Hammer to bruiſe and breake the heart, whether it be that part which brings the knowledge of ſinne, and declares that which [f] *Paul* calleth *the terror of the Lord:* or that which diſcouereth the exceeding riches of his grace, and that [g] *loue of Chriſt which paſſeth knowledge.* God doth further this worke of mollifying the heart by afflictions and croſſes; as the tribulation of *Manaſſeh* auayled greatly to his [h] humiliation; and the many afflictions of *Dauid* did

t *Ier.*13.29.
u 2.*Kin.*22.10.
x *Neh.*8.9.
y 2.*Kin* 20.19.
z *Luk.*24.32.
a *Act.*2.37.
b *Heb.*4.12.
c 1.*Theſ.*1.5.
d *Mark.*10.24, 26.
e *Lam.*3.23.
f 2.*Cor.*5.11.
g *Ephes.*3.19.
h 2.*Chr.*33.12.

euen plough vp his heart, which made him ſay, [i] *It is good for mee that I haue beene afflicted:* and that miſerie into which the prodigall fell by his waſtefull courſe, was a meanes to bring him to [k] himſelfe. His being ready to be ſtarued, furthered his reſolution to returne in ſubmiſſion to his Father: when theſe croſſes, ſuch as loſſe, and ſickneſſe, and putting downe here in the world, are ſanctified to a man, then they are very preuayling to the ſubduing of the heart; but yet ſtill the Word is the mayne inſtrument. That concurring with theſe, makes vp the worke: ſo that here wee are taught, as to acknowledge the breaking of the heart to bee Gods ſole and onely gift, and from him to expect it, and of him to craue it: ſo to conforme and ſubmit our ſelues to the vſe of the meanes which God hath ſanctified to that end. There is no hope or poſſibilitie to haue our ſpirits made contrite, but by the power of the Word. It is the policy of the Deuill, by all meanes to alienate mens minds and affections from that, to the end hee may continue them in their natiue hardneſſe; and the very reſiſtance which is naturally in men to the working of Gods Word, when it is applyed to the beating vpon their hearts, and to the bruiſing of their ſoules, is an argument for it, that this is in the appointment of God the onely meanes. The breaking of a thing of that flinty ſtubbornneſſe, of which the heart of man is, cannot bee without many ſtrokes, and thoſe many ſtrokes cannot bee without ſome paine: and this makes men loth to ſubmit to this courſe, as being impatient of that beating and hammering, by which the heart muſt bee diſſolued. They be readie many times like an vnruly and diſtempered patient, who is euen about to flie into the face of him that puts them to ſome paine by ſearching of a wound, or by the ſetting of a bone, ſo (as Chriſt [l] ſaith) to *turne againe, and to rent them* which labour in this worke; and doe apply the appointed corſiues, for the eating out that dead fleſh which is in their hearts, and for the paring off that brawne which is growne vpon them; when they perceiue it to come to the quicke, then they rage, and are like the *Sea*, ſpoken of by the Prophet, [m] *whoſe waters caſt vp myre and durt.* Then they ſay, [n] *It is not poſſible to beare ſuch words.* But if thou deſireſt indeed to haue a *broken heart*, determine to ſubmit thy ſelfe to the ſtroke of this Hammer; and when thou feeleſt it to ſtrike hard, and to cauſe ſome paine, and ſmart, and aking in thee, which to thy naturall diſpoſition ſeemeth irkeſome and vnpleaſing, then remember that thy heart is in it ſelfe hard, and ſtubborne, and inflexible, and ſuch as like an hard knotty piece of wood, requireth an hard wedge to cleaue it into pieces. It will be for the preſent time the more eaſie way of the two, to be let alone in thy wonted hardneſſe, euen as it is to a wounded man, not to haue his ſore with the Surgeons inſtrument ſearched to the bottome; but the end will be worſe. For as (that I may allude to that of the Scripture, in calling the heart of man *ſtony*, or as a ſtone) in Maſonry that ſtone which cannot bee wrought to that ſhape and faſhion which is intended, that it may bee couched with the building, is throwne away in diſpleaſure, and left to the high way to bee trodden vnder foot of men;

i *Pſal.*119.71.

k *Luk.*15.16, 17.

l *Matth.*7.6.

m *Iſa.*57.20.

n *Amos* 7.11.

ſo that heart which ſtands out againſt this ſpirituall workmanſhip, and refuſeth the framing of the ſpirituall Hammer, ſhall neuer bee a part of that heauenly building, ° *which being coupled together, groweth vnto an holy Temple in the Lord, and is ordayned to be an habitation of God by the Spirit.* Here is then the end of the firſt point, choſen out for the enlargement of this Verſe: A *broken heart* muſt be had, or elſe our preſenting our ſelues before God cannot be accepted. He that thinks to be able to breake his owne heart, or by his owne ſtrength to worke contrition into his owne Spirit, may as well promiſe vnto himſelfe to haue power when he will to adde a cubit to his ſtature. It is truely termed Gods ſacrifice, aſwell for the working thereof, as for the acceptance of it being wrought. Let thy prayer be; *O Lord, thou requireſt in me a broken heart, O giue me that which thou requireſt; Breake thou it, and it ſhall be broken:* and with this thy prayer ioyne a dependance vpon the meanes. God will not grant thy prayers in the neglect of that courſe which he hath ſanctified. The word is the Hammer, and this hath God put into the hands of his ſpirituall Labourers, by whom hee fits and frames all thoſe which are ordayned for the building.

° *Epheſ.* 2. 21, 22.

The ſecond point is, how this *broken heart* may bee diſcerned. Certayne marks there are by which it may bee knowne; which where they are, a *broken heart* is; where they want, there is nothing but that wofull hardneſſe, which is the fore-runner of deſtruction. The ſpeciall euidence of a *broken heart*, is a kind of inward tenderneſſe; the oppoſite to a ᵖ *ſtony heart*, is a *fleſhie heart*: a heart full of feeling, full of ſenſe. This tenderneſſe hath three ſeuerall branches: Firſt, There is a tenderneſſe in a *broken heart*, in reſpect of that whereof it is ſenſible in it ſelfe. Secondly, There is a tenderneſſe in it in regard of that which it heares of God, and from God. Thirdly, There is a tenderneſſe in it in reſpect of others.

How a broken heart may be diſcerned.

ᵖ *Ezec.* 11. 19.

Firſt, The tenderneſſe of it in regard of it ſelfe, or of that which it feeleth in it ſelfe, is that quickneſſe of apprehenſion that it hath of the ſinfulneſſe thereof. It feeleth with *Paul*, that in it of it ſelfe ᵠ *there is no goodneſſe*: that it is euen a very fardell of corruption, a mint of vncleanneſſe, vnholy, wicked, profane, vngodly motions, reprobate to euery good worke, prone euen to the worſt, and vileſt, and moſt ſinfull wayes. It is aware of the many euils, which from thence breake forth into the outward man, it quickly ſtirres and checks if there bee but a little going awry in a mans courſe: a ſmall offence is irkeſome to it. This filleth it with much inward ſorrow, and cauſeth it often to lament in ſecret, to be diſquieted and vexed in it ſelfe. This caſts it downe by an humble and baſe opinion of it ſelfe, it is bruiſed euen to nothing in it owne ſeeming. There can bee no greater torment to it, then to thinke and recount how many wayes it hath offended God; it would fayne, and ſo ſtriues accordingly to ſorrow more for that, then for any other thing in the world whatſoeuer. Thus tender is a *broken heart*, thus is the feeling and ſoftneſſe of a *bruiſed ſpirit*. It owne ſinne is euen an hell, and a vexation to it.

ᵠ *Rom.* 7. 18.

it. It conceiues nothing in the world to bee ſo vile, and ſo vgly, and ſo abominable before God as it ſelfe is. This ſenſibleneſſe out of the ſight of ſinne, muſt needs bee in a *broken heart*. For, as an hard ſubſtance, when it is broken into many pieces, thereby is diſcouered what is within it, which the eye of man before was not able to diſcerne; ſo when the flinty heart of man is broken as it were into ſhiuers, then is much brought to light touching the eſtate thereof, which before, or till then was not thought vpon. I remember what the Scripture ſpeaketh of the
r *Iſa.59.5.* r *Cockatrice egge, when it is broken by treading vpon, there commeth out a Serpent:* there was no ſuch thing to be perceiued till the breaking: and ſo the heart of man, till it be broken, it is not ſuſpected that there is in it ſuch a deale of Adders poyſon as there is: ſo then the ſenſibleneſſe of ones owne ſinne, cauſing deteſtation, ſorrow, humiliation, deſire of reformation, is the firſt degree of tenderneſſe, which betokeneth brokenneſſe.

The ſecond degree of tenderneſſe, is in reſpect of that which is heard from God. That which is heard from God, is his Word: now, whatſoeuer is heard from God in his Word, may be reduced to theſe three particulars: Firſt, Threatnings: ſecondly, Promiſes: thirdly, Precepts. I will ſhew you how the *broken heart* is tenderly diſpoſed in regard of each of theſe: when it heares the Threatnings and menacings of Gods wrath and vengeance againſt ſinne, it hath a kind of inward quaking: this kind of tenderneſſe was in *Dauid*, when
ſ *Pſ.119.120.* ſ *his fleſh trembled for feare of God, and he was afraid of his iudgements:* in *Iob*, when
t *Iob 32.23.* t *Gods puniſhments were fearefull to him:* in *Habakkuk*, when his
u *Hab.3.16.* u *belly trembled, and his lips ſhooke.* This alſo was to be ſeene in thoſe of whom *Ezra* ſpeaks,
x *Chap.9.4.* who x *feared the words of the God of Iſrael, becauſe of the tranſgreſſion of them of the Captiuitie.* They perceiued how much God was diſpleaſed with the euill of the people, in regard of their coupling themſelues with ſtrange wiues; they were ſtrooken with feare becauſe thereof. Thus is the *contrite ſpirit* affected when it heares of Gods iudgements: ſo as were the Diſciples exceedingly amazed, when they heard what Chriſt
y *Matt.19.24, 25.* ſaid, touching the hardneſſe for a rich man to be y ſaued. When it heares of Gods gracious promiſes in Chriſt, and of the abundant riches of his mercy towards them that beleeue, it is euen in a manner ouercome with a ſtrange mixture of diuers paſſions. There is an apprehenſion of the
z *Pſ.119.103.* excellency of them; (z *How ſweet are thy promiſes to my mouth:*) there is a *reioycing* in them, ſo as was in the *Samaritans*, when the Doctrine of ſaluation by Chriſt was laid open to them by *Philips*
a *Act.8.8.* a preaching; and in the *Eunuch*, when by the ſame mans miniſtrie hee came to the com-
b *Verſ.39.* fortable vnderſtanding of the ſame b point; and yet withall there is both feare and ſorrow. It is ſaid that the Women that had ſeene the vi-
c *Matt.28.8.* ſion of Angels at the Sepulchre, that c *they departed thence with feare and great trembling:* I note it, that you may not thinke it ſtrange that I ſay, that the hearing of Gods mercies and promiſes, begets in a *broken heart* both feare and ſorrow, and ioy, and exultation of ſpirit. There

may

may be you may ſee a compoſition of both theſe; you ſhall ſee that herein I ſpeake not without booke: *Dauid* ſpeaks of a *feare* that proceeds out of Gods [d] *Mercy*. Doth not *Paul* out of that gracious and comfortable Doctrine of Gods working in his, *both the Will and the Deede*, raiſe an exhortation of [e] *working out ſaluation with feare and trembling?* What kind of feare this is, it is more ſpecially declared otherwhere, [f] *Let vs feare, leſt at any time by forſaking the promiſe of entring into reſt, any of you ſhould ſeeme to be depriued.* Here is a good feare: one heares of the mercy of God, conceiues the ſweetneſſe of it, feeles ſome comfort in it, and hath thereupon a kind of fearing in himſelfe, partly by thinking what a miſerable caſe hee ſhould bee in, if hee ſhould miſſe that mercy, partly by conſidering how apt hee is in himſelfe, to cut himſelfe ſhort of it. Me thinks I conceiue ſuch an affection as this, to haue beene in that Woman which came behind our Sauiour, and was healed of her bloudy iſſue by the touch of him. Chriſt looked about, and began to aske, (as a man may imagine ſomewhat diſcontentedly,) [g] *Who is it that hath touched me? when ſhee ſaw* (ſaith the Text) *that ſhee could not bee hid, ſhee came trembling, &c.* Why did ſhee tremble? had ſhee not receiued a great deale of comfort, in receiuing ſuch an euidence of Gods approuing her faith, by giuing a preſent end to that diſeaſe, which had held her twelue yeeres long; yet ſhee trembled: ſhe thought ſhe might (haply) haue miſcarryed her ſelfe in this matter, for which ſhe might receiue ſome checke, or might be depriued of that comfort which ſhe had receiued: ſo her ioy in the cure was mixt with trembling. This kind of feare wrought by the mercies of God, cauſeth that *Care* [h] mentioned by *Paul*: it makes one to lay hold vpon euery word of comfort, as the meſſengers of the King of *Aram* catched at that word which fell from *Ahabs* mouth, when he called their Maſter *his brother* BENHADAB: it was a word that gaue them ſome hope of ſpeeding in their ſuite for fauour; [i] *They made haſte to take that word*: ſo this feare cauſeth a man to watch diligently for words of ſpirituall refreſhing, and to make much of them, and as an hungrie body to picke vp euery crum thereof, and to lay it vp ſafe in the middeſt of the heart. If it were but that which fell from the Table, the broken-hearted *Cananite* valued it at an high [k] rate. The Spouſe in the *Canticles* was glad when [l] *her Beloued did but looke out of a window vpon her, ſhewing himſelfe to her thorow the grates.* Thus the ioy in Gods mercies begets a feare, that feare breeds care, and that care againe furniſheth more and more matter vnto ioy. As there is feare, ſo there is ſorrow alſo in a *contrite ſpirit*, euen becauſe of Gods goodneſſe. Not ſorrow, becauſe he is good, but becauſe his goodneſſe hath beene ſo much abuſed, hath beene no more eſteemed. This ſorrow was in the prodigall ſonne. It went to the very heart of him, to thinke vpon his Father, how kind he had beene, how louing, how tender; Oh that hee ſhould wrong ſo good a Father: as it did put ſome hope in him, when he conſidered he was a Father, whom he was to returne vnto; ſo it added to his griefe, that hee had carryed himſelfe ſo ill to ſuch a Father. Wee haue

d *Pſal.* 130. 4.
e *Phil.* 2. 12.
f *Heb.* 4. 1.
g *Luk.* 8. 47.
h 2. *Cor.* 7. 11.
i 1. *King.* 20. 23.
k *Matth.* 15.
l *Cant.* 2. 9.

haue ſeene in this [m] *Pſalme*, how the thought of the perſon againſt whom *Dauid* tranſgreſſed, wounded his ſoule aboue all other circumſtances: *Againſt thee, againſt thee I haue ſinned*, euen againſt thee of whoſe goodneſſe I haue ſtill had ſo much experience, and whoſe fauour I wiſh euer to enioy. Now the third is, to declare how the man thus hearted, is diſpoſed towards that part of the Word, wherein Precepts and Iniunctions are deliuered. Here the tender heart is ſenſible of the neceſſitie of obeying, it is flexible and inclineable, and eaſily to bee perſwaded to that which is manifeſted to be Gods good pleaſure. This is that which *Dauid* termes, [n] *A ſtanding in awe of the Word*: the ſoule dares not but yeeld, where God requires obedience. I will [o] *harken what the Lord God will ſay*, ſaid the *Pſalmiſt*; there is the diſpoſition of the inner man in this caſe. This yeeldingneſſe was in *Cornelius*, teſtified by thoſe words to *Peter*, at his comming to preach in his houſe: [p] *Wee are all here preſent before God, to heare all things that are commanded thee of God.* Thus the ſoftned heart is ready to receiue any impreſſion ſet in by diuine authoritie.

m *Verſ.4.*
n *Pſ.119.161.*
o *Pſal.85.8.*
p *Act.10.33.*

The third degree of tenderneſſe euidencing a *broken heart*, is reſpectiuely to others. The heart that is thus diſpoſed(as hath beene ſaid) in regard of that it feeles in it ſelfe, and in reſpect of that which comes from God, is alſo full of compaſſion towards others; ſpecially pitifull to and ouer thoſe whoſe caſe is like its. Thus ſhall wee finde *Dauid*, a man well exerciſed with inward contrition, to haue had maruailous care for thoſe, whoſe ſoules were ſo brought low as his was: ſpeaking in one *Pſalme* concerning the goodneſſe of God towards him, in looking vpon his diſtreſſed eſtate; [q] *the humble ſhall heare of it*, (ſaith hee) *and be glad*: hereupon he calls on them to praiſe the Lord with him, and tells them what God had done for him, and how he had deliuered him out of all his feare, and tooke it as a bleſſing, that ſuch ſhould be able to take heart by his example, and to encourage themſelues by ſaying, [r] *This poore man cryed, and the Lord heard him, and ſaued him out of all his troubles.* So *Dauid* hauing himſelfe a *broken heart*, pittied thoſe who were ſo affected, and was glad to bee a meanes and inſtrument of their comfort. What care had *Paul* for the *Inceſtuous perſon*, when he vnderſtood of his repentance and humiliation, when he wrote earneſtly to the *Corinthians*, [ſ] *to forgiue him, and comfort him, and to beware that he were not ſwallowed vp of ouermuch heauineſſe*: hee would haue them [t] *to confirme their loue to him.* Hee being a man who had experience of a bruiſed ſpirit, could not but commiſerate him, whoſe ſoule he conceiued to bee truely and effectually humbled for his ſinne. So haue I with as much breuitie as I could, gone through a great deale of matter. I haue reduced the whole eſtate of a *broken heart* to this one terme of Tenderneſſe, which yet compriſeth vnder it many ſpecialties. All together is a worthy glaſſe for euery Chriſtian to view himſelfe in, who deſires to haue comfort in the right vnderſtanding of his owne eſtate. Conſider thy ſelfe by theſe particulars, and as *Deuids* councell is, [u] *examine thy heart vpon thy bed*;

q *Pſal.34.2.*
r *Verſ.6.*
ſ *2.Cor.2.7.*
t *Verſ.8.*

Note.
u *Pſal.4.4.*

ſee

ſee how it is with thee in reſpect of theſe things. What feeling haſt thou of thine owne manifold corruptions, what acquaintance with the exerciſe of humiliation, and ſorrow before God, for ſinning againſt his Maieſtie; what aptneſſe to be grieued vpon the ſight and apprehenſion of thy daily ſlippes; what burthen is ſinne vnto thee, how art thou vexed when thou art ouer-carryed with thy owne preuailing luſts, ſo that thou canſt not ſo pleaſe God as thou ſhouldſt? Then, how is thy heart wont to be affected, when thou heareſt of Gods iudgements, of the rigor and ſeuerity of his wrath againſt ſinners, of that eternall weight of woe, which he hath prepared for the reprobate? how are thy Spirits enliued and quickned, when thou heareſt of Gods infinite mercies in Chriſt towards poore ſinners; doth the mention thereof make thee long to enioy them, and feare leſt thou ſhouldeſt bee depriued of them, and care to lay faſt hold on them, and to be aſſured of them? Art thou willing to yeeld to that God commands, and glad when thou canſt haue any ſpeciall occaſion to ſhew thy obedience; art thou ready to bemone their caſe, of whom thou heareſt that they are afflicted in ſpirit, diſtreſſed in conſcience, grieued in ſoule, and ſo art mooued to pray for them, and to comfort them vpon occaſion? theſe things being in any true meaſure in thee, manifeſtly ſhew thee to haue a *Broken heart*; and being thus, thou mayeſt goe boldly to the Throne of Grace vpon all occaſions. I may now ſpeake to thee with the words of SALOMON, [x] *Goe eate thy Bread with ioy, and drinke thy Wine with a cheerefull heart, for God accepteth thee.* Being in this caſe, thou mayeſt happily become the contempt of men, and mayeſt be put to rebuke with the world, and bee a very gazing ſtocke to many; but be of good comfort, God lookes vpon thee with an eye of ſpeciall fauour, he will ſatisfie thee good things; he hath euen ſaid of thy ſoule, as he ſometimes ſaid of his Church, *This is my reſt for euer, here will I dwell, for I haue a delight therein.* What a large field haue I here to enter into, if I ſhould apply this further to the diſcouery of the generall want which is of this kinde of heart. Alas, how few doe know what godly ſorrow, what compunction of heart, what remorſe of Conſcience, what deiectedneſſe of ſpirit, what humiliation meanes: what little irkſomeneſſe doe they feelle in ſinne, what vnderſtand they out of experience, what it is to bee weary of ones owne corruptions? How ordinarily doe men heare of Gods iudgements without trembling; nay, how doe ſome euen make a mocke of the councell of the Lord; how little are they thereby awakened out of their ſecuritie: in how ſmall eſteeme generally is the Doctine of the Goſpell, touching that grace of God which brings ſaluation; poore is the content that the moſt doe take therein: what is more abuſed then that rich bountie and patience of God which ſhould leade to repentance; how is this grace of our God turned into wantonneſſe, and made the matter of licentiouſneſſe; what ſtiffeneſſe doe men ſhew, when they are dealt with in holy dueties preſcribed by GOD; what a while before they can bee wrought to any meaſure of conformitie? what ſcorne is caſt

x *Eccl.9.7.*

caſt vpon thoſe that doe ſhew the moſt fruits of an humble ſpirit, and thoſe extraordinary fits of diſtreſſedneſſe, with which God is pleaſed to exerciſe ſome of his, how are they cenſured, and taxed, and ſcorned, and wondred at. Theſe are euidences of hardneſſe of heart, of flintines of ſpirit; and yet this is the ſtate of the moſt mens hearts, inough to make a mans heart to melt within him to conſider it. Doe not cheriſh thy ſelfe in thy vnacquaintedneſſe with this *broken heart*, as thou haſt heard it now deſcribed: the want thereof diſtaſts all thy deuotions, makes God to loth both thee and all thy ſeruices; thou haſt neither part nor fellowſhip in the ſaluation of God by Ieſus Chriſt.

How a broken heart may bee preſerued.

One point remaines which I promiſed, how this brokenneſſe of heart being once had, may be preſerued. Much might bee ſaid herein, but I will draw it to a few briefe directions.

Firſt, Becauſe by the word in the powerfull diſpenſation thereof, the heart is firſt broken, therefore by the ſame meanes it muſt ſtill bee kept contrite. A ſecret hardneſſe and dulneſſe will ſoone creepe in againe, if that meanes be once diſuſed. A man had neede keepe his heart as it were ſtill on the Anuile, vnder the ſtroke of the hammer, if hee deſire it may be continued in that good eſtate: whatſoeuer prooues the neceſſitie of the word for the breaking of the heart, iuſtifieth the neceſſitie thereof, for the continuing and encreaſing of that happy breaking: and in hearing let a man ſtill ſtriue for that effect, which hath beene noted reſpectiuely to Gods either iudgements, or mercies, or commandements then deliuered.

Secondly, There muſt be frequencie and conſtancie in the priuate exerciſes of prayer, of humiliation, of labouring to increaſe the inward ſorrow and compunction of the heart. The more a man ſhall commune priuately with God, the diligenter hee ſhall be in the ſearch of his heart, in the examination of his courſe; the more he ſhall indeuour to worke griefe into his ſoule, the tenderer his heart of neceſſitie muſt needes bee; and the ſlacking or remiſſe following of theſe courſes, cannot but bring a kinde of cruſt of ſecuritie vpon the inward parts.

Thirdly, There muſt be a taking heede of being ouer-carryed to the committing of any ſpeciall ſinne. This in *Dauid* put his heart quite out of tune and faſhion; the broken pieces of his ſpirit, were, as it were, growne together againe, and there was neede of a kinde of new worke to be wrough in him: therefore fit in this caſe is the Apoſtles councell; y *Take heede leſt at any time there be in any of you an euill heart and vnfaithfull, to depart away from the liuing God: But exhort one another daily, &c. leſt any of you be hardned through the deceitfulneſſe of ſinne:* ſinne is full cunning, and may breede opinion in a mans thoughts, that it may bee yeelded to in ſome ſpeciall kinde, without any great hazard; but when it is once admitted, it takes away from a man his wonted feeling of good things, bedulleth the tendernes of his conſcience, bereaues him of his former feare to diſpleaſe God, and maketh boldneſſe and ſecurity in a ſtealing and dangerous manner to encreaſe. He that ſhall be carefull

y *Heb.* 3. 12, 13.

of

of these three duties; dependance vpon a powerfull ministrie, priuate exercises of humiliation and prayer, watchfulnesse ouer himselfe, that he be not entangled with any more grosse or noted euill, shall keepe his heart in that tender, and feeling, and contrite estate, wherein onely God delights.

The eight and twentieth Lecture.

VERS. 18.

Be fauourable vnto Zion for thy good pleasure: build the walls of Ierusalem.

THus farre hath beene *Dauids* prayer in this Psalme for himselfe, and for his owne particular. Now followeth that part of the Psalme in which *Dauid* is a suiter vnto God for the Church and State; where wee haue to note two things. First, The petition it selfe, *Vers.* 18. Secondly, The consequent, and the issue of this petition being granted. The petition is, as I before said, partly for the Church, partly for the ciuill state. In the petition for the Church, two things. First, The good craued; *Fauour for Zion.* Secondly, The ground of crauing it; *according to thy good pleasure.* Touching the first, (*Be fauourable to Zion, &c.*) *Zion* was the name of an Hill within *Ierusalem*, vpon which the Temple was (after *Dauids* time) built by *Salomon*: there, while *Dauid* liued stood the Tabernacle, that moueable frame which by *Moses* at Gods appointment was set vp for holy seruices. It was first placed in *Shilo*, about the seuenth yeere of *Iosuas* gouernement, when the people of *Israell* were become the Lords of [a] *Canaan*, and there it continued vntill after *Elies* death. For [b] then *God forsooke the habitation of Shilo*, [c] *and chose the Tribe of Iuda, and mount Sion which he loued.* This was the speciall place, deputed by God to put his name there. It is put in Scripture for the Church of God, the societie of Gods people, euen those whom *Iude* describes by the termes of *the called, and sanctified by God the Father, and reserued vnto Iesus Christ.* So is the terme of *mount Sion* vsed in the new [d] Testament. The enemies of Gods Church and people, are called [e] *the haters of Sion.* And nothing more ordinary in the old Testament, then to describe the beauty, and happinesse, and stablenesse of Gods Church, to discouer the respect of God to it, and the many promises and priuiledges of it vnder the name of *Sion.* So that in a point so plaine, I will not say much. It is well knowne it was the name of an Hill, and in reason wee might thinke that *Dauid* prayed not for it simply, as for a parcell of eminent ground, standing vp higher then the rest of the Towne, but he had respect therein vnto the Tabernacle placed thereon, and

a *Iosh.* 18.1.
b *Psal.* 78.60.
c *Vers.* 6.8.
d *Heb.* 12.22.
e *Psal.* 129.5.

and ſo to the ſtate of Religion, and the worſhip of God, the welfare whereof (as the times then were) conſiſted much in the proſperity and ſafety of the Tabernacle. I will conſider in this petition, Firſt, The thing it ſelfe that *Dauid* prayed for, the Church: Secondly, The ſpeciall reaſon of his being earneſt in prayer for it at this time. Concerning the former, thus is the Doctrine.

The firſt Doctrine.

That the proſperity and happineſſe of Gods Church, is a matter very deare and pretious vnto thoſe that are Gods Children. In *Dauid* wee may behold the true diſpoſition of Gods Children, being all the Children of one Father, and guided by one and the ſame Spirit, they haue the ſame affections. Now *Dauid* hauing after many petitions for himſelfe, and much conference (as it were) with God, gotten ſome comfort to himſelfe, in the hope and aſſurance of the pardon of his great offence; the firſt requeſt which he makes, is, that God would bee pleaſed to continue his grace and mercy to his Church. He puts not in this ſuite in the ſecond place, as preferring his owne priuate good before the Churches: but as a man knowing, his prayers could not ſpeede for others, till his owne perſon were accepted, and conſidering withall in how high a degree hee had offended God: therefore firſt he laboureth the making of his owne peace, that ſo he might haue the better aſſurance of ſucceſſe in this particular. Teſtimonies of *Dauids* reſpect to the Church of God, we ſhall reade many in the Pſalmes: Sometimes he prayeth for it: [f] *Oh giue ſaluation vnto Iſrael:* [g] *ſaue thy people, bleſſe thine inheritance*: ſometimes he deſcribes the beauty of it: *Mount Zion lying Northward is faire in ſituation, it is the ioy of the whole earth: In the palaces thereof God is known for a refuge.* [h] *Compaſſe about Zion, and goe round about and tell the towres thereof.* [i] *It is the perfection of beauty:* ſometimes he declares the certainty of Gods care for it: [k] *God will ſaue Zion.* [l] *God loueth the gates of Zion more then all the habitations of* IACOB: [m] *The Lord is great in Zion*: ſometimes he prophecieth vengeance to the enemies thereof: [n] *They that hate Zion ſhall bee all aſhamed, and turned backward:* and much to this purpoſe in the *Pſalmes*, euery ſuch ſpeech is an euidence of *Dauids* hearty and ſincere affection to Gods Church. We ſhall find the like diſpoſition to haue beene in others. Whoſoeuer was the author of the *Pſalme* 102. whether *Dauid*, or ſome other endued with the ſpirit of prophecie, liuing towards the end of the *Babylonian* captiuitie, about which time it is probably thought that *Pſalme* was endited, ſheweth himſelfe to haue like tenderneſſe of affection to Gods Church, that *Dauid* had. How importunate is he with God, to *ariſe and haue mercy vpon Zion*; how doth he put the Lord in mind of his promiſe to reſtore it? [o] *The time to haue mercy thereon, the time appointed is come:* how full of paſſion is that [p] ſpeech, *O Lord, thy ſeruants delight in the ſtones thereof, and haue pity on the very duſt thereof:* with this agreeth that [q] report, touching the affections of Gods people, reſpectiuely to the ſtate of the Church when they were in *Babilon*: *We wept, when we remembred Zion:* ſo many thoughts of the diſtreſſed eſtate of the Church, ſo many teares. They vowed

f *Pſal.53.6.*
g *Pſal.28.9.*
h *Pſ.48.2,3,12.*
i *Pſal.50.2.*
k *Pſal.69.35.*
l *Pſal.87.2.*
m *Pſal.99.2.*
n *Pſal.129.5.*
o *Verſ.13.*
p *Verſ.14.*
q *Pſal.137.*

vowed to haue no reſt in their deſires, and neuer to giue the Lord ouer in their prayers, till he ſhould be pleaſed to reſtore her. Was not *Moſes* reſpect ſtrong and earneſt to the Church of God, when for the ſake thereof, and for the continuance of Gods fauour to that people, which was then the ſole Church of God on earth, he was content to engage his owne ſoule, chooſing rather *that God would wipe his name out of the booke of Life*, then take away their being, and their name from vnder [r] heauen. Who can but admire that woman that wife of *Phineas*, vpon whom the tydings of the taking of the Arke brought the paines of trauaile, whom neither the birth of a man child, nor the kinde and comfortable ſpeeches of the women that aſſiſted her, could any whit content, or make to forget her lamentable note: *The Arke of God is taken, the glory is departed now from Iſraell:* ſhee was not without her naturall affections: no doubt the death of her Father in law, and her Husband grieued her not a little; but her ſpirituall affections preuailed: and therefore in the declaration of her ſorrow, that of her Father in law, and her Husband, is but once named, but twice it came in, *The glorie is departed, The glory, &c.* and her ſonnes name was giuen him by her, to beare the memory of that calamitie to his graue; ſhe named him *Ichabod*, as much as to ſay, [f] *where is the glorie.* Among others of Gods deare ſeruants, thus piouſly affected to the common cauſe of Religion, and the Churches ſtate. I cannot forget, eſpecially being conuerſant in this *Pſalme*, that worthy ſouldier and faithfull ſeruant of the Lord and of *Dauid*, *Vriah*; when *Dauid* had ſent for him home from the camp at *Rabbah*, with an intent by his accompanying with his Wife to hide his fault, he at his comming, being with a ſhew of pitty on him in regard of his trauaile, perſwaded by *Dauid* to refreſh himſelfe by the comfort of his owne houſe, and by lodging there, refuſed vpon theſe termes; [t] *The Arke, and* ISRAEL, *and* IVDAH *dwell in Tents, and my Lord* IOAB, *and the ſeruants of my Lord abide in the open fields: ſhall I then goe into mine houſe to eate, and drinke, and lie with my wife? by thy life, and by the life of thy ſoule, I will not doe this thing:* as if hee had ſaid, Beſides that the Generall vnder whom I ſerue, and the reſt of my country-men now in armes, lodge abroad in the open fields; the Arke, the Teſtimony of Gods preſence, the liberty of our ſtate is in the campe, and ſo accordingly in ſome hazard; what ſhall become thereof to mee it is vncertaine; what a wound it were to the Kingdome, if now (as once before) by the *Philiſtines* it ſhould bee taken, I am ſure: this is no time for me to take mine eaſe, I will firſt ſee the iſſue of this ſeruice, before I afford any more then meerely neceſſary contentment vnto nature. A memorable ſpeech, an admirable reſolution; to be careleſſe of himſelfe till hee ſaw the ſtate of the Church (the proſperity whereof then depended vpon the preſeruation of the Arke) to be in ſafety. And is not *Nehemiah* worthy to be ranged in this catalogue. He being one of the Iewiſh nation in Captiuitie, came by the prouidence of God to a place of great reſpect, to bee Butler or Cup-bearer to him, that was then the greateſt Monarch vnder heauen:

r *Exod.* 32. 32.

f 1. *Sam.* 4. 20, 21.

t 2. *Sam.* 11. 11.

heauen: hee wanted no outward comfort, yet when hee heard by certaine men of *Iudah*, that came to the Emperours Palace in *Shushan*, how it fared with his poore countrey-men, how they were in great affliction,
u *Chap.*1.4. and in much reproch; the report did euen dissolue him into teares, [u] *he sate downe and wept, and mourned certaine dayes, and fasted, and prayed before the God of heauen:* after, his resolution was to aduenture all his hopes, and to engage all his fauour and honour with the Emperour, vpon this one point, to obtaine leaue to put an end to this misery, and to restore that decayed and torne estate vnto the ancient beauty; and how he laboured herein, and what hazards he ran, and what difficulties hee went through for the accomplishment of this worke, neuer ceasing till hee renued the wonted course of the assembling of the people to worship God, and had wrought the chiefe of them to set to their seales to a solemne Couenant, neuer to forsake the House of their God, the whole storie maketh mention. I will shut vp this enumeration of examples,
x 2.*Cor.*11.28. with that one of *Paul*. What meanes it that [x] *he had the care of all the Churches*, but that the good of Gods Church in euery place, was respected by him: how did his *spirit reioyce in beholding the order, and the stedfast faith in Christ of the Congregations* where he
y *Col.*2.5. [y] laboured? what
z *Phil.*1.18. comfort tooke he in this, *that Christ was preached*, euen then when [z] *he was in bonds?* the hope of the propagation of Gods Church by that meanes, made him to forget the paines and misery of imprisonment. Thus I hope, wee see how the Children of God are affected to the Church of God; the state of it is to them exceeding pretious. In the flourishing thereof they ioy, euen when themselues haue for their particular, no little cause of grieuing. In the pressures thereof they grieue, yea, though they themselues for their owne personall concernements are in peace: *Why should not my countenance be sad*, said that worthy
a *Chap.*2.3. [a] *Nehemiah*, when it is thus and thus among the people of my God. It is their zeale for God, that maketh the Children of God to bee thus disposed, and it is the comunion *of Saints*, which quickneth in them these affections. They know that by the enlargement and growth of the Church, God is glorified amongst men, and the soules of poore Christians are much comforted thereby; and therefore they cannot but wish all good to *Sion*, out of the prosperity whereof, commeth so much honour to God, and such a deale of refreshing to his seruants. And thus for the Doctrine.

The Vse. The Vse is, to apply this to our selues, as a marke of triall, by which wee may bee descerned what wee are, whether the Children of God or strangers. No surer signe of translating from death to life, then a sincere and faithfull respect to the good and prosperous estate of Gods Church: whereupon it is noted in a storie both as a worthy act, and as a testimonie of a religious heart, that of one *Terentius*, a Captaine vnder the Emperour *Valens*, who hauing done some speciall seruice, for which the Emperour thought him worthy of a recompence, and being thereupon willed by him to demand what he would, presented this petition, that the

the true Christians might haue the libertie of a Church by themselues, wherein to worship God apart from the *Arrians*, whose Heresie had then spred it selfe exceedingly. The Emperour reading his Supplication, was displeased much, tare it in pieces, and threw it away. *Terentius* modestly gathered vp the pieces againe, professing to him, that if hee could not bee heard in Gods cause, hee would make no suite for his owne profit. This act, I say, of his is noted as an argument of much pietie, as indeed well it might. For who among many now a-dayes, that had such an offer made him by a potent King, would not rather aske some great office, or some state of command, or some estate; a man to prefer the good of Gods Church, before all concernements of his owne, when will our dayes afford his Peere? And surely, as this in him was an euidence of an holy and zealous disposition, so the contrarie amongst vs generally, is a token that there is but little truth of Religion amongst men. Alas, what is for the most part lesse tendered, then the case and cause of *Zion*: as in the dayes of *Haggai*, men were carefull for themselues to *dwell in seeled houses*, but could let [b] *the House of God lye waste*: so now, we are mostly so disposed, that so that our Garners may be full, and abounding with diuers sorts; so that our Sheepe may bring forth thousands and ten thousands in our streets, our Oxen strong to labour, no inuasion nor crying out in our Townes: so that peace bee within our Borders, and we satisfied with the flowre of Wheate, we are indifferent for the businesse of Religion. I am perswaded there is no one sinne for which God hath a greater controuersie with the Land then this, that the maymes, and wants, and hazards of his poore Church amongst vs, are so little taken to heart. The ruines and breaches of *Zion*, we can behold with a regardlesse eye. Let vs not thinke our selues to haue the affections of Gods children, when wee can see the House of God to sustayne any losse, or to be in hazard of waste, without any remorse. I beseech you that we may consider, how farre wee bee engaged in this fault; and let vs learne by *Dauid* here, to make the businesse and the estate of *Sion*, one chiefe part of our care, and one speciall matter, which in all our prayers we will specially remember vnto God. And if so we meane, being vrged out of this place and Text, to be more forward in this dutie then we haue done formerly, let me direct you in this what be the speciall fauours which it becommeth vs to begge of God for his Church. Certainely, we must enquire into the Scriptures, and see what be the blessings which at any time God promiseth to bestow on his Church, and so accordingly must our desires be framed in this case. First is, that he [c] *will giue Kings and Queenes to be nursing Fathers, and nursing Mothers vnto it*: that is, that he will stirre vp the Princes of the Earth to be a protection to it, and to shrowd it vnder the wings of their authoritie. Secondly, that he will furnish it with [d] *Pastors according to his owne heart, which shall feede it with knowledge, and with vnderstanding*: so that our prayers on the behalfe of Gods Church, must ayme at these two speciall things; that God may please to giue it fauour in the eyes of Greatnesse and Authoritie;

b *chap.*1.4.

The speciall fauours to be craued of God for his Church.

c *Isa.*49.23.

d *Ier.*3.15.

that ſo it *hauing reſt*, the members [c] thereof *may be edified, and walke in the feare of God, and may be multiplyed by the comfort of the holy Ghoſt:* and againe, that he would thruſt out many Labourers in the Word and Doctrine, for the gathering together of his Saints, by whoſe miniſtrie his Goſpel may haue paſſage, and may more and more be glorified. Doe not our owne hearts charge vs in ſecret with the diſ-regard of theſe two ſpecialties. It may be we deſire the peace of the State for our owne quiets ſake, becauſe in the peace thereof we haue peace; but where be our prayers to God for the peace of the Land for the Churches ſake. It is a worthy place in the *Pſalme*, and very meete to be [f] obſerued: *Dauid* wiſheth *peace to Ieruſalem*, and exhorting others alſo ſo to doe, giues the reaſons of his deſiring, that there may be *peace within her Walls, and proſperitie in her Palaces:* one is in reſpect of *his Brethren and Neighbours*, which I take to be a ciuill reſpect, *viz.* that his Friends and Country men might liue in quiet: but another is, *becauſe of the Houſe of the Lord our God*, ſaith he, I will *procure thy wealth:* ſo for the Churches ſake chiefly he deſired the proſperitie and quiet of the State: ſo, the queſtion is, whether in deſiring the peace of the Kingdome, our intent bee that the ſtate of Religion may proceed the better vnder the ſhaddow of that peace. Then againe, if we ſhould be examined vpon this point concerning our binding our ſelues, to make it one of our conſtant ſuits to God, that hee would ſtabliſh an able Miniſtrie thorowout euery part of *Sion*; it is iuſtly to be thought that we ſhould be found guiltie of groſſe neglect in that particular: wee pitty not the wants of many Congregations, which are ſcattered as Sheepe on the Mountaynes without a Shepheard: and ſuch to whom God hath vouchſafed that mercy to haue among them a Scribe taught for the Kingdome of God, who can, like a good Houſholder, bring out of his Treaſure things both new and old, value it not according as they ſhould; nay, ſuch is the more then brutiſhneſſe of many, that ſuch a bleſſing is rather reputed a burden then a bleſſing. I haue ended this firſt point, concerning *Dauids* crauing fauour for the Church; and in handling hereof haue declared, how we faile in this; and which way we may reforme our fault in this, I haue alſo ſhewed you.

The next thing conſiderable, is the ſpeciall reaſon of *Dauids* being earneſt in this requeſt at this time. Concerning which I ſet downe this Doctrine,

The ſecond Doctrine.

That true repentance makes a man deſirous and carefull to repayre ſuch more ſpeciall hurts and wrongs, as he hath done either by his generall euill courſe before his calling, or by falling into ſome great offence after his calling. DAVID is here a patterne to vs of a repentant perſon. Now we may very worthily obſerue this in him, that hauing by his great ſinne ſcandalized the Church, grieued many of Gods deare ſeruants, brought a diſgrace vpon good Profeſſion, and hazarded the proſperitie likewiſe of *Sion*, by prouoking God to lay ſome iudgement vpon him, and vpon his Kingdome, he now therefore becommeth the more earneſt with God in this ſuite: As then hee had hurt the Church by his tranſgreſſion, ſo now

c *Act.* 9. 31.

f *Pſ.* 122. 6. &c.

now he ſeekes to make a kinde of recompence for that hurt by praying God, to be mercifull and gratious thereunto. Thus true Repentance teacheth to deſire and care there to doe moſt good, where our former miſcariage hath beene chiefely preiudicall. I may couple hereunto that which is to be found in *Paul* after his conuerſion. Firſt, in the generall, as he had beene a great perſecuter of the Church, and an enemie to the faith; ſo he became a great ſeruitor to the Church, and a ſpeciall inſtrument for the promoting of the faith: he who had beene an aduerſary to the Truth more then others, when it pleaſed God to touch his heart, he laboured for the truth more abundantly then others: and then in ſpeciall, I remember what is noted in him, that immediately vpon his conuerſion, [g] *he remayned certayne dayes with the Diſciples at Damaſcus:* and why with them? In the dayes of his ignorance and blinde zeale, hee had beene a principall enemie to them; his commiſſion which he had at that time when he was ſtroken to the earth, was for the Diſciples at *Damaſcus*. For this cauſe hee was carefull when God had called him to the knowledge of the truth, to bee firſt of all an inſtrument of comfort to them, whom he had chiefely wronged; yea, and there alſo, and in that Towne, to preach his firſt ſermons for the defence of the faith, where he had declared himſelfe to be the moſt eager & violent enemy to the faith. There he laboured with the Iewes, to bring them to the accknowledgement of the [h] *Meſſias*. They had receiued much hardning and encreaſe of obſtinacie, by his ioyning with them againſt the Doctrine of Chriſtianity, and therefore he made it one of his firſt taskes, to reclayme them if it had been poſſible. They which had beene his fellowes in euill, his deſire was (if it mought herein ſo pleaſed God) that they might bee his companions in grace. That which is reported of *Saint Matthew* is not much vnlike. It is ſaid in the ſtory that a little after that Chriſt had called him, he made him a feaſt in his houſe, and there were preſent many Publicans alſo. Were they not there thinke wee by his inuiting; and why ſhall we ſuppoſe he inuited them but of an holy deſire, that they with whom, and among whom he had moſt ſinned, as being his partners in extortion, might bee brought into grace together with himſelfe. He knew he had beene an inſtrument of their hurt, he was deſirous therefore if it might be, to be an helper forward of their good. Note we here that of [i] *Zacheus*, to thoſe, whom before hee knew the truth hee had moſt pinched, he was now (being turned about) become moſt liberall: *The halfe of my goods I giue to the poore:* and hee made his reſtorings to exceede his iniuries fourefold; he would be ſure to repaire the wrongs that he had done, and to manifeſt his repentance in the things wherein hee had moſt fayled. The *Epheſians* hauing done much publique hurt, by the profeſſion and practice of *curious arts*, made a kinde of amends by making publike acknowledgement: [k] *They came and confeſſed, and ſhewed their works: they brought their bookes, and burnt them before all men.* This concurrence of examples confirmes this point; and ſheweth it to be a truth, that when a man by the mercy of God repents, he begins

g *Act.9.19.*

h *Verſ.22.*

i *Luk.19.8.*

k *Act.19.18,19.*

by and by to caſt and conſider, where, and to whom, and in what particulars he hath done moſt hurt, that in the ſame hee may doe moſt good. *Manaſſeh* had ſinned moſt in polluting the worſhip of God, and bringing in abominable things into the Houſe of God; therefore when God reſtored him, his firſt worke was to redreſſe thoſe particulars; that as he had endangered many ſoules by corrupting Religion, ſo he might be a meanes of good to as many by reforming the ſame. Repentance cauſeth a change in a mans diſpoſition, and turnes into the contrary: ſo that ſtill where that is, this effect followeth, that a man becommeth moſt earneſt in that particular, wherein before his repentance he was moſt remiſſe; and according to the meaſure of his falling in any holy dutie, is the proportion of his ſtriuing and labouring that he may excell therein. In that wherein a man hath beene moſt hurtfull, in the ſame hee will labour and endeuour to be moſt profitable.

1 2. *Chron.* 33. 14, 16.

The Vſe. Here is alſo a marke by which to trie the truth of our repentance. If a man ſhall ſtriue to excell in that good, in the contrarie euill whereto hee hath moſt faulted, it is a good teſtimonie of ſound conuerſion. It is the euidence of the repentance of a negligent Miniſter, if hee ſhall labour to doe as much good to the Congregation where he liues, by painefull and ſound teaching, and by giuing countenance and comfort vnto thoſe that are well diſpoſed, as he hath beene hurtfull by ſilence, or neglect, or otherwiſe by ſhewing himſelfe an Aduerſarie to thoſe that couet the beſt things. It is a fruit of the repentance of an euill Magiſtrate, if he ſhall endeuour to profit the Countrey as much by the reſtraint of wickedneſſe, and by giuing good example in his owne perſon, as hee hath beene an hinderance to it by remiſneſſe, and by irreligious and profane behauiour. Haſt thou beene a meanes of endangering the ſoules of any by wantonneſſe, by riot, by hauing fellowſhip with them in the vnfruitfull works of darkeneſſe, and hath God giuen thee heart to affect better things? thou canſt not giue a better pledge of thy being truely reclaymed, then to ſeeke the good of thoſe by all meanes poſſible, who by thy meanes haue beene in hazard. If thou be not as carefull for them, as for thy owne ſelfe, thy repentance is not ſound. *Auſtin* in his Homilies hath a witty compariſon, by which to diſcouer the ilneſſe of that mans diſpoſition, who hauing receiued mercy from God for himſelfe, ſhould bee careleſſe what become of others. Hee likeneth him to one who is to paſſe ouer a ditch or ſtreame of water, where if he paſſe not he dyeth, if he plunge in he is drowned, and then finds that fauour to haue a bridge or planke of Timber laid acroſſe to helpe him ouer: but when others doe come after, who are in the like ſtate he was, he would haue the bridge or helpe withdrawne from them. Hee condemnes it (as hee may well) for a cruell diſpoſition, and ſuch as cannot bee in a child of God. Now then as the child of God is willing that that Bridge of mercy ſhould remayne for others conuoy, ſo for theirs eſpecially, the guilt of whoſe danger in ſpirituall things, doth lye eſpecially vpon him. If he may bee a meanes of good to him, whoſe ſoule by his ſocietie or example, hath

hath beene annoyed, he will account it as a ſpeciall happineſſe. I pray you that wee may heede this point well. Repentance is that without which there can be no ſaluation; nothing more neceſſary then for a man to labour to be aſſured of the truth of his repentance. Now no better teſtimonie of ſincere repentance then this, to endeuour to make ſpeciall recompence, where a man ſhall finde himſelfe to haue done ſpeciall hurt. *Dauid* had wronged the Church of God not a little by his fall, he laboureth now (his heart being touched) to make a kind of amends, by making this one of his firſt ſuites, after he had recouered ſome hope of his owne peace: *O Lord, be fauourable to Sion: I know I haue beene a ſcandall to thy Church, an offence to thy people, a diſgrace to Religion, I haue opened a window for thy vengeance to come in vpon all thoſe that liue vnder my gouernement: O I beſeech thee, let not thy Church fare the worſe for my fault, but continue thy wonted fauour towards it: O that I might be able to be as profitable to it, as I haue beene ſcandalous; and to comfort the ſoules of thy faithfull ones, as much as I haue grieued them.* Thus was *Dauids* minde. If thine be not like, thy repentance is not like. Repentance alwayes frames the heart to a diſpoſition to repayre wrongs. Hee that is not deſirous and carefull to doe as much good in any particular, as he hath ſometimes done hurt therein, what profeſſion of repentance ſoeuer that man makes, it is but counterfeit. Let me enquire if I thinke I am a true conuert, wherein I haue done moſt hurt; whether in ſpirituall things, or in outward; whether to other mens bodies, and goods, and good name, or to their ſoules. If I ſeeke not as much as in me is, to make them amends in that very kinde wherein I haue done the wrong, I ſhall vtterly deceiue my ſelfe, if I thinke I am the Lords. You ſee my ground for it is plaine. Next to himſelfe, *Dauid* had beene dangerous to the Church of God; now as ſoone as ener hee hath made his peace for himſelfe, his minde is vpon the Church which hee had moſt wronged: and by praying for it, hee declares his deſire to make vp the breach which he had cauſed. So much of the good craued, *fauour for Zion.* Now next, of the ground of crauing it *According to thy good pleaſure.* The Doctrine is thus,

That wee muſt not expect or craue any good thing from God, either for our ſelues or others, but only out of the freedome of his grace. As in the beginning of the *Pſalme*, whatſoeuer *Dauid* craued of God for himſelfe, he grounded the hope of obtayning it vpon the louing kindnes of God, and vpon the multitude of his compaſſions; ſo now ſuing for the good and proſperity of the Church, he builds vpon the ſame foundation. He knew that neither in himſelfe, nor in the Church, there was any matter of deſert, in reſpect whereof this might bee challenged which is craued; but hee placed all his expectation vpon Gods good pleaſure, then the which there is nothing more free. This good pleaſure of God, to which *Dauid* appeales in this ſuite, is the ſame which by the Apoſtle is made to be the ground of Gods [m] election; which is not induced by any thing in man, but is the meere freedome of Gods owne good and gratious

The third Doctrine.

m *Ephe.1.5.*

disposition. *Paul* makes this and mans deseruing, to be in a kind of opposition either to other: [n] *not according to our works, but according to his purpose and grace:* so that where the purpose, and grace, and good pleasure of God is the predominant, there is nothing of mans hath any part. Thus *Nehemiah* in that prayer of his which hee had for this very thing for which *Dauid* here was a suiter, namely, that God would looke vpon the distresses of his people, and prosper his purposes for the relieſe thereof, grounded his requests vpon the same foundation; [o] *O Lord, that keepest couenant and mercy for them that loue thee:* and to the end it might indeed appeare that he had no hope but onely in mercy, hee makes an exact acknowledgement of the sinnes of the people; [p] *Both I and my Fathers house haue sinned: we haue grieuously sinned against thee, &c.* so he confesseth that if God should therein deale according to desert, there were no hope of obtayning that for which hee prayed: and that the Church of God was not vtterly consumed and swept away from the face of the earth, the Prophet *Ieremie* acknowledgeth it to bee wholly out of the *mercy of God,* and [q] *becauſe his compaſsions fayled not.* Thus was the carriage of *Daniels* [r] prayer: *O Lord, righteousnesse belongeth vnto thee, and vnto vs shame;* yet here is our hope, [s] *that forgiuenesse and compassion is in the Lord our God:* [t] *Wee present not our supplications before thee for our owne righteousnesse, but for thy great tender mercies.* See what disclayming here is of all, saue only the mercy and good pleasure of God. This is the point which I handled in regard of the generall substance thereof, in the opening of the first verse; I am now the briefer therein. The choosing of Gods Church, was only out of mercy, whence then should be the preseruation and vpholding thereof, but wholly from grace.

The Vse. To be a direction to vs in all suits, whether for our selues or others, whether for our owne particular, or for the common benefit of Gods Church. Beware euer how wee bring any thoughts, saue onely such as tend to the auilement and abasement of our selues, and may discouer and testifie the dependance of our hope vpon no other thing saue the grace, and mercy, and good pleasure of God in Iesus Christ. The least temper of any the smalleſt conceit or opinion of ought in our selues, for the sake wherof, God might be moued to vouchsafe that to vs which we desire of him, is inough to turne all our prayers into sinne. If there be neuer so little of this Leauen, it is inough to sowre and to distaste the whole lumpe of our deuotions. Let this be euer the mayne of our requests, *In thy good pleasure Lord,* as here; or as DAVID, [u] *for thy mercies sake;* or with DANIEL, [x] *for thy owne sake;* or somewhat to the like effect. The more submisse and deiected the Lord shall perceiue our spirits to bee in the apprehension of our owne vnworthines, and in the vtter renouncing and disclayming of our selues; and the more we shall, as it were, cast our selues into the armes of his grace, the more he will accept vs, the sooner will he cause his face to shine vpon vs, that we may be safe. Thus to doe is a thing easily spoken, and heard, but not easily performed. It is a hard matter to bring flesh and bloud to thinke so demisſely and vnworthily of

n 2. *Tim.* 1. 9.
o *Chap.* 1. 5.
p *Verſ.* 6. 7.
q *Lam.* 3. 22.
r *Chap.* 9. 7.
s *Verſ.* 9.
t *Verſ.* 18.
u *Pſal.* 6. 4.
x *Chap.* 9. 19.

of it ſelfe, as that there ſhould bee nothing in it but that which deſerues the furie of Gods diſpleaſure. Nature muſt bee well ſchooled and humbled, ere it can come ſo farre; and then when it is brought ſo low, it will be ſo hard for it againe to be rayſed vp, ſo as to waite conſtantly, and confidently, and comfortably vpon the grace of God: ſo that howſoeuer it bee a thing much talked of, as if wee were all very cunning and perfect therein, to truſt all vpon mercy, and to looke for nothing in regard of our ſelues; yet the truth is, a man had need to be well exerciſed in Religion before he come to know himſelfe ſo thorowly, as to abhorre himſelfe in his prayers; and can withall when hee ſees ſo much vileneſſe in himſelfe, [y] *truſt perfectly on that grace which is brought vnto vs by the reuelation of Ieſus Chriſt.* Humilitie and Faith are the hardeſt matters of Chriſtianitie, and they bee the two things neceſſarie for the carriage of a mans ſelfe in prayer according to this Doctrine. A man muſt haue his heart euen broken into pieces, before he can be able ſo in prayer to deny himſelfe: and when he is ſo broken, yet by Faith to build his hope vpon Gods good pleaſure: and to be able to beleeue, that there is ſomewhat in ſtore for him ſo vile a perſon, it is no little difficultie. I ſpeake it to this end, that we may not ſlight ouer ſuch Doctrine as this, as eaſily learned, or as if alreadie knowne. For he who will not beare witneſſe with mee of the hardneſſe of this dutie, in the denyall of himſelfe, to looke for good from God onely out of grace, I will ſay plainely, that man is yet farre from the practice of this dutie.

y 1.Pet.1.13.

There is another thing to be noted out of this ground, *(according to thy good pleaſure.)* It is this,

The fourth Doctrine.

That in all our prayers, we muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe. This is alſo intended by *Dauid* in this ſpeech. He doth diſclayme all hope ſaue onely in Gods free grace, and withall ſubmits himſelfe, for the iſſue of the requeſt vnto God his appointment: *O Lord, let it be herein as thou wilt: thou knoweſt what is beſt for thy Church, and for euery limme thereof: I will not take on me to direct thee, let thy good pleaſure bee the rule of all.* Thus much muſt needs alſo bee concluded hence: *Be fauourable, in or for thy good pleaſure.* This referment of our ſelues in our prayers to the Lord, that he may doe with vs and for vs, as he pleaſeth, our Sauiour taught two wayes: Firſt, By appointing vs to pray, that *the Lords will may be done*; meaning this therein among other things, that we ſhould not ſeeke the aduancement of our owne deſires, but onely ſo farre forth as God ſhall pleaſe; our wills muſt be made ſubordinate to his will: Secondly, By his example: For when he was in his agonie in the Garden, and prayed that if it were poſſible that Cup might depart from him, he preſently added this, [z] *neuertheleſſe, not as I will, but as thou wilt:* here he ſubmitted his owne will (as a man) vnto Gods will. The promiſe of being heard in our prayers runnes with this condition, [a] *If we aske any thing according vnto his will he heareth vs.* There is the Caution with which our prayers are hedged in. It is one of the euils noted in the old *Iſraelites*, [b] *They limited the holy One of Iſrael.* They tyed

z Matt.26.39.

a 1.Ioh.5.14.

b Pſal.78.41.

tyed God to meanes, and tooke on them to preſcribe to him how, when, in what ſort and meaſure he ſhould ſupply them. We haue an ordinary ſaying, and it may well be applyed to this matter, as being therein moſt true; *They which begge, muſt not chooſe.* Hee that craues a fauour, muſt be content to ſtand to the curteſie of him of whom he craues it, and not carue out according as himſelfe liketh. Is it meet that man ſhould direct God, as if it were his dutie to miniſter to him, or as if there wanted wiſedome in him, to know how to meaſure out his fauours: [c] *It is good,* ſaith the Prophet, *both to truſt and to wait for the ſaluation of God:* that is, to relie vpon Gods helpe in all neceſſities, and to tarry his leaſure, and to yeeld to his courſe, and to receiue all according as it ſhall bee his good pleaſure to allot. This is a ſecond obſeruation out of theſe words. *Dauid* deſires good of God for his Church, but therein referreth himſelfe to him, as not daring to preſſe vpon the Lord, further then he in his infinite wiſedome ſhall thinke meete.

c *Lam.*3.26.

The Vſe. This is alſo to be made vſe of (as the former) as a direction to vs in our prayers. There is great boldneſſe, and entrance with confidence, granted to poore ſinners by Ieſus Chriſt vnto the Throne of grace, there they may freely euen powre out their ſoules, yea and vrge the Lord with his owne promiſes; but yet ſtill with this *prouiſo,* that nothing bee peremptorily asked, but all ſtill with this limitation, *In thy good pleaſure, Lord, doe this or that: O Lord, thou knoweſt what is beſt: bee it according as thou wilt: Frame my deſires to thy owne appointments.* A man can neuer haue any true comfort in his repayring to God as a Petitioner, vntill hee hath learned this: what a death will it bee to bee delayed and put off, if one doe not know how to ſubmit his will vnto Gods? When hee hath once attayned to this, then he will reſolue with himſelfe, not being preſently ſupplyed according to his craving, *Surely, God knoweth better then I what is fit for mee: when hee ſeeth it meete for mee to haue that for which I ſue, he will certaynely beſtow it.* [d] *In the meane time, I will yet giue him thanks, and mine eyes ſhall be euer towards him,* [e] *and waite vpon him vntill he haue mercy.* The ſoule of a ſinner wraſtling and combating againſt ſome ſpeciall corruption which it cannot maſter, or elſe labouring as for life, ſo for ſome comfortable refreſhing by Gods Spirit, not putting in this condition, *In thy good pleaſure, Lord;* how ſhall it vexe it ſelfe, and how will Satan take aduantage thereby to encreaſe it, and euen to ſwallow it with hopeleſneſſe? So then, this one word, *thy good pleaſure,* hath taught vs two very neceſſarie duties touching prayer: firſt, To ground all our ſuites vpon grace; and, ſecondly, To referre all our requeſts for the ſucceſſe and iſſue of them to Gods wiſedome. So much of that part of this Verſe, in which *Dauid* makes petition to God for his Church.

d *Pſal.*25.15.

e *Pſal.*123.2.

The

The nine and twentieth Lecture.

Build thou the walls of Ieruſalem.

DAVIDS prayer for the ſtate of Gods Church, wee haue heard. Now followeth his ſuite for the Ciuill State. *Ieruſalem*, it is well knowne, was the chiefe Citie of that Kingdome, whereof *Dauid* was the Head. It was one of the moſt famous Cities in the World, [a] *full of People, great among the Nations, Princeſſe among the Prouinces.* In one ſpeciall reſpect *Ieruſalem* exceeded all the Cities of the World; ſhee was entituled, [b] *The Citie of the Lord of Hoſts, the Citie of God.* By *the walls of Ieruſalem*, is here meant (one ſpecialtie of that kind being put for the whole) any thing whatſoeuer neceſſarie for the ſafetie and well-being of *Ieruſalem*. By *building vp theſe walls*, is intended a ſupply from God of whatſoeuer wanted, for the good, and proſperous, and flouriſhing eſtate of the Citie, and a confirmation, an vpholding, an augmentation of all that was either preſently had of that nature, or by the bleſſing of God might at any time be conferred afterwards; ſo that the effect of *Dauids* prayer here is, that the Lord would vouchſafe to the State of *Ieruſalem*, and ſo withall to the whole body of the Common-wealth, of which *Ieruſalem* was the head Citie, all neceſſaries for the peace, and ſafetie, and proſperitie thereof. This is the ſenſe. Let vs proceed to an enquirie for matter of Doctrine. Wee may firſt gather hence this generall obſeruation,

a *Lam.*1.1.

b *Pſal.*48.8.

That euen outward things appertayning to this life, and to our ſtate and welfare in this preſent world, are to bee reputed the gifts of God, and his goodneſſe is for them to bee depended on. Euen the Ciuill and Temporall eſtate of *Ieruſalem*, is ſought here of God, out of an acknowledgement that it cannot bee well with it, no not in matters belonging to the outward happineſſe thereof, vnleſſe the Lord put to his hand. He is entreated to *build the walls thereof*: (as who would ſay;) *Whatſoeuer man did for the defence and ſafetie of the Towne, yet except God did proſper it, there was no hope it ſhould auaile.* God was to be the builder, or elſe the walls could not ſtand. This is right according to that in the *Pſalme*, [c] *Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the Citie, the Keeper watcheth in vaine*: all to ſhew, that whatſoeuer is attempted or vndertaken either in Family or Citie, for the rayſing vp of the one, and for preſeruation of the other, it is ſucceſſeleſſe, vnproſperous, vnleſſe the Lord doe giue his bleſſing thereunto. The walls of *Iericho* could not ſaue-gard it from the inuaſion of *Ioſhua*; when God was pleaſed to forſake it, at the [d] *ſound of the Trumpets, and the ſhouting*

The firſt Doctrine.

c *Pſal.*127.1.

d *Ioſh.*6.10.

ſhouting of the people, the wall fell downe flat: when God had laid his curſe vpon it, and adiudged it to eternall ruine, iudgement followed; whoſoeuer tooke vpon him to reſtore it: as may appeare by comparing togeher *Ioſh.*6.26. with 1.*Kings* 16.34. How ſafe were the *Iſraelites*, during their abode in the Wilderneſſe, notwithſtanding they then dwelled in tents, and had not thoſe ordinarie defences of walls and trenches which Cities haue; the Lord was to them as an Eagle to her yong ones, [c] *Ouer whom ſhee ſtretcheth out her wings, taketh them and beareth them on her wings:* he was to them as a *wall of fire round about*, according to that phraſe, *Zac.*2.5. How admirably and beyond opinion, did the walls of *Ieruſalem* riſe vp after the captiuitie, when God was pleaſed to proſper the buſineſſe. Great oppoſition there was to it, and many meanes vſed to diſhearten the people in their courſe, and to breake off the worke, but [f] *God brought their councell to nought:* and the Hand of God was therein ſo apparant, that *the enemies of the builders were afrayd, and their courage fayled them*; *ſo they knew* (ſaith the Text) [g] *that the worke was wrought by God.* On the other ſide, when God was *their* aduerſary, ſoone was the defence of the height of the walls brought downe. I remember that ſpeech of *Ieremies*, how foretelling the deſolation of *Ieruſalem*, for the more affecting of the people, that they might be brought to a conceiuing of the deſolation threatned, as if it were preſent, he doth direct his ſpeech to the enemies, as if they had euen then beene beſieging the Towne: [h] *Climbe vp their walls, take away their Battlements, for they are not the Lords:* as if he would ſay, Doubt you not of the taking of *Ieruſalem*, becauſe of the height and thickneſſe of their walls, feare you not the Turrets and the Battlements that are about it, they are not now the Lords as heretofore, hee hath giuen ouer to protect them, goe on therefore the victory is yours, it ſhall bee an eaſie matter for you to deſtroy them. The Scripture ſaith, [i] *Niniueth was a great Citie.* An Hiſtorian reports that the wals were in height an hundred foot, and the bredth thereof ſo thicke, that vpon them three Carts might meete together; Towres it had one thouſand fiue hundred, the height of each of which was two hundred foote; yet God ſaith to and touching *Niniueth*; [k] *All thy ſtrong Cities ſhall be like the Figge tree of the firſt ripe Figs, which if they be ſhaken, doe by and by fall into the mouth of the eater.* Theſe few ſpecialties I haue noted, in alluſion to the words of my Text, concerning *Walls*, to ſhew how ſufficient a defence the Lord is in himſelfe, and of himſelfe ſimply to a people without walls, how ſtrong and proſperous the walls be which God bleſſeth, and how little auaile there is in them without the Lord. It is eaſie to ſhew how all the outward bleſſings of a ſtate are of the Lord. [l] *He makes the barres of the Gates ſtrong, and ſets peace in the borders:* [m] *He maketh warres to ceaſe.* [n] *It is by him that Kings reigne, and Princes decree Iuſtice.* [o] *He makes the Subiects plenteous in goods, in the fruit of their bodies, and in the fruit of their cattell, and in the fruit of their ground.* As it is in the ſtate of the Commonwealth, ſo in mens priuate eſtates: all appurtenances to their outward wel-

c *Deut.*32.11.
f *Neh.*4.15.
g *Neh.*6.16.
h *Chap.*5.10.
i *Ion.*4.11.
k *Nahum.*3.12.
l *Pſal.*147.13, 14.
m *Pſal.*45.8.
n *Pro.*8.15.
o *Deut.*28.11.

wel-being, it is from the Lord that they are to be expected. [p] *It is only his blessing that maketh rich.* No successe nor comfort in a mans endeuours and vndertakings, vnlesse he prosper them. Cannot he make that after *much sowing, there shall bee brought in but little*; and when that little is come in, cannot he *blow vpon it*, and make all ones gettings to be as money [q] *put vp into a broken Bagge?* How easie for him to [r] *make the heauen ouer the head to be brasse, and the earth yron*: or [s] *the seede to become rotten vnder the clods: the very beasts may bee made to mourne,* [t] *and the heards of cattell to pine away, because they haue no pasture.* And be it that all things prosper according to mans desire, in regard it returns into a mans power the expected increase, yet still there is neede to looke vp to God: for is there not yet space for the iudgement to bee executed threatned, [u] *Thy Oxe shall be slaine before thine eyes, and thou shalt not eate thereof, &c.* When a man comes to the very point of enioying all, yet the hand of the Lord may be reached out, as once vpon the *Israelits*, against whom, [x] *While the flesh was yet betwixt their teeth, before it was chewed, the wrath of the Lord was kindled, that they were smitten with an exceeding plague*: or what if that a man escape all this, and doe both feede and clothe himselfe with his portion, yet still God hath a plague; [y] *Yee eate, but you haue not inough, you drinke, but you are not filled: you clothe you, but you bee not warme.* Yea, and when all those formerly named be escaped, the arme of the Lord is not shortned that hee cannot punish; [z] *hee can send leaneneſſe into a mans soule*: hee can cause that [a] *which is stored vp, to bee reserued to the owners for their hurt*: hee can disappoint a mans hope for conferring it to posterity [b] *a strange man shall eate it vp.* So that it is plaine, that all outward blessings appertayning either to the generall state of the Commonwealth, or to the particular state of priuate families and persons, are of God. *Dauid* had cause of the Lord to seeke the setling and protection of *Ierusalems Walls*. Well might hee erect them, but to no end in the earth for the benefite of the people and inhabitants, except the Lord did prosper them.

This teacheth vs a duty, first, as wee are interessed into the common good: secondly, as wee are considerable apart for our domesticall and personall estates. First, As we are parts of the ciuill body, and lims of the Cõmonwealth, we are here taught in whom to place our hope, and vpon whom principally to depend, and to whom especially to be thankfull, for the common fauours of peace, protection, safety from enemies, gouernement, magistracie, &c. Here is that of the *Psalme* very fit, [c] *some trust in chariots, some in horses, &c. but we will remember the name of the Lord our God*: that is, some rely for these things, vpon the meanes, vpon the arme of flesh, vpon men, munition, walls, ships, the multitude of souldiers, the valour of Captaines, and ascribe the continuance and encrease of all their ciuill happinesse to these secondary causes; but our eyes shall bee euer towards the Lord, him will we account our [d] *Rocke, and our Fortresse, in him will wee relie as our shield, as the horne also of our saluation, and our refuge.* This should bee our minde for this matter: what are walls,

p *Pro.10.22.*

q *Hag.1.6,5.*
r *Deut.28.23.*
s *Ioel 2.17.*
t *Vers.18.*

u *Deut.28.31.*

x *Num.11.33.*

y *Hag.1.6.*

z *Psal.106.15.*
a *Eccl.5.12.*
b *Chap.6.2.*

1. *Vse*

c *Psal.20.7.*

d *Psal.18.2.*

walls, when [e] *the day of the Lord shall be vpon euery high Towre, and, euery strong wall?* What is a nauie of ships, when *the Lord shall breake them in pieces*, as he did the Fleete of *Iehoshaphat* at [f] *Eziongaber?* What are bowes, and speares, and chariots, when he shall *breake* the first, *cut* the second, and *burne* the latter in [g] *the fire?* What are Souldiers, when he shall make them [h] *to become like women*, and [i] *their hearts faint?* What is a populous armie, if hee shall cause [k] *fiue to chase an hundred or an hundred to put ten thousand to flight?* What are wise Councellors, and men of experience, when hee shall either take them [l] *away*, or [m] *turne their counsels into folly?* Thus Scripture makes it plaine, that although such particulars as these are not to bee despised, nor set at naught, yet still we must consider the vanitie of them without the Lord. In the vse of these God must be sought, and in the successe of these, God must be acknowledgd; [n] *Through thee haue wee thrust backe our aduersaries: by thy Name haue we trodden downe them that rose against vs. I will not trust in my Bow, neither can my Sword saue me: But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs: Therefore will wee praise God continually.* Here then must be our principall care, that we may keepe God on our side: [o] *If he be on our side, Who can be against vs?* The way to keepe him our friend, is, to make conscience of obedience to him, and to beware of prouoking him by presumptuous sins. No Canon can be so able to batter downe the walls of a Citie, as the sinnes of the inhabitants. It was *Balaams* pollicie to teach *Balac* the King of *Moab*, desiring to do hurt to the *Israelites* in the Wildernesse, to indeuour by some meanes to draw them to sinne against their God: hee saw no other plot could preuaile against them, vntill they fell into some notorious [p] wickednesse. And that speech of God to *Ioshuah* is very obserueable for this purpose: [q] *Israel hath sinned, and therefore Israel cannot stand before the enemies.*

Note.

Wee haue the more cause to wonder at the goodnesse of God towards vs in this nation, inasmuch as though we haue filled the Land with filthinesse euen from corner to corner, yet God hath not laid waste our *Ierusalem*, but hath made vs a spectacle to the world in regard of the blessings, and peace, and victory, and preseruation from hostile attempts, for well onwards vpon threescore yeeres. He hath not dealt so with euery Nation. We haue hitherto beene but as lookers on vpon others troubles; the Lord hath euen compassed vs with fauour, as with a shield. Let vs not be high-minded, but feare. This mercy of God cannot alwayes so continue, if wee goe on so to prouoke the holy one of *Israell*, by an high-hand sinning against him, especially by our vnthankefulnesse for the Gospell of peace which is preached in our streets: he hath many wayes whereby to bring vs downe, he can [r] *breake downe our hedges, so that all they which passe by the way shall plucke vs:* hee can [s] *bring a Nation vpon vs from farre, which shall eate our Harueſt, and our bread, deuoure our Sonnes and our Daughters, eate vp our Sheepe and Bullocks, destroy our fenced Cities wherein we trust:* he can inflict that vpon vs which hee threatned of old vpon the *Iewes*, [t] *that the stranger which*

e *Isa.2.15.*
f *1.Kin.22.48.*
g *Psal.46.9.*
h *Nah.3.13.*
i *Ezec.21.15.*
k *Leu.26.8.*
l *Esa.3.3.*
m *2.Sam.15.13*
n *Psa.44.5.&c.*
o *Rom.8.31.*
p *Reuel.2.14.*
q *Iosh.7.11.12.*
r *Psal.80.12.*
s *Ier.5.15,17.*
t *Deut.28.43.*

which is amongst vs shall clime aboue vs vp on high, and we shall come downe beneath below: he can send [u] *wicked Rulers, which shall be amongst vs as roaring Lyons, and as hungrie Beares:* [x] *Kings which shall take our Fields, and our best Commodities, and giue them to their Fauourites:* so shall our [y] *Inheritance be turned to Strangers, and our Houses to Aliants.* Thus and more grieuously then thus shall the Lord doe vnto vs, if there be not an hastening to preuent his furie by repentance: or if these particulars mentioned come not vpon vs, yet cannot he send some such man-eating Pestilence, as that our [z] *Cities and Townes which came out by thousands, shall leaue but an hundred: and that which went forth by an hundred, shall leaue but ten.* God hath Store-houses of iudgements whereby to bring [a] *downe euen wonderfully* the glorie and pompe of our *Ieruſalem.* It is said that *Cyrus* that Persian Monarch, when as one of his specially respected Horses, was drowned in a Riuer called *Gyndes*, he threatned to cut out so many Channels into which that Riuer should be deriued, that it should lose both depth, and name, and glorie: Surely, if those large Flouds of Gods great fauours to the Kingdome, doe swallow vs vp in securitie, and doe drowne that thankefulnesse, and that conscience of duty which we should requite him with, he can easily deriue this our happinesse into many Channels, conuey it into many hands, and depriue vs both of the name and glorie which we haue thereby. Oh that we were wise euen in this our day, to vnderstand the things which concerne our peace: surely, by how much the more the Lord hath made vs honourable amongst Nations, by so much the more hee will make vs an hissing and a by-word to the world, if we doe not make haste to out-cry the cry of our sinnes, by the cries and teares of true repentance.

u *Pro.28.15.*
x *1.Sam.8.14.*
y *Lam.5.2.*
z *Amos 5.3.*
a *Lam.1.9.*

Thus for the duty which we learne out of this first Doctrine respectiuely to our state, as we be members of the state. Now for our owne priuate and more particular estates, hereby we are also taught the like. For euen the commodities that are of a more priuate nature, are from God also to bee looked for; our house-hold walls if hee build not, they cannot stand vp and flourish to our comfort. I know many a carnall man, many a *Nabal*, hath these temporall things in a large measure; [b] *Their houses are peaceable and without feare, their seede is established in their sight, with them and their generation before their eyes:* [c] *Their Children haue inough, and leaue the rest of their substance for their Children:* yet without the Lord there is a secret curse goeth with it, which sticks as close vnto it, as the leprosie of *Gehazi*, and makes all their fulnesse to become a [d] *preparing of them to the day of slaughter:* what should bee our duty therefore but this, to acknowledge our dependance vpon the opening of the Lords Hand, by seeking all these things from him, and by craiuing of him to blesse the labours of our hands vnto vs, and to make our courses prosperous. Note here how this vrgeth the necessitie in priuate families, of the morning and euening Sacrifice of prayse and thanksgiuing. These Seruices should bee the entring into, and the conclusion of all endeuours for these outward things. Certainely, where this is neglected, either

2. *Vse.*

b *Iob 21.8,9.*
c *Psal.17.14.*
d *Ier.12.3.*

either buſineſſes ſuccede not, men doe not thriue and goe on as they would; or elſe if they doe attaine to their ends, and that things doe encreaſe vpon them as they would, their fulneſſe becommeth a very poyſon to them, [e] *their very eaſe ſlayeth them, and their proſperity deſtroyeth them*, We may ſee in experience, how many Worldlings that ſhew no ſignes of any feeling of Religion, or of any true ſeaſoning by grace, when they grow full and fat in the world, how ſometimes they are puniſhed with baſeneſſe and vnworthineſſe of diſpoſition, that they haue no fruition of that which they haue, God [f] *giueth them no power to eate thereof.* The poore Labourer with his Groate or three pence a day, hath more contentment then they with their hands full and Coffers; their ſacietie will ſcarce [g] *ſuffer them to ſleepe.* Sometimes God raiſeth them vp thriftleſſe and waſtefull children, who ſcatter as faſt as they haue raked: no man that notes the courſe of things, but he may ſee plainely the euidences of Gods curſe vpon ſuch as ſhew not themſelues to ſeeke the Lord, and to waite on him for theſe outward things. And ſtill when men bind not themſelues to this duty, they runne into theſe extremities; when goods encreaſe, they are apt, as the Prophet ſpeaks [h] *to Sacrifice to their nets, &c.* and to ſay [i] *my power, and the ſtrength of mine owne hand, hath prepared me this abundance*: when any croſſe comes, then they are ſtroken dead, and know not which way to looke for any comfort; then they rage againſt meanes, and ſecond cauſes, and are ready to doe as fooliſhly as Stories ſay *Xerxes* that great King of *Perſia* did, who vnderſtanding that the Bridge which he had made ouer the *Helleſpont* (a Sea ſo called) was broken downe with the Waues, cauſed three hundred ſtripes to be giuen to the *Ocean* Sea by way of reuenge: in like manner wee are apt to wreake our teene vpon the inſtruments and occaſions of our grieuances, becauſe not being accuſtomed to waite vpon the Lord, and to commit our wayes to him, we cannot tell how when a croſſe commeth to looke to the hand of him that ſmites. Thus is the firſt point. They be outward bleſſings which *Dauid* principally intends here in ſpeaking of *Building vp the Walls of Ieruſalem.* Euen things of that nature muſt be ſought of God: whither for the Common-weale, or for our priuate ſtates, to the Lord we muſt looke, vpon him we muſt waite, if we deſire a bleſſing. *Walls* of Cities are no Walls, vnleſſe the Lord eſtabliſh them; and in priuate eſtates, haue no true proſperitie, if God doe not giue his bleſſing. Men doe but [k] *euen weary themſelues for very vanitie.* It is but with them as with him, whom they wonted anciently to picture, labouring hard in the winding of a Rope, and an Aſſe ſtanding behind, cropping it off as faſt as he did twiſt it. So farre of the generall Doctrine. Now followeth the more ſpeciall, and it is thus.

The ſecond Doctrine.

That he who is a good man, is alſo well and carefull affected to the common good. As I ſaid in the laſt Sermon, that *Dauid* in regard of his prayer for *Zion*, was a patterne of ſuch affections as Gods Children haue to Gods Church; ſo now I ſay againe, he is in this branch of his ſuite for the Ciuill ſtate, an example of the diſpoſition of a good man towards the

e *Pro.1.32.*
f *Eccl.6.2.*
g *Eccl.5.11.*
h *Hab.1.16.*
i *Deut.8.16.*
k *Hab.2.13.*

the Common-wealth. I know that mainely and principally *Dauid* being a King, he is herein a patterne for Kings, and ſheweth in how great eſteeme they ſhould hold the publike good, and how deare it ought to be vnto them. According whereto it is truely ſaid, that this is one principall difference betwixt a good King and a Tyrant, that a good King thinketh the common intereſt his chiefeſt particular, a Tyrant will ſtill frame the Common-weale to aduance his particular. The former acknowledgeth himſelfe ordained for his people, the other thinks his people ordained for him a prey to his paſſions and inordinate appetites. So *Dauid* here diſcouered the affections that ought to bee in a good King to his Subiects: which ſhewed themſelues in him not now onely, but at other times, and vpon other occaſions alſo. I remember when the trouble began through the inſurrection of *Abſolom*, *Dauid* was then in *Ieruſalem*, and he choſe rather to ſeeke to ſaue himſelfe by flight, then to hazard the ſtate of the Towne, by remaining there to bee beſieged. So tender was he ouer the people, as not to bring the chiefe Citie into danger through [l] him. At another time, how did his heart ſorrow within him when he beheld ſo many of his Subiects ſwept away ſuddenly with the Peſtilence; he himſelfe in his owne perſon was employed in the ſeruice of making attonement, and knowing his owne guilt at that time in regard of the ſin he had committed in numbring the people, he prayed. [m] *Behold, I haue ſinned, yea, I haue done wickedly: but theſe Sheepe what haue they done? let thy Hand, I pray thee, bee againſt mee and my Fathers houſe.* Thus was *Dauid* affected as a good King, more deſiring the publique good, then his owne particular: but hee is herein alſo an example in the generall to all, and declares by his example here, how euery good man ought to regard the common cauſe and buſineſſe of the publique State. When the *Iewes* were to be carried captiue into *Babylon*, they had a Commandement from God by the Mouth of IEREMIE, [n] *to ſeeke the proſperitie of the City, whither God cauſed them to be carried captiues, and to pray vnto the Lord for it; in the peace thereof was their peace.* If they were ſo to reſpect that ſtate, wherein they liued in a kind of bondage, and by which they were ſubdued; how thinke wee became it them to be diſpoſed towards the Common-wealth, whereof they were borne members. It is *Salomons* charge, in the giuing whereof hee was guided by Gods Spirit, not *to meddle with them that are ſeditious*, or deſirous of alterations and changes in the State, according to their priuate [o] humors. A good man ought to haue no manner of commerce with ſuch, neither partaking with them in ſociety, nor being like to them in diſpoſition. The Apoſtle numbreth *ſeditions* (vnder which may bee well compriſed all courſes preiudiciall to the common benefit) among thoſe [p] *works of the Fleſh, the doers whereof ſhall not inherit the Kingdome of God.* How are they cryed out vpon by the Prophet, and threatned with the iudgement of God, who were all for their owne priuate, *euery one looking to his owne way, for his owne aduantage, and for his owne purpoſe*: they cared not how it fared with the generall, or who ſmarted, ſo that they might be

l 2. *Sam.* 15. 14.

m 2. *Sam.* 24. 17.

n *Ier.* 29. 7.

o *Pro.* 24. 21.

p *Gal.* 5. 20, 21.

fat and flouriſhing: ſuch were thoſe ſpoken againſt by [q] *Ieremie*, and [r] *Amos*. How did *Nehemiah* take vp thoſe after the returne from captiuitie, who looking onely to their particular, enriched themſelues by the pawnes and forfeitures of the poore Commons, who were compelled to take vp money to pay the Kings tribute vpon their Lands; and then there falling a dearth withall, they were diſabled to redeeme the things which they had pledged, and ſo were in the high way, they and theirs to be vndone; *That which you doe* (ſaid that worthie *Nehemiah*, to them that were principall in this courſe) *is not good: Ought you not to walke in the feare of our God, for the reproch of the Heathen our enemies?* ſhould you not more reſpect the credit of our profeſſion, and not make your ſelues and your Religion ſcandalous amongſt thoſe that are enemies thereunto? therein ſhewing that manifeſtly which I now vrge, how good men ought not to ſeeke their owne profit further then may ſtand with the aduancement of the common benefit. There is no walking in the feare of God, where that care is left [f] out. Did it not trouble *Mordecai*, and the reſt of the Iewes liuing vnder the Emperour *Ahaſueroſh*, that they ſhould haue ſuch an imputation put vpon them, *that it was not for the Kings profit to ſuffer them*; as if they had beene ſo regardleſſe of the publique weale: whereas indeede they liued vſefully to the State, that it would haue beene a loſſe to the King, if according to the plot of their Accuſer, they had beene cut [t] off. It was prophecied touching the members of Chriſts Church vnder the Goſpell, that they [u] *ſhould breake their Swords into Mattocks, and their Speares into Sithes:* inſtruments of Warre, tending to the hurt of others, into Implements of Husbandrie for the benefit of others. He cannot be a good Chriſtian, that holds not himſelfe bound [x] *to bee a Seruant vnto others by loue.* A Shooter, who afarre off aymeth at a Marke in the midſt of a White; hee ſeeth the White, but not the Marke; hee cannot hit the Marke which hee ſeeth not, except hee hit the White which hee ſeeth. It is applyed thus; God is the marke, vnto whom all our loue, and whole bent of all our affections ought to ayme; Man is (as it were) the White which wee ſee, God the Marke which wee cannot ſee; wee can neuer hit God the Marke which wee ſee not, vnleſſe wee touch Man whom wee doe ſee. So that there can bee no ſinceritie of affection to God, when due reſpects to men are wanting. Humane ſocietie is that, which is ordained for vs by our regard to it, to make it to appeare what wee are towards God. The ſeuerall Lines which are drawne from a Circle to the Centre, or pricke in the midſt, the neerer they come one to another, the neerer alſo to the Centre: ſo the neerer men that liue together in one common ciuill fellowſhip, are ioyned in their mutual reſpect each to others good, the neerer are they vnto Chriſt, *Euery man for himſelfe*, is one of the principles of Atheiſme, not of Chriſtianitie. It is not vnworthy the marking, how God hath fitted euery man for ſome certaine imployment or calling; which alſo is ſuch, that (well conſidered) will ſhew that a man is purpoſely ſet in it, thereby to

q *Chap.5.26.*
r *Chap.8.4,5.*
f *Neh.5.9.*
t *Heſt.3.8.*
u *Iſ.2.4.*
x *Gal.5.13.*

to bee an helper forward of the common good. It is a manifeſt abuſe of a calling, when a man demeanes himſelfe ſo therein, as one that regardeth no body but himſelfe. Thus I hope it is manifeſt, that no man can truely be termed a good man, vnleſſe he bee (as we phraſe it) a good common-wealths man. *Dauid* is not vnmindfull wee ſee hereof the generall ſtate: the proſperitie of *Ieruſalem*, is one part of his principall deſires. It was the wiſh and prayer of thoſe that were Witneſſes at the eſpouſals of *Booz* vnto *Ruth*, that y *he might doe worthily in Ephratath and be famous in Bethelem*: that hee might bee one that ſhould ſeeke to doe good in the place and ſocietie where he dwelt. y Ruth.4.11.

If this be a truth, as I truſt it is manifeſt to vs all that it is, that a good man carrieth a reſpectiue affection to the common good; will it not contract and draw the number of good men into a narrow roome, or as the Scriptures ſpeech is, into a z *ſhort count?* How are wee all generally ſet for our owne priuate behoofe, how it fareth with the generall wee reſpect little, ſo that our particular may goe on. Let it bee but marked in the Countrey ordinarily, how backeward and ſlow men are in things wherein the common commoditie is engaged; as in the matters of High-wayes, Bridges, and things of that nature: how little is done in thoſe kinds, and how little of that little, without meere inforcement. Note it againe, how men ſhew themſelues diſpoſed in the more priuate affaires of Pariſhes, for ordering the buſineſſe of the poore, for preuenting the burdens which fall many times vpon thoſe ſocieties; you ſhall find for the moſt part, nothing worſe managed then that wherein many are engaged. Euery mans Eye is ſo much homeward, that therewhile the publique is neglected. Looke out further into mens dealings and tradings in the World; where ſhall you find a man that tyeth himſelfe to this, not to labour to his owne profit further then it may well agree with the generall behooſe. Merchants, Husbands, Craftſmen, doe wee find them ſo ſcrupulous, as not to runne any courſe, but that by which together with themſelues, the publique ſocietie may receiue commoditie? Nay, let all goe how it will, ſo that wee may aduance our owne particular: this is the moſt ordinary reſolution. What doe we reſpect *the walls of Ieruſalem*, ſo that our owne walls may bee ſtrong. Let vs not thinke theſe things to bee no matters of Religion; or if they bee, no great tranſgreſſions. Surely there is no Religion, where the good and proſperitie of *Ieruſalem* is not thought on; no true goodneſſe, where the common benefit is not equally deſired with ones owne: nay, where there is not a diſpoſition to neglect ones owne, to promote the generall. How mought I extend and ſtretch out this point further, conſidering this diſ-regard of the publique profit of *Ieruſalem*, is not only to be found in priuate ordinarie perſons, but euen in thoſe alſo that are appointed by place and function to bee the Miniſters of God for the peoples wealth; I meane Magiſtrates and men in authoritie. Wee find but few (if any) that are for *Ieruſalem* indeede that be men of courage, ſet for the common good and comfort of the

The Vſe.

z Rom.9.28.

Countrey. How vnwilling are many to haue cauſes come before them, how loth to bee troubled (as they call it,) how are matters carryed more for fauour and for profit to their inſtruments and attendants many times, then with reſpect to the generall aduantage. Mention is made in Story of one *Vercouius*, it was in the dayes of the Romane Emperour *Alexander Seuerus*: he abuſed the fauour of the Emperour, and tooke much money of diuers to preferre their ſuites, but did them no good. When the Emperour vnderſtood it, hee cauſed him to bee hanged vp into a Chimney (as ſome haue it;) or as others, to bee tyed in publique to a ſtake, and there to bee ſtifled with Smoke; an Herald proclayming to the people, *Smoke hee ſold, and with Smoke hee is puniſhed.* It ſeemes that Iuſtice is too much turned into Smoke: many ſittings and meetings in the Countrey, puts vs in hope of ſome reforming of diſorders, but all turnes into Smoke, and vaniſheth into nothing. Now if men careleſſe of the common good, are worthily taxeable with this Doctrine; what are they who are the profeſſed Horſe-leaches and ſuckers of the Common-wealth, ſuch as make no other vſe of Princes fauours, but by Monopolies and Impoſitions to enrich themſelnes: ſuch are to the ciuill State like theſe *Scorpions*, with which *Rehoboam* threatned [a] *to correct his Subiects, inſtead of the Rods wherewith his Father chaſtned them.* Theſe are ſomewhat like thoſe, of whom mention is made in the life of *Aurelian* the Emperour, of whom it was ſaid, *That by them the good and honeſt Emperour, who might onely know what they pleaſed to informe him, was euen bought and ſold.* This is to the Common-wealth like the pyning away of the body by famine: when the body is hunger-bitten, there is a kind of proceeding by degrees; the ſeuerall parts they craue from the Veines, the Veines from the Liuer, the Liuer from the Stomacke; ſo long as there is any thing to bee ſucked from the Stomacke, life continueth; but when that ſtore is emptied, there followeth a moſt miſerable wringing and tearing of the entrals, and a wofull languiſhing of the whole. So in theſe caſes: here is one degree pulls from another to ſatisfie the hunger of the greedy and vnſatiable Monopoliſts; ſo that yet the miſerie is not felt: but when at laſt there is no more to be found in the Stomacke, to bee paſſed into the Liuer, and ſo into the Veines, and by them into the parts and limmes, then it will pinch. Surely, our abuſing of our fulneſſe into wantonneſſe, hath iuſtly deſerued ſuch violent euacuations. It is one of the preſages of *Ieruſalems* vtter ruine by the *Babylonians*, [b] *The people ſhall be oppreſſed one of another, and euery one by his Neighbour.* Thus haue I thought to giue a little touch of ſome particulars, manifeſting the paucitie and ſcarcitie of men of ſuch hearts as *Dauid* here, faithfully affected to the proſperitie of *Ieruſalem*. Oh, that renowmed ſpirit of *Eſther*, reſoluing to engage her ſelfe for the common ſafetie; the courſe which ſhe meant to take, was ſuch as could not bee without ſome hazard of her life: yet, [c] *I will goe to the King, though it be more then Law will beare me out in: and if I periſh, I periſh.* It was as excellent a ſpeech of the neuer-enough-commended

a 1. Kin. 12. 11.

b Iſ. 3. 5.

c Eſt. 4. 16.

commended *Nehemiah*, when there was a plot against him to doe him hurt, and he was counselled by some to flie into the Temple, and there to stand vpon his guard; [d] *should such a man as I flee? Who is he, being as I am, that would goe into the Temple to liue?* I would the same mind might be in all those, who are of gifts, and meanes, and in place to promote the common good; namely, to say euery man when he seeth some discouragement by reason of charge, or disgrace, or of no great hope of preuailing; should such a man as I draw backe? Why should any thing be so deare vnto me as the publique good? Well fare that noble-spirited Souldier, that hauing lost both Armes and Legs in seruice, yet hauing nothing but the trunke of his body remayning to him, yet would needs be in the breach. If I can doe no other thing, saith he, yet perhaps I may keepe off a blow, or blunt the edge of some sword, drawne to the foyling and wounding of some other. If a man cannot doe the good he would, yet it shall be well if he be a stop to some mischiefe which might otherwise haue preuailed.

d *Chap.6,11.*

Now, as the last day, after perswading to haue the state of GODS Church in due regard, I shewed how our respect that way might bee testified; so now, hauing laboured to reforme in vs this great sinne of carelesnesse for the publique Weale, I hold it meet in the next place to giue direction, for the declaring of our good affection herein. Let mee shew this especially, whereto especially our prayers for *Ierusalem* must ayme, and what be the chiefe outward blessings which we must craue of God for the Common-wealth. They be these principally:

The speciall blessings to be craued for the Common-wealth.

First, A succession of godly Kings. Gouernement is in it selfe so necessarie in a Common-wealth, that wise men haue euer preferred Tyrannie before Anarchie; haue thought it better a Common-wealth to bee gouerned by a Tyrant, then to haue no Soueraigne Magistrate at all. Nothing can be worse, or more confused, then *when euery man shall bee left to doe what is right in his owne eyes:* as we may see in the storie of the *Iudges* of *Israel*, what notorious outrages were among them, in the dayes wherein there was no [e] King. Next it is meet, that as there bee Kings and supreme Commanders, so they bee godly also: much of the Common-wealths happinesse stands in the godlinesse of the King thereof. One good man, though he be but a priuate man, is a meanes of much good to a Common-wealth: [f] *The innocent shall deliuer the Iland:* much more shall a good man be for the benefit of a Kingdome, being in the place of highest eminency: not his authoritie onely shall doe much to the furtherance of godlinesse, but euen his very example shall draw many. The actions of Leaders are a great spurre vnto their Followers: so farre preuaileth this, that euen (as one saith truely) *to follow the vices of Kings, is held obedience.* It is said when *Alexander* King of *Macedon* liued, because he was a Warriour, euery man would be a Souldier: and in *Rome*, because *Augustus Cæsar* delighted in Poetrie, therefore he was accounted No-body, he that could not make a Verse: so frameable are the Subiects to the manners of their Princes. Wee reade of a dispute once

e *Iud.17.6. & 19.1.*

f *Iob 22.30.*

once among Philoſophers, Whether an Armie of Lyons, a Hart being their Captayne; or an Armie of Harts, a Lyon being their Captayne, were more powerfull; and it was determined for the Armie of Harts following the Lyon; to ſhew what vertue is infuſed into the Followers by the Leaders. When *Ieroboam* entertayned Idolatrie, g *hee made all Iſrael to ſinne:* ſo powerable is the example of the higher powers. Yet further, as gouernement is a bleſſing, the gouernement by a godly King a greater bleſſing, ſo euen this is improued, when there is a ſucceſſion thereof. It was a great bleſſing promiſed to *Dauid*, that h *God would ſtabliſh the Kingdome in his line:* and that i *there ſhould not want a man of his race to ſit vpon the Throne of Iſrael.* So was it a fauour to the State, when God ſaid by the Prophet, that vpon condition the Sabbath were duely kept, there ſhould be a continuall ſucceſſion k *of Kings and Princes ſitting vpon* DAVIDS *Throne.*

g 2.*King.* 3. 3.
h 2.*Sam.*7.12.
i 1.*King.*2.4.
k *Ier.*17.24,25.

Secondly, Benefit, good and wiſe Counſellers, faithfull to God, and to their Soueraigne. l *Where no Counſell is, the people fall: but where many Counſellers are, there is health.* m *The wiſedome* of ſuch *is better then ſtrength, yea then weapons of Warre.* Euen Kings going aright, are ſometimes miſſe-led by naughtie Counſellers, as is ſaid of *Ioaſh* one of the Kings of *Iudah:* n *He did vprightly all the dayes of* IEHOIADA *the Prieſt, but when he was dead, the Princes of Iudah came and did reuerence to him, and he harkned to them, and ſo left the Houſe of the Lord, and ſerued Groues and Idols.*

l *Pro.*11.14.
m *Eccl.*9.16,18
n 2.*Chro.*24.2. 17, 18.

Thirdly (Not to make a particular branch of euery ſeuerall bleſſing) this is alſo to bee prayed for, that there may bee a diligent and faithfull execution of good and wholeſome Lawes. Godly Lawes which are grounded vpon the generall equitie of Gods Word, are the very ſinewes of a Common-wealth: if there be neuer ſo many of this kind, yet if they be let to lie like the ſword of *Goliah* lapt in a cloth behind the *Ephod*, and not vſed, nor executed by thoſe inferiour Magiſtrates which are entruſted with the adminiſtration thereof, it cannot goe well with the Common-wealth. It is one of *Machieuels* rules, how a Conquerour might weaken a ſubdued Kingdome, euen to lay the raynes on euery ones necke, and to allow the people to liue euery one as hee liſt in a lawleſſe faſhion. Indeed the next way to diſſolue a State.

Fourthly, Here alſo becauſe the welfare of the Common-wealth, is lapped vp in the peace and flouriſhing of Gods Church, wee are alſo to deſire and pray for the encreaſe and continuance of faithfull Miniſters: of whom, what baſe or vile opinion ſoeuer the world hath, yet they are in Scripture called o *the Chariots and Horſemen of Iſrael.* The prayers and paynes of ſuch preuaile much for the common ſafetie.

o 2.*King.*2.12. & 13,14.

Fiftly and Laſtly, here muſt likewiſe bee remembred, that God may pleaſe to linke the Subiects in loue one to another, and to frame to loyaltie of affection to their Soueraigne. No ordinarie ſtrength comparable to that of a ſocietie dwelling p together: that is, combined together in ſinceritie of affection: and what could (vnder God) more comfort *Dauid*

p *Pſal.*133.1.

nid the King in his troubles occasioned by *Absoloms* mutinie, then to see how his Subiects were affected to him, when as they marching out against *Absolom*, hee being readie to goe with others, the people answered, q *Thou shalt not goe forth: for if we flee away they will not regard vs,* q 2.*Sam.*18.3. *neither will they passe for vs, though halfe of vs be slaine: but thou art now worth ten thousand of vs.* Here is much matter which it were easie to enlarge: I content my selfe to haue thus named these things in briefe; for a direction to vs in our prayers for the prosperitie and happinesse of the State. These being indeed *the walls of Ierusalem*, these the strength and firmenesse of a Kingdome; where there is a King ruling godly, Counsellers aduising wisely, Lawes directing wholesomely, Magistrates putting those Lawes in execution diligently, Ministers faithfully instructing, Subiects affected either to other louingly, and to the authoritie vnder which they liue loially; How can that State but flourish? how could we but see the wealth of *Ierusalem* all our dayes in the concurrence of all these? Remember we then how to stretch out our thoughts in our prayers vpon these specialties: where we perceiue a want, let vs entreat God earnestly; where wee are sensible of our hauing either all or any of these, let vs thanke heartily, and pray for continuance and establishment effectually. Thus shall wee best imitate *Dauid* in this suite. The season of the yeere doth fit well to call vpon vs to a drawing of our thoughts to these things. This is now the second of that Moneth, vpon the fift day hereof we know there is a solemne assembly by Law established, whereon to reuiue the memorie of Gods miraculous preseruing to vs all the forenamed specialties, by defeating that hellish conspiracy of pretended Catholiques: had that preuailed, wee had lost all: King, Succession, Counsaile, Magistracie, mutuall Peace, and had beene a very world of confusion To honest and well-disposed men there had remayned nothing but wofull matter of all calamitie. Wo bee to vs that this is in a manner so cleane forgotten of vs; our affections are growne dull and slacke in renuing the memorie of such a mercy: and either we passe ouer the time when it comes, in a kinde of senseleſſe manner, scarse remembring it; or else if wee put on a shew of noting it, with some outward complement, wee are like those of whom the Philosopher by way of checke, who when they met to offer sacrifice to Health, did then banquet most riotously against Health. So when wee seeme to thanke God for his fauour towards *Ierusalem*, by Prophaneneſſe, and Riot, and Epicurisme wee doe most prouoke his anger and wrath against *Ierusalem*. I thought it not amisse to giue a note hereof vpon this occasion, to taxe our vnthankfulnesse euidenced in this as in other things: let vs remember this in a word, there is no Religion, no power of godlinesse in that heart, which is not well affected to the peace and prosperitie of *Ierusalem*, praying for it, reioycing in it, shewing thankfulnesse because of it, and labouring to promote and aduance it what he may.

This Sermon was preached Nouemb.2.

Diog. Laert.

The

The thirtieth Lecture.

VERS. 19.

Then ſhalt thou accept the Sacrifices of righteouſneſſe, euen the burnt Offering and Oblation: then ſhall they offer Calues vpon thine Altar.

THis Verſe ſets downe the conſequent and gracious iſſue, of the requeſt made in the former; *God vouchſafing fauour vnto Sion, and building vp the walls of Ieruſalem; both he ſhall accept the Seruices and Sacrifices which are tendred and preſented to him, and the people alſo ſhall bee frequent and cheerefull in his publique worſhip.* This is the order and generall meaning of this Verſe. Out of this little which I haue ſaid, this much may appeare; that there is here ſet downe a twofold iſſue which was to follow the Lords granting the precedent Prayer. One, Gods acceptance of the ſeruices performed to him; The other, the peoples forwardneſſe in thoſe ſeruices. Concerning the firſt. The onely difficultie touching the words, is in that terme, *The Sacrifices of Righteouſneſſe*, which we alſo find, *Pſalme* 4. 6. But the ſenſe is thus cleered in a word. They are called *the Sacrifices of Righteouſneſſe*, which are offered rightly, and according to the true intent and meaning, and order of Gods Law. The Law of God is the Rule of Righteouſneſſe, they are the Sacrifices of Righteouſneſſe which are preſented to God according to this Rule. And this interpretation doth eaſily reconcile the difference, which may ſeeme to bee betwixt this Verſe and the ſixteenth. There *Dauid* ſaid, *God deſired no Sacrifice*; here hee ſaith, *God ſhall accept burnt Offering and Oblation:* when theſe Seruices may bee truely called *the Sacrifices of Righteouſneſſe*, then God likes of them, and approoues them; for that which is rightly performed according to his owne Preſcript, hee cannot but approoue: but when this *Righteouſneſſe* wants, and they are nothing but matters of forme and complement, he cannot endure them. This briefly for the meaning. For, as for the words, *burnt Offering and Oblation*, I thinke it not fit to ſay much of them. They which know any thing, touching the ancient manner of the peoples worſhipping God before Chriſt, can tell this, that ſometime they preſented God with ſome ſpeciall gifts, which were termed Oblations; ſometimes they offered Beaſts by fire, burning them whole before the Lord vpon Altars: theſe were termed the *burnt Offerings*. I come to matter of Doctrine. Thus then,

Sacrifices of Righteouſnes, which are.

The firſt Doctrine.

That it is a great bleſſing when the ſeruices which men preſent and tender vnto God, doe find acceptance with him, and are approued by him.

The

The very course of the place declares this; *Dauid* nameth this here touching Gods accepting Sacrifices, as an happinesse which would follow vpon the grant of his Petition. *If, O Lord, thou shalt please to afford that mercy which I haue craued of thee, this is one speciall good which will ensue, our Sacrifices and Offerings shall bee welcome vnto thee: herein wee shall haue comfort, that that which wee performe to thee thou regardest.* It is noted as a speciall fauour, [a] *The Lord had respect to* HABEL, *and to his offering:* according as it was a iudgement on the other side, that to CAIN, *and to his Offering, he had no regard.* So is that, [b] NOAH *built an Altar to the Lord, and offered burnt Offerings to the Lord thereupon, and the Lord smelled a sauour of rest.* The Seruice and Sacrifice of *Noah* was as pleasing vnto God, as sweet sauours are delightfull vnto men. The people being instructed in the *Psalme*, how to pray for their King, among other things are directed to intreat for him this fauour, that [c] *God would remember all his Offerings, and turne his burnt offerings into ashes: accept his burnt Sacrifice*, saith our reuised Translation; yet with an approbation in the Margent of that ordinarie reading, touching *turning it into ashes:* in which kind of speaking, some thinke a reference to be to that outward testimonie of approuement, which God sometime afforded to some, in consuming their Sacrifices by extraordinarie fire sent from Heauen, according as it is an old Tradition, that some such thing befell the sacrifice of *Abel*, when as the flame of *Cains* sacrifice redounded backe vpon himselfe; but howsoeuer that was (because in a matter not reuealed in Scripture, it is not meet to bee peremptorie) it is manifest that when *Moses* sacrificed, such a thing there [d] was. So when *Elias* [e] sacrificed, and when *Salomon* [f] sacrificed: so that this was the request they were taught to make for the King, that God would manifest himselfe to be an Accepter of his seruices, an Approuer of his deuotions: and this was no fauour of a petie nature. It was to bee the ioynt request of all the people, and that on the behalfe of him who was their King. Note we that speech of [g] *Salomons.* In it there is a speciall testimonie of Gods indignation against the wicked; *His sacrifices and seruices are abomination vnto him:* like that in the Prophet, where God telleth [h] some, that *his soule doth euen hate their deuotions, they are a burthen vnto him, and he is weary to beare them, he will hide his eyes from the stretching out of their hands, and will not heare their many prayers:* againe, it is an euidence of Gods respect to the Righteous, his prayers and seruices of the like nature are acceptable to him, according as in an other place, hee promiseth it as a fauour of some singular note; doing thus and thus, [i] *Then shalt thou call, and the Lord shall answere: thou shalt crie, and he shall say, here I am:* thou shalt offer thy seruice to me, and I will accept it from thee. When the Apostles had prayed together, [k] *the place was shaken where they were assembled together.* It is reckoned (by the learned writing vpon that place) that God by this externall signe, was pleased to declare how much he liked of that act of their deuotion; and withall that Gods shewing himselfe to approue thereof, was a speciall

a *Gen.*4.4.
b *Gen.*8.21.
c *Psal.*20.3.
d *Leuit.*9.24.
e 1.*Kin.*18.38.
f 2.*Chron.*7.1.
g *Pro.*15.8.
h *Is.*1.13.&c.
i *Is.*58.9.
k *Act.*4.31.

ciall fauour. If a man bring a preſent to ſome great Perſonage, and the ſame be accepted kindly, and looked vpon reſpectiuely, it is a great cheering to his ſpirits, it puts him in hope that if he haue any buſineſſe with him, or any ſuite to him, hee ſhall ſpeed therein; according as it would daſh him quite out of countenance, and put him cleane out of heart, if he ſhould behold his gift which he brings, to bee caſt aſide in contempt, to be looked vpon in ſcorne, and to bee refuſed with a kind of diſgrace. It muſt needs be thus in the caſe betwixt God and Man much more. It muſt needs put much life and boldneſſe into a mans ſpirit, when he ſhall be able to aſſure himſelfe, that that which hee doth by way of deuotion and ſeruice, whether it bee praying, or hearing, or communicating, or ſinging and prayſing his Name, is accepted graciouſly, and is [l] *in his ſight as the Incenſe, or the euening Sacrifice.* [m] *Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy works.* What can put a man downe when he knowes God approueth of his ſeruices? But when a man hath no aſſurance hereof, theſe and theſe things he doth, heares, prayeth, comes to the Lords board, but whether or no God likes thereof he cannot tell; how can this but aſtoniſh him; whether ſhall hee goe who is not welcome to God? or what can the fauour of all the men in the world doe him good, when the Lord caſts vpon him no reſpect? and if his deuotions be abomination to God, which are the beſt things he either doth or can doe, what may hee thinke of the reſt of his actions, but that they are an heaping vp of wrath againſt the day of vengeance? Thus to lay open the truth and certainty of this Doctrine.

l. *Pſal.*141.2.
m *Eccl.*9.7.

The Vſe. The Vſe is not hard to be gathered. For if it be ſuch a bleſſing as I haue ſhewed, to haue ones ſeruices and deuotions which hee performes to God, to find acceptance with God; why ſhould not our hearts be inflamed with the loue and deſire hereof? We make a profeſſion and ſhew of ſeruing God: ſhall we be indifferent whether or no that which we offer to God, be welcome to him? as who would ſay, *If he like of it, ſo it is: if he like it not, let him chooſe, and what remedie?* Farre bee it wee ſhould be ſo deſperate. We will, I know, confeſſe, that it were very groſſe and very vnmeet we ſhould be ſo diſpoſed towards God. Well then, if we acknowledge it to be fit that we ſhould haue reſpect to the ſucceſſe of our religious ſeruices, and doe account it to be a matter of happineſſe and comfort, that God ſhould looke graciouſly on them when we come before him; let vs ſet our ſelues to make enquirie touching this, what way is to be taken, and what courſe to be followed, to the end the Lord may accept that which we preſent our ſelues to him to performe. A rule for this may be fetched euen out of this place, (that we may goe no further:) let this be our care, that our ſeruices which we preſent vnto God, *be ſacrifices of Righteouſneſſe*, and they cannot miſſe of acceptance with the Lord. Vpon this point let vs inſiſt a little. In opening the meaning of this in the beginning, I ſhewed you generally what is a *Sacrifice of Righteouſneſſe*, namely, a ſeruice preſented to God according to the rule

of

of Righteouſneſſe, which is the Law. Now let vs inquire ſomewhat more particularly, what the Law of God requires in this caſe. All that the Law requires in this caſe, may be reduced to theſe three heads. Firſt, The ſtate of the perſon that offereth a ſacrifice to God. Secondly, The ſubſtance of the thing it ſelfe which muſt be offered. Thirdly, The behauiour and carriage in offering.

Three things neceſſarie to a Sacrifice of Righteouſnes.

Firſt, Touching the ſtate of the perſon, hee muſt bee one who is him ſelfe in fauour with God. A mans perſon muſt firſt be accepted, before his gift can pleaſe. It is an ordinarie obſeruation vpon thoſe words, *God* [n] *had reſpect to* ABEL, *and to his offering*: to *Abel* firſt, and then to his offering: the offering was accepted for the mans ſake, not the man for the offerings ſake. Now a mans perſon cannot pleaſe God, vnleſſe he be in Chriſt: [o] *without faith, it is impoſſible to pleaſe God*: and Faith is that by which a man is ingrafted into Chriſt, and made one with him. To be in Chriſt, and to be in the Faith, are all one. This Faith, which thus incorporates into Chriſt, is (as we often heare) begotten in the heart by the preaching of the Word. A man ſhall know himſelfe to be in Chriſt, by that care and conſcience, which he feeles in himſelfe to walke ſo, as becomes one that hath learned Chriſt. He walkes as a man that hath learned Chriſt, whoſe heart is in the feare of God continually; and ſo, liues not in the ſeruice of any knowne ſinne: he goeth not on contentedly and purpoſely without remorſe, without ſtrife, without reſiſtance in any ſuch way, as hee doth either vnderſtand, or ſuſpect to bee euill before God; nay, he is iealous ouer his courſes, and carefull to trie his wayes, that hee may be ſure there is not in him any raigning wickedneſſe. If a courſe bee doubtfull, ſo that it may be there may be ſomewhat ſaid for it, yet to bee ſure of not offending God through willingneſſe or neglect, he will vtterly forbeare it. This is a walking as one who hath learned Chriſt. So then, to this now we are come. The firſt thing required in a *Sacrifice of Righteouſneſſe* (none but which God will accept) is, that the perſon comming to God to tender ſeruice to him, bee ſuch an one, who by a conſcionable courſe, and by binding himſelfe to ſuch a kind of conuerſation as becommeth the Goſpell, ſheweth himſelfe to be by Faith ingrafted into Chriſt. Whence it followeth, that ſo long as a man liueth vnder the obedience and ſeruice of any ſinne, not ſtriuing againſt it, not grieuing for it, not making conſcience to reforme it, he cannot offer vnto God any acceptable ſeruice: ſuch an one is that wicked perſon of whom *Salomon* ſaith, that [p] *his ſacrifice is an abomination to God*; and that [q] *ſinner whom God will not heare*. Excellent is that ſaying of *Dauids* to this purpoſe: [r] *If I regard wickednеſſe in my heart, God will not heare me*; that is, [ſ] *If my heart be fully ſet in me to doe euill*, ſo that [t] there is ſome *ſinne which is ſweet in my mouth, which I fauour and will not forſake*: it is ſo farre from troubling me in hanging ſo faſt on mee, that I reſolue rather like SALOMONS [u] *Drunkard, to ſeeke it yet ſtill*; ſurely, what ſhew of deuotion ſoeuer I ſhall make, God will not only not regard mee, but hee will iudge me as an hypocrite. *What haſt thou to doe*, ſaith God, *to declare*

n *Gen.*4.4.

o *Heb.*11.6.

p *Pro.*15.8.
q *Ioh.*9.31.
r *Pſal.*66.18.
ſ *Eccl.*8.11.
t *Iob* 20.12,13.

u *Pro.*23.35.

mine Ordinances; art thou to meddle with any part of my worship, when
x Pſ.50.16,17. x *thou hateſt to be reformed.* Either come before me in repentance, with an heart deteſting euery kind of wickednesse, or else it will bee thy portion to be torne in pieces that none can deliuer thee. It is only to him who diſpoſeth his way aright, that ſhall bee ſhewed the ſaluation of God. I pray you that we may all thinke well on this. This one thing is inough to turne all our ſeruices and deuotions into ſinne, and to make them euen to ſtinke, and to bee vile and lothſome before the Lord, if wee liue in the practice of any ſpeciall ſinne: hee who doth not make conſcience of an vniuerſall reformation, and reſolue with himſelfe, to renounce and abandon euery ſinne, and to apply and frame himſelfe to the obedience and performance of euery good duty which God requires, and is therefore carefull both to heare what God commands, and what hee forbids in euery particular, and to enquire into his owne ſoule to ſee how it is with him in that behalfe, his ſeruices when hee comes before God,
y Iſa.66.3. ſo long as he thus y *chooſeth his owne wayes, are as if he ſlue a man.* Where then ſhall they appeare, who willingly cheriſh themſelues in noted ſins, in pride, in wantonneſſe, in vſurious gettings, in worldlineſſe, in riot, in prophanation of the Sabbath, who are content to harbour in themſelues ſome ſecret euils vpon ſome by-reſpects, and will needes with a faire profeſſion, ioyne a kind of carnall libertie in ſome things, and it may bee thinke it too ſtrait, and more preciſeneſſe then is meet, to ſtand vpon euery thing ſo exactly: what hope is there that God ſhould giue any manner of approbation and allowance to their Sacrifices. I wiſh this point may be duely thought on, there being ſuch a ſtrange kind of conuerſation to bee found euen amongſt thoſe, who would ſeeme moſt forward in the performance of ſuch religious acts, as pertaine to Gods worſhip: ſomewhat or other there is, wherein they are iuſtly taxable, and in which they diſcouer a kind of willing diſſoluteneſſe: the World takes notice of their ordinarie and groſſe falling in ſome particulars; and Religion and good Profeſſion heareth ill abroade through them. Alas, how can a man dare to come to God, harbouring ſtill ſomewhat in his breſt, wherein he doth not care to offend God? Remember then, I pray you, thus farre. A woſull thing for a man to come into Gods preſence, to offer his deuotion and his ſeruice to him without aſſurance of acceptance. There can be no aſſurance of acceptance, vnleſſe that which a man brings bee a *Sacrifice of Righteouſneſſe.* The firſt thing required in ſuch a Sacrifice, is, that thou thy ſelfe bee a man in Gods fauour; ſo long as thou doſt not make conſcience of euery ſinne, thou canſt not be in Gods fauour. If there bee any one thing which thou knoweſt to bee an euill, nay, if there be any one particular in thy practice, which thou art not ſure is lawfull in Gods ſight, and touching which thou art not carefull, to warrant it by the Word of God, to bee good before God, and ſo art not fearefull of thy ſelfe, leſt perhaps in ſome things thou ſhouldeſt fayle, deſiring if it were poſſible to approoue thy ſelfe to God thorowout: ſurely, God lothes thy perſon, and hee cannot but

euen

euen abhorre all thy deuotions. Where ſinne doth reſt (and it doth reſt where it is not vniuerſally ſtriuen againſt) there God cannot like; out of Chriſt God can accept none. Hee is the only perſon in whom he is well pleaſed; and who ſo [z] *is in Chriſt is a new creature*: and [a] *hath crucified the Fleſh, with the affections and luſts*: where the affections and luſts of the fleſh are not ſo ſubdewed, but that ſtill ſome ſinne hath power vpon a man, and he is a willing ſeruitor vnto it, the fleſh is not crucified: a man is none of Chriſts: God can neither accept of him, nor of his ſeruices. This is the firſt thing.

z 2.Cor.5.17.
a Gal.5.24.

The ſecond appurtenance to a *ſacrifice of righteouſneſſe*, is concerning the ſubſtance of that which is offered vnto God. Concerning which this is the Rule: It muſt be ſuch as God requires. There muſt be a commandement from him concerning it. It is the ancient Canon: [b] *you ſhall not doe euery man what ſeemeth good in his owne eyes*. It is not for man to appoint a Sacrifice for God. In things of this nature, Obedience is the chiefe thing, as ſaid *Samuel* to *Saul*, taking on him to make choice for God, out of his owne [c] humour. It is not long ſince I had occaſion to vrge that in *Eſay* 58. 5. *Is it ſuch a Faſt that I haue choſen?* and againe, *Verſ.* 6. *Is not this the Faſting that I haue choſen?* So that ſtill the maine matter is in theſe buſineſſes, what God hath choſen. If I would be ſure to bring that to God which ſhall be welcome vnto him, let mee bee ſure that it is ſuch as he commands me to bring; that hee may not haue cauſe to challenge me when I come, with (who required this at thy hands?) God was alwayes an enemie to voluntarie Religion, and will-worſhip, and did euer bind to this; [d] *He hath ſhewed thee, O man, what is good, and what he requireth of thee*. This Rule may well put the greateſt part out of all hope of acceptance with God. There is no ſo common fayling in any thing as in this. There are two branches of will-worſhip, of one of which the greateſt part be guiltie. Firſt is, when that which is vſed in worſhipping God, is grounded only vpon mans inuention, and cannot at all be prooued out of Gods Word, to be of his ordayning. Secondly, when though it may be that which is done, is in it ſelfe ſimply of Gods appointing; yet that it is ſo, is more then he knowes, or cares to know that vſeth it. This is it ſpoken of: [e] God ſaid of ſome, *that their feare towards him was taught by the Precept of men*. They had no ground for their Religion, but only humane iniunction. They had taken vp their courſe out of the Law of the times, and from the common guiſe of others; and ſo bound themſelues to doe as others did, and looked no further, whether or no God commanded that which they did; they neither knew nor put themſelues to any trouble or buſineſſe to enquire. Now I ſay, in one of theſe two branches men generally faile. For touching the firſt, many place Religion and Seruice of God, in things which the Lord neuer ordayned to that end; as in difference of Meates, obſeruation of Dayes, Feſtiuities, ſome higher ſome lower in their opinion, kinds of geſture, and the like: ſuch things as theſe God neuer choſe for the worſhip of his Name to conſiſt in: ſtrongly notwithſtanding are many

b Deut.12.8.

c 1.Sam.15. 22,23.

d Mic.6.8.

Two branches of will-worſhip.

e Iſa.29.13.

many perſwaded, that they ſerue God, and that well, euen by ſuch performances. Nay, how farre reacheth that conceit of ſeruing God by bare acts, as preſence in the Church, repetition of words; if theſe bee ſeaſoned with that which is called a good meaning, which indeed is nothing elſe but an ignorant intent, and a kind of miſ-guided and blind zeale, which knoweth not what it doth; the ſeruice is reputed abſolute, and beyond the reach of iuſt experience: our opinion and thought that we ſerue him, was neuer ordayned by God to bee any ſufficient part of true Religion. Then for the ſecond branch of will-worſhip: how few (in compariſon) doe carrie themſelues in the true parts of Gods worſhip as men of knowledge, aduiſedly vnderſtanding vpon what ground they doe that which they performe. Praying, Hearing, Communicating, preſenting Infants to Baptiſme, are things ordinarily done: but I doubt much, that preſcription, and vſe, and the Law of the times, are the beſt reaſons many are able to produce why they doe them. Fathers ſee it is a courſe to bring little ones to the Lauer of Baptiſme; men behold how it is a matter in vſe, euery body of yeeres (at Eaſter at leaſt) to thruſt in at the Lords Table. It is an order to goe to Church: and aſſoone as they come in to fall downe on their knees, and ſay ſomething, and then to tarrie out a certaine time, ſometimes kneeling, ſometimes ſitting, ſometimes ſtanding vp. I beleeue a multitude of people are able to ſhew little other reaſon of their courſe, ſhould they bee put to this queſtion; *What? hath God commanded theſe things? Is this or that his Ordinance? Is it his will there ſhould be publike meetings for religious exerciſes? Is it his appointment that there ſhould be prayer, and preaching, and vſe of the Sacraments?* I maruaile what many would ſay? Haply they would anſwere, that they thinke it is; but I ſuppoſe it would not bee found the anſwere of many, that they know it is. I hope no man will ſay, that it is not neceſſarie that euery worſhipper of God ſhall bee able to giue a reaſon of his deuotion, Is it not meete that that which is done in the ſeruice of God, ſhould bee done in obedience. This is the glorie and crowne of all our ſeruices, and what obedience ſhall we call that, which is not induced by ſome knowne commandement. Indeede, there can be no colourable plea for theſe things, vnleſſe we will bring vp Poperie againe, and make Ignorance the mother of deuotion, and teach men to expect ſaluation by an implicite faith. This is the certaine and infallible truth out of Gods Word. God himſelfe is the only author of his owne worſhip. All mans inuentions are abomination to him. It is not formalitie, nor pompe, or plauſibilitie of reaſon which can ſatisfie him, without a warrant from himſelfe. He hath left his Word for an all-ſufficient guide in this buſineſſe. Nothing can be accepted but of his owne chooſing; neither is ought to be reputed as choſen by him, vnleſſe wee can find ſome footing for it out of his Word. Let this then bee that which we learne here in the ſecond place, if wee will offer vnto God a *ſacrifice of righteouſenſſe*, ſuch as he ſhall accept; let it not reſt either vpon our owne ſeeming, or conceit, or vpon the Tradition and cuſtome of

of the times, or vpon the Lawes and Ordinances of men, but let our inquirie ſtill be what the Lord hath commanded. All that euer wee doe by way of deuotion, is to no purpoſe in the world, vnleſſe it be to make matter againſt our ſelues, except it be warranted to our ſoules by diuine authoritie. In theſe caſes [f] *euery man ought to be fully perſwaded in his owne mind*, knowing it to be flat ſinne, whatſoeuer is not of Faith, and it is not of faith which wants an euidence. Faith is no matter of ſuppoſition, but of certainty. It is a ſhame for men to make thoſe babiſh anſwers in Religion, as to ſay, *I hope it is right, and if it was good, it is good, and if this be not good why is it vſed, and why do ſuch and ſuch doe ſo; and thus it hath been time out of mind, our anceſtors did ſo before vs, and if it be not right, God helpe vs, many be deceiued as well as wee:* I ſay, it is ſhame for men, to make ſuch ridiculous and childiſh anſweres in caſes of Religion, and to aduenture their ſoules vpon ſuch weake grounds. If thou wilt haue God like that thou doſt, thou muſt goe by the rule of his will. It is not thy meaning well, which God will eſteeme of, if thy courſe be not ſuch as he hath ordained. This is the ſecond thing, neceſſarie to a *ſacrifice of Righteouſneſſe*.

f *Rom.*14.5.

The third, is for the manner of vſing. For that is as neceſſarie as the two former. That which is in it ſelfe good, may yet bee ſpoiled and made diſtaſtefull to God by the ill vſage thereof. It is not long ſince we were taught, *how poſſible it is for a man to doe that very thing which God commands, and yet in doing it not to pleaſe him.* There were of the *Iſraelites* many, who were baptiſed vnder *Moſes* in the cloud, and in the Sea, did eate of the ſame ſpirituall Meate, and drinke of the ſame ſpirituall Drinke, [g] *yet with them God was not pleaſed.* Now the ſpeciall matter in the manner of vſing Gods Ordinances, is that ſpoken of by [h] DAVID, *In thy feare will I worſhip towards thine holy Temple. Let vs haue grace whereby we may ſerue God* (ſaith the Apoſtle) [i] *pleaſing him with reuerence and feare.* Now this feare moueth a man to two things. One in reſpect of his carriage before hee commeth into the preſence of God; the other in reſpect of his behauiour there. Before hee comes, this feare cauſeth him to conſider with himſelfe into whoſe preſence he is going, and who it is with whom hee muſt haue to doe, and what a weighty buſineſſe it is which he muſt diſcharge. This is called by SALOMON, [k] *a taking heede to ones feete when hee commeth into the Houſe of God.* A man binds himſelfe not to aduenture raſhly either to heare, or to pray, or to communicate, but hath a care to ſet his thoughts in order before-hand, and to compoſe himſelfe to a kind of awfulneſſe, reſpectiuely to the Maieſtie before which hee muſt appeare, and ſo lifts vp his ſoule to the Lord, that he would prepare his heart, and make it ready for ſo important a duty, as the comming neere to him in his Ordinances. This was *Dauids* ſpeciall care: [l] *O God, my heart is prepared, ſo is my tongue: I will ſing and giue praiſe.* So when he was to pray, deſiring that his petitions might be acceptable, hee entreated God [m] *to ſet a Watch before his mouth, and keepe the Doore of his lips.* Then when a man is in,

g 1.*Cor.*10.5.

h *Pſal.*5.7.

i *Heb.*12.28.

What it is to worſhip God in feare.

k *Eccl.*4.17.

l *Pſal.*108.1.

m *Pſal.*141.3.

and now the action is begun, that feare which mooued him to prepare,
n Eccl.8.12. continueth ſtill with him, and cauſeth him to [n] *doe reuerence before God*; that is, to demeane himſelfe with a kind of diligent watchfulneſſe ouer his owne thoughts, that hee may keepe them together, and may preuent thoſe rouing and vnfitting imaginations, which are wont to fall in moſt, when a man is beſt imployed, and are like the Fowles which fell on the ſacrifices which *Abraham* offered to God, and were driuen a-
o Gen.15.21. way by [o] him. It is fit to this purpoſe that which wee find, *Mal.* 3. 16. where ſuch as made good vſe of the Sermons of the Prophet, and who were not like the reſt that deſpiſed the worſhip of God; they are thus deſcribed, *They feared the Lord, and theſe thought vpon his Name: They, viz.* ſuch they were whoſe thoughts were fixed vpon the Maieſtie and authoritie of him with whom they dealt; and their fearing God, wrought in them an indeauour to reduce their thoughts into order, when they were before the Lord. Adde we this then to that we haue heard hitherto: and let this bee now the concluſion and ſhutting vp of the Vſe of this firſt Doctrine. It is a bleſſing to haue our ſeruices find grace in Gods Eyes. Deſire wee this bleſſing, would wee not that God ſhould lothe our comming to this place and the like, where his Name is called vpon, his Word diſpenſed, and the pledges of his grace, the Sacraments adminiſtred; labour for this, that we bring nothing to God but that which may be called a *ſacrifice of righteouſneſſe*. How ſhall that bee? Firſt, looke to our owne perſons, that wee bee in grace with God through Chriſt. God cannot like our deuotions, if he like not vs. The very coherence of the place here confirmes this: *Be fauourable*, ſaith DAVID, *vnto Sion, and then ſhalt thou accept the Sacrifices of Righteouſneſſe: Vouchſafe to accept vs in thy Chriſt, and then wee cannot doubt but thou wilt take our ſeruices and ſacrifices in good part:* and if we would be ſure, that we are in Chriſt, let vs looke to our making conſcience of our waies, and our deſire to walke in truth before God. Let mee remember you of
p Pſal.26. two worthy ſpeeches of *Dauids* to this end, both in one [p] *Pſalme: I*
q Verſ.6. *will waſh mine hands in innocencie,* [q] *and ſo compaſſe thine Altar:* and a-
r Verſ.12. gaine, [r] *My Foote ſtands in vprightneſſe: I will praiſe thee, O Lord, in the Congregation.* Beware of preſſing into the preſence of God without innocencie, without feete ſtanding in vprightneſſe; that is, vnleſſe thou be a man exerciſed in the practice of Repentance, whereof it is a principall part to ſhake off in the purpoſe of thy ſoule, all whatſoeuer is knowne vnto thee to be a ſinne againſt his Maieſtie, thou canſt not bee welcome to God: there may bee many corruptions in thee which are very ſtrong, and which thou canſt not maſter, which yet muſt not keepe thee from comming before God, nay bee they neuer ſo many, neuer ſo violent, if yet thy heart is againſt them, and thou faine wouldſt bee deliuered from them, and thou art aſhamed of thy ſelfe, and angry at thine owne diſpoſition for them, thou muſt come ſo much the more; and (thou) comming in this ſtrife, and compunction, and vexation of ſpirit, art moſt acceptable. But beware of an euill vniuerſally approoued, and

not

not intended, nor indeuoured, nor ſought by thee to bee reformed, but meant rather to be continued in; this is no vprightneſſe of heart, this is plaine halting with God, and it will turne all thy ſeruices into ſinne. Then ſecondly, when thou haſt thus taken care of thy perſon, and mayſt comfortably perſwade thy ſelfe thou art in fauour with God, becauſe no ſinne is truely in fauour with thee; then let it be thy next care, to bee informed out of Gods Word, touching the things which thou wouldeſt preſent to God; ſeeke to know what be the things, wherein by his owne Law, his worſhip ſtands; that thou mayſt bee guided by a Rule, and lead by a warrant. It is dangerous going by gheſſe in Gods matters. Then (thirdly,) when thou haſt learned what God commands for his wopſhip, remember to come before him in feare, and let thy feare appeare, in preparing thy ſelfe, and in ſetting thy affections in order before thou beginneſt; neuer fall bluntly to any religious duty which God requires: at leaſt ſend vp ſome humble thoughts as meſſengers to the Lord, to deſire his enabling; and after thou haſt made an entry, take heede of theſe irreuerent, ſecure, vnprofitable imaginations which Satan will ſuggeſt, and thine owne heart caſt vp; ſtriue to tie thy heart to the ſeruice what thou mayſt. Thus ſhall thy ſeruice bee *a ſacrifice of righteouſneſſe*, thus ſhall God accept it at thy hand, thus ſhall thy ſoule be ſatisfied as with marrow and fatneſſe, and thou ſhalt feele by degrees that ſweet refreſhing come in vpon thee which ſhall embolden thee to ſay with DAVID, [f] *Returne into thy reſt, O my ſoule: for the Lord hath beene beneficiall vnto to thee:* [t] *and prayſed be the Lord, which hath not put backe my prayer, nor his mercy from mee.* I beſeech you in the words of DAVID, [u] *Taſte and ſee how gracious the Lord is*, this courſe being followed. And ſurely, if we find our ſelues to receiue no ſuch good by the ſeruices which we performe to God, as may bee reputed a pledge of Gods accepting vs; let vs impute it only, either to this, that there is ſome ſecret euill in vs, which is vnpurged and vnreformed, which [x] *ſeparates betwixt vs and God, and makes him to hide away his face from vs,* [y] *and to turne away good things*; or to our careleſneſſe to ground our courſes vpon the Rule of Gods Word; or to our want of feare and reuerence in the performance of holy duties: one of theſe is the ſole cauſe of our going out from the preſence of God empty. And thus farre of the firſt branch of the iſſue of *Dauids* Petition: *Mayſt thou (O Lord) be pleaſed to ſhew fauour vnto Sion, then ſhall our ſeruices and ſacrifices finde acceptance with thee.* Now followeth the ſecond branch, which indeede ſpringeth and groweth out of the firſt.

f *Pſal.*116.7.
t *Pſal.*66.20.
u *Pſal.*34.8.
x *Iſa.*59.2.
y *Ier.*5.25.

Then ſhall they offer Calues vpon thine Altar. Here the Doctrine is this: *That it is a great mercy of God, when there is a generall freedome and forwardneſſe in the people, in reſpect of the publique acts and exerciſes of deuotion.* Wee muſt thus, for the clearing of this Doctrine, conceiue of this place; that *Dauid* reckoneth vp here a twofold good, which ſhall follow that twofold bleſſing, for which hee was a ſuiter in the former Verſe. *If God ſhould pleaſe to receiue Zion into fauour, and to forgiue*

The ſecond Doctrine.

that

that ſinne, by which the proſperitie of the Church was now endangered, then it could not be, but the ſacrifices which were offered by the Children of Zion, ſhould find grace; and then withall, if he ſhould vouchſafe to continue and eſtabliſh the peace of the State, then they being encouraged by ſo many euidences of Gods fauour, and enioying ſuch ſweet quiet, ſhould be frequent in publique duties, and keepe the Altar of the Lord in continuall vſe by multitudes of Sacrifices. Thus is the place; ſo that this is here a matter which *Dauid* hoped to ſee and deſired to behold, people treading daily in the Lords Courts, and preſenting him with ſuch teſtimonies of deuotion as thoſe times required: *My heart,* thought he, *doth euen reioyce within me, to thinke what will follow vpon the obtayning of this my ſuite, how frequent, and forward, and cheerefull the people will become in the publique worſhip of thy Name, when they feele thee to bee reconciled to thy Church, and peace to be eſtabliſhed in their borders: Oh what courage will there bee on all hands for thy Seruice, what frequenting of thy Houſe, and what compaſſing of thine Altars?* By this it is apparant to bee the purpoſe of this place here, to ſhew what a great mercy of God it is, and how much to bee reioyced in, when there is both libertie for the continuance of the publique exerciſes of Gods worſhip, and readineſſe in the people to make vſe of that libertie. Now for this that it is a great mercy, when it is free for men to compaſſe the Lords Altars, and to attend the publike ſeruice of God in the Congregation without feare, it may be manifeſted by the contrarie. We ſhall find it reckoned as a great iudgement of God, when the publique exerciſes of Religion are diſcontinued, and the libertie of Religion is abridged. I remember how *Ieremie* inſiſts vpon it, as one of the chiefe miſeries of *Ieruſalem*, being laid waſte by inuaſion: *The wayes of Zion lament, becauſe no man commeth to the ſolemne feaſts, &c.* meaning, how the pathes which led to the Temple (built vpon *Zion*) did euen looke ruefully, and in a kind of forlorne and dolefull manner, not being ſo beaten as in times paſt; there was no ſuch ordinarie recourſe to the ſolemne Feaſts at the ſpeciall times appointed as was wont, no ſuch comming in and out, no ſuch going to and fro at the gates thereof, as had beene vſuall: hee ſpeaks as if euen the wayes themſelues did mourne here-with. This agrees with that pitifull complaint made by the *Pſalmiſt* in the dayes (as is thought) of that famous Oppreſſor of the *Iewiſh* Nation ANTIOCHVS: [z] *They haue caſt thy Sanctuarie into the fire, defiled the dwelling place of thy Name, burnt all the Synagogues of God in the Land: we ſee not our ſignes, there is not a Prophet more:* marke how that is inſiſted vpon as a ſpeciall miſerie, the ſtate of Religion was vtterly ouerthrowne: was it not a iudgement which God threatned once, when he ſaid, that [a] *the Songs of the Temple ſhould be turned into howlings*; that in ſtead of the exerciſes of Religion, by which the prayſes of God were wont to be ſounded out, there ſhould be naught remayning but ſignes of deſolation. From hence wee may reaſon, that it is a great fauour from God, when men may aſſemble freely to worſhip God; it ſhall be no danger to them to come to the Altar of the Lord, and to preſent

z Pſ.74.7,8,9.

a Amos 8.3.

preſent their offerings there. This was the ground of that which is reported of the men of *Bethſhemeſh* when they reaping in the Field, on a ſudden ſpyed the Arke of God, which had long beene detayned by the *Philiſtims*, and which they were now, the Hand of God for the detayning it being vpon them, glad to ſend backe, [b] *they reioyced when they ſaw it*: in the liberty thereof ſtood the freedome and glory of their publique worſhip: ſo when it was brought into it owne place by DAVID, [c] *what gladneſſe, what ſhowting, how did* DAVID *for ioy dance before it.* So when as after the returne from captiuitie, the Temple began to bee reedified, at the very firſt laying of the foundation thereof, the Prieſts being there by appointment, [d] *ſang and gaue prayſe to God (for his mercy indureth for euer towards Iſraell,) and all the people ſhowted with a great ſhowt in prayſing the Lord.* Theſe things I note, to ſhew how iuſtly this liberty is to be eſteemed as a ſpeciall fauour. Now for the other branch of the Doctrine, *the forwardneſſe of the people*, to make vſe of this liberty, and for the contentment to bee taken thereat, wee may conſider that of *Dauid* deſcribing their happineſſe, who tooke ſuch paines, and ouercame ſo many difficulties, in repayring to the publike worſhip of [e] God; and that, concerning his reioycing when the people ſaid to him, [f] *We will goe into the Houſe of the Lord: Thither*, ſaid he, *the Tribes, euen the Tribes of the Lord goe vp, to prayſe the Name of the Lord*: and it was prophecied of, as one part of the glory of Chriſts Church, that many people ſhould goe and ſay, [g] *Come, let vs goe vp to the Mountaine of the Lord, to the Houſe of the God of* IACOB, *&c.* [h] *Vp, let vs goe and pray before the Lord, and ſeeke the Lord of Hoſts.* This trouping together to this purpoſe, is likened to the marching of an *Army*, and there is a kind of *holy beauty* ſaid to be [i] therein. Thinke wee it was not a great reioycing to *Paul* and *Barnabas* at *Antioch*, when as on the [k] *Sabbath they ſaw almoſt the whole City to be come together to heare the Word of God?* As this ſight filled the gaine-ſaying *Iewes* with enuie, who were euen vexed to the very gall to ſee ſuch flocking, to that which they refuſed; ſo it was an occaſion to PAVL and BARNABAS [l] *to ſpeake the more boldly.* It giues hope that the Word of God groweth mightily, and preuailed, (as *Act.* 19.20.) *Antioch* was the firſt place, *the Belecuers* whereof were honoured with the name of *Chriſtians*; and this great gathering together of the people taking the oportunitie which God offered, ſeemeth to haue beene a ſpeciall occaſion thereof. It is ſaid firſt that by the comming and paines of *Barnabas* there, [m] *much people ioyned themſelues vnto the Lord*: and then after, when as he deſiring helpe, had drawne *Paul* thither to aſſiſt, [n] *It came to paſſe that a whole yeere*, ſaith the Text, *they were conuerſant with the Church, and taught much people, inſomuch that the Diſciples there were firſt called Chriſtians.* Their earneſt preſſing to the Ordinance of God, and their taking the Kingdome of Heauen by violence, firſt gaue occaſion to that name. Thus haue I opened this Doctrine. This was the ſecond good, which *Dauid* aſſured himſelfe would follow the grant of his deſire; *The people ſhall offer*

b 1.*Sam.*6.13.
c 2.*Sam.*6.12. *&c.*
d *Ezr.*3.10,11.
e *Pſal.*84.4,5.
f *Pſal.*122.1,4.
g *Iſ.*2.3.
h *Zach.*8.21.
i *Pſal.*110.3.
k *Act.*13.44.
l *Verſ.*45.46.
m *Act.*11.24.
n *Verſ.*26.

offer Calues vpon thine Altar, that is, *they ſhall haue opportunitie to doe it, the Walls of Ieruſalem being built, and peace by thy mercy being there eſtabliſhed, and they ſhall haue hearts to doe it, thou affording fauour vnto Zion: they perceiuing their ſeruices to find grace and good acceptance with thee, ſhall be encouraged to thy publike worſhip, and ſhall haue ioy and cheerefulneſſe in performing it.*

1. *Vſe* This Doctrine teacheth vs, firſt at what an high rate wee ought to value this freedome and liberty of ſeruing God publiquely in peace, which *Dauid* here conceiued as one of the bleſſings which would enſue his prayer, and therefore no doubt was a matter principally aymed at by him in his requeſt. Wee are herein for the moſt part exceeding faulty, euen that wee eſteeme not this mercy of God as we oughtt to doe. God hath giuen a long time of reſt to vs in this Nation, during all which time, in places where the meanes hath beene afforded, there hath beene a comfortable liberty for all men to giue their due attendance at the poſts of the Lords Doores, and for the Spouſe of Chriſt to paſture by the Tents of the Shepheards. Wee haue not beene faine to doe as Chriſtians of our profeſſion in other countreys, to aſſemble by ſtealth, and priuily, in vaults, and Woods; or elſe to goe armed to the Churches, for the preuention of ſome ſodaine ſurpriſe. The reedifiers of *Ieruſalem* after the captiuitie, ° *with one hand did the worke with the Trowell, and with the other held the Sword*; wee are not put to any ſuch ſtrait. There bee many of Gods deere ſeruants in the world, who if they might, would redeeme the one halfe of our freedome, euen with the moſt of their eſtates. But how doe wee reckon of it? I doe but appeale in the feare of God, and in his ſight vnto your ſoules and conſciences, to ſay when did wee rouſe vp our ſpirits, when wee haue beene in meditation by our ſelues, to thanke God for the liberty of his Goſpell, for the free vſe of his Word, for the peace of profeſſion. The truth is, there bee many things wanting amongſt vs, many defects and blemiſhes in matters of the Church, but I am perſwaded, if we were more thankefull then we be for ſo much as is enioyed, God would goe on in his mercy to vs: but becauſe of our generall vnthankefulneſſe herein, and our not prizing the goodneſſe of God, as it doth deſerue, wee are more like to bee depriued of that wee haue, then to enioy more: why ſhould the Lord ſuffer vs to ſee more of *Sions* beauty, who are not ſo in loue with this wee ſee as wee ſhould? I beſeech you let vs thinke with what heart *Dauid* ſpeaks this here, *Then ſhall they offer Calues vpon thine Altar, then ſhall the Gates of thy Houſe ſtand open, and there ſhall be a free acceſſe into thine Altars*; and let vs labour for the ſame affections. Oh that wee would once truely thanke God for the glorious Goſpell of his Sonne; and that for the ſound of trumpets, and roariug of Canons which our neighbours in other Countreys haue beene vſed to, wee had the noyſe of Bells calling vs to the Houſe of God, to be partakers of his Word.

° Neh. 4. 17.

2. *Vſe.* And in the ſecond place let vs learne, as of *Dauid* to bee glad of his freedome, ſo of the people here touching whom hee ſpeakes, to make vſe

vſe of this freedome: while wee haue the *light* let vs *walke* in the light: while the way lyeth open to the Lords Altars, let vs beate the path that leadeth to them. Remember euer the good vſe which the Churches of old made of their peace: p *Then had the Churches reſt through all Iudea, &c.* and what then? did they grow careleſſe and wanton, did they loſe their firſt loue, and neglect the good oportunities, which God gaue them for their growth in godlineſſe? No; they *were edified, and walked in the feare of the Lord, and were multiplyed by the comfort of the holy Ghoſt.* Here was an happy vſe of the time of quiet: Oh that wee might bee followers of theſe. Alas (I know not how) plenty hath made vs wanton, and the Ordinances of God begin euen to waxe ſtale; men can let paſſe and neglect many oportunities, and oft-times let the Altars of God lie naked vpon ſmall occaſions. If once God ſhould ſhew himſelfe angry with *Sion*, and lay downe the Walls of *Ieruſalem*, it may bee wee would then q *deſire to ſee one of the dayes of the Sonne of man*, but ſhall not ſee it: ſo is the Lord wont to puniſh, not to giue that which is deſired, when being giuen, it is not valued as is fit. And thus an end of opening this Penitentiall *Pſalme.*

p Act.9.31.

q Luk.17.22.

FINIS.

FOVRE LEARNED AND GODLY SERMONS,

Made and preached by that famous and faithfull Miniſter of CHRIST Mr. SAM. HIERON, late Paſtor of Modbury in Deuon.

Publiſhed ſince his death according to the perfect Copie which he left written with his owne hand.

PHIL. 2. 29. 3.

Hold ſuch in reputation. Becauſe for the worke of Chriſt he was nigh vnto death, not regarding his life.

LONDON
Printed by W. STANSBY.

1619.

TO THE CHRISTIAN READER,

GRACE AND PEACE.

THE Righteous, *ſaith the Prophet,* [a] periſheth, and no man layeth it to heart, merciſull men are taken away, and none conſiders it, that they are taken away from the euill to come: *by which complaint wee may ſee, that the Lord, when he thus dealeth, would not haue the matter to bee lightly and ſlightly paſſed ouer, but rather laid to heart and lamented, as being both a token of his diſpleaſure for the preſent, and an argument of further enſuing euill: God herein doing as the man who intending to pull downe an old houſe, firſt takes away the props and pillars of it. Gods children by their preſence and prayers are vnto a place, as* Lot *was to* Sodom, Geneſ. 19.22. *as the Chriſtians to* Ieruſalem, *which was not deſtroyed, till*

a *Iſa.* 59.1.

they were remoued to Pella. The innocent ſhall deliuer the Iland, and it ſhall bee preſerued by the pureneſſe of his hands, *Iob* 22. 30. *This as it is true of the godly in generall, ſo may it much more bee verified of gracious and good Miniſters, which are* the [b] Salt of the earth, *ſeaſoning with grace and keeping from the corruption which is in the world through luſt* [c] *(that is, as ſome* [d] *expound it, from ſinne, and death, and deſtruction, the wages of ſinne) thoſe which ſhall eſcape the corruption and condemnation of the world*: They are as pillars, *Galat.* 2. 9. *and as* Ioaſh, *mourning for the death of* Eliſha, *ſaid of him* (2. *King.* 13. 14.) the Charets of Iſrael and the Horſe-men thereof. *Their preſence (if men haue hearts to make vſe of it) is a marke and meanes of Gods gracious preſeruing from ſoule-deſtruction, according to the ſpeech of* Elihu, *Iob* 33. 23, 24. If there be a meſſenger with him, an Interpreter, &c. then he is gracious to him, and ſaith, Deliuer him from going downe to the pit, for I haue found a ranſome. *The giuing of them vnto his Church, is a fruit of Gods fauour*, A mercy promiſed vnto people that repent, *Ier.* 3. 15. *It was one mayne end of Chriſts Aſcention*, that he might giue gifts to men, *and men which ſhould vſe their gifts for the perfecting of the Saints, for the worke of the Miniſtrie, and for the edifying of the body of Chriſt*, Epheſ. 4. 8, 11, 12. *And ſuch a one was the Author of theſe Sermons, no worſe fitted & furniſhed for, then faithful and diligent in*

b *Matth.* 5.

c 2. *Pet.* 1.
d *Taſſan. in locum.*

in that worthy worke. [c] *To many did he giue occaſion to bleſſe God, who gaue ſuch gifts to men. Hee was* (abſit verbo inuidia) *let it be ſpoken without diſparagement of others, one of a thouſand,* an *Apollos* eloquent and mightie in the Scriptures, a Scribe taught vnto the Kingdome of God, bringing forth out of his treaſure things both new and old. *Hee was* (*as our Sauiour ſpake of* Iohn *the* Baptiſt) a burning and a ſhining Lampe, *ſpending himſelfe like a Candle, and making Tapers of his owne marrow to giue others light. Hee did* (*as a Miniſter ſhould*) *giue* [f] attendance to reading, and then to Doctrine and Exhortation. *The weakneſſe of a ſicke and crazie body* (*for in that reſpect, his ſoule like* Galbaes, male habitabat) *the languiſhing of a grieuous and tormenting diſeaſe could not diuert or detayne him from great paynes-taking in his ſtudie at home, and in the Church abroad.* His lips (*like the righteous, Prou.* 10.21.) fed many; *and his prouiſion was not diminiſhed, but like the* Widdowes oyle increaſed the more, by how much the more it was diffuſed. *For by meanes of his induſtrious ſedulity and the bleſſing of God vpon his holy indeuours, though he were very frequent in the exerciſe of preaching, yet was he not like an emptie Charet running ſo much the ſwifter by how much the burthen was the lighter, but as* Eccleſ. 12. 9. the more wiſe hee was, the more hee taught the people knowledge and cauſed them to heare, and ſearched forth and prepared many

c 1. *Tim.* 3. 1.

Iob. 5. 34.

d 1. *Tim.* 4.

parables: *and by this meanes he was not* λαλεῖν ἁπλῶς ἀδύνατος ἢ λέγειν, *as the prouerbe is*, Ready to ſpeake, but not knowing how to ſpeake to purpoſe. *He ſpake not words of the wind, nor filled his mouth with words of the Eaſt wind, but his heart did meditate of good matter, and his quill and tongue were like the pen of a ready Writer. He was exact and proper in the true interpretation of the ſacred Text, acute and iudicious in the naturall rayſing of the Doctrine thence, pertinent and profitable in the Vſe and Application, ſweet and comfortable in publiſhing the glad tydings and precious promiſes of the Goſpell, powerfull and pithy in perſwaſion to holy duties, able to exhort with wholeſome Doctrine and to conuince the Gaine-ſayer, terrible in denouncing of Gods Iudgements, ſharpe and ſeuere in the reproofe of ſinne, his preaching being with authoritie, and his word ſteeled and edged with the metall of that Word*, which is liuely and mightie in operation, and ſharper then any two-edged ſword, and entreth thorow euen to the diuiding aſunder of the Soule and the Spirit, and of the Ioynts and the Marrow, and is a Diſcerner of the thoughts and intents of the heart, *Heb.* 4.12. *and as* the [c] Lords Candle, ſearching all the bowels of the belly, *raking and ranſacking the boſomes of men, manifeſting the ſecrets of the heart, and ſhewing* that God was in him indeed, 1. *Cor.* 14.25. *Neither was he* (*which* Auſten *miſliked in ſome*) curioſus ad cognoſcendam vitam alienam, deſidioſus ad corrigendam

c *Prou.* 20.27.

confeſ.

gendam ſuam : *not like the Phariſies,* [f] binding heauy burdens and grieuous to be borne, and laying them on mens ſhoulders, but themſelues not mouing them with one of their fingers, ſwift to ſee a Mote in their brothers eye, but ſlow to pull out the Beame in their owne [g]. *He had not* the ſmooth voice of IACOB and rough hand of ESAV: *nor was he like* Dramos [h] Turnus *his aduerſary,* Lingua melior ſed frigida bello Dextera; *but as* hee was carefull to know the ſtate of his flocke [i] (*a thing which* Chryſoſtome [k] *eſteemes no more fault then for a Phiſician to feele the pulſe of his Patient*) *ſo was hee conſcionable to ſhew himſelfe* an example to the Flocke; *as* Aaron *was knowne to bee choſen of God vnto the Prieſthood, in that* his Rod budded, and brought forth buds, and bloomed bloſſomes and yeelded Almonds, *Num.17.8. ſo hee was ſhewed to be a man of God, and called of God as* Aaron *was,* [l] *in that beſides the blooming and buds of learning, God inriched him with the ripe fruits of a holy conuerſation.* Peaceable *he was in the Church, as appeared both in other things and in this, that in the very laſt Sermon which he preached, one of theſe which here I preſent vnto thy view, a ſweet and* Cignean *ſong, bewailing* [m] the diuiſions of REVBEN, for which are great thoughts of hearts: *hee ſpake much in commendation of peace, perſwading it vnto Chriſtians. But why goe I about* [n] to whiten Iuory with inke, *to commend the learning, the life, the*

f *Matth.23.4.*

g *Matth.23.4.*

h *Virgil. Aeneid. lib.11.*

i *Prou.7.23.*

k *Homil. ad pop. Antioch.*

l *Heb.5.4.*

m *Iudg.5.15.*

n *Ebur atramento candefacere, proverb.*

the painefulneſſe and peaceableneſſe of this worthy ſeruant of the Lord? his prayſe is in his worke, his name is and ſhall bee like a ſweet oyntment, and his memoriall ſhall bee bleſſed. Hee needs not my pen to proclayme his praiſe; no doubt, but hee is with the Lord, to whom both liuing here and remouing hence he deſired to be acceptable, he hath receiued that (as we doubt not) immarceſſible crowne of glorie, promiſed [o] *to ſuch as he was.* Anima pia in conſortium cœleſtium recepta laudes, nec quærit, nec curat humanas. *I will therefore only adde this,* [p] A great man is falne in this our Iſrael: *Great, not in worldly wealth (for he ſought it not, well remembring what is written* [q]*, and what himſelfe vſed to write in the forefront of his Books,* tu quæreris tibi res magnas? ne quærito) *but* great *in the Kingdome of* [r] *God,* great *in the account of God, and in the diſpenſation of his Word. But how great or good ſoeuer any bee, that will be no* Superſedeas *vnto them from death, it is a Statute enacted in the Court of Heauen, that all muſt dye,* Heb. 9. 27. *Hee is falne, though his fall were his riſing and aduancing to the height of heauen. His death was precious in Gods ſight, his ſoule is wrapped vp in the bundle of Life among the ſpirits of iuſt and perfected men, and his body ſhall ſleepe in the earth for a little ſeaſon, vntill his fellow-ſeruants and brethren be* [s] *fulfilled. The loſſe doth light vpon the Church, which by his death is depriued of his labours. Good it is for him that he is diſſolued and with the*

o 1. Pet. 5. 4.

p 2. Sam. 3. 38.

q Ier. 45. 5.

r Matth. 5. 19.

s Apoc. 6. 11.

the Lord, howſoeuer his longer aboad here, would haue beene more beneficiall vnto * *men.* But as Iob 1. 21. The Lord gaue him, and the Lord hath taken him away, bleſſed be the Name of the Lord. *And the Lord of the Harueſt can thruſt forth new Labourers into his Harueſt. Hee that* is able of ſtones to raiſe vp children vnto ABRAHAM, *Matth.* 3. 9. making the ſtones to ſound forth his praiſe, *Luk.* 19. 40. *can giue vs ſuch a ſupply of this loſſe, that we may ſay*

——vno avulſo non deficit alter
Aureus, & ſimili frondeſcit virga metallo.

Onely let vs pray to the Father of lights, that hee would be pleaſed to double the Spirit of this Elias *vpon many* Eliſhaes: *giuing ſtill vnto his people Paſtors according to his owne mind, which may feede them with knowledge and vnderſtanding. His works already printed, and others (if they may ſee the light) will make ſome recompence of ſo great a loſſe. As for theſe Sermons, thou mayeſt be pleaſed (religious Reader) to take notice, that they are publiſhed according to the Copy which hee left perfected and written with his owne hand. And for further prayſe I ſuppoſe it needleſſe,* Vino vendibili non opus eſt hederâ. *Whoſoeuer hath beene conuerſant (as who almoſt hath not?) in his Labours already publiſhed in print, may gheſſe at the worth of theſe, being no whit (vnleſſe I miſtake) inferiour vnto the reſt. Whatſoeuer they be, I will not longer detayne thee from the peruſall of them*

* *Phil.* 1. 23, 24.

them by my commending, I will rather commend thee and thy paynes this way, to his bleſsing, who alone is able to teach the heart, beſeeching him to build thee vp further, and to giue thee an inheritance among thoſe which are ſanctified by faith in Chriſt, in whom I remayne

Thine VV. Y.



A PRESENT FOR CÆSAR.

The first Sermon.

LVK. 20. 25.

Then he said vnto them, Giue vnto Cæsar *the things which are* Cæsars, *and vnto* God, *&c.*

CHRIST hauing conuinced them by their owne acknowledgement, presseth that further on them, which hee had exacted from them. How our Sauiour fitted his answere to their captious question, so, as that hee might neither betray the truth, nor himselfe; I haue formerly declared; now this speech of Christs deserues to be well considered, as being a perpetuall Law for the ordering and guiding of our carriage, both towards God and towards him, who is (among men) next to God, to wit, the King. The Iewes thought their subiection vnto *Cæsars* soueraignetie, to be preiudiciall to their prerogatiue of being Gods people: and some other againe suppose the authoritie of Kings to be so absolute, that they being Subiects are to conforme themselues thereto without limitation, taking all for good, which they command; our Sauiour teacheth a midway, betwixt both these extremities: *viz.* neither to account it against the libertie of godlinesse, to bee subiect vnto Kings, nor to bee so vnboundedly subiect vnto Kings, as not to regard what is owing from vs vnto God. Giuing *Cæsar* that which is his, may stand very well with giuing God his due: and yet heed must be taken too, that while wee care to giue *Cæsar* his right, wee doe not barre the Lord of his. This is the true state of this place. In treating on it, I will diuide it, as well I may, into two parts: the first, *Concerning Cæsars due.* Secondly, *Touching Gods due.* The former yeelds vs this instruction; *That*

Doctrine. *That Kings and Princes haue a certayne right and due, pertayning to them by Gods appointment, which it is not lawfull for any man to keepe from them.*

This is plaine here, as if Christ had said: *It is of God, and not without the disposing and ordering of his prouidence, that the Romane Emperour hath put in his foot among you, and is now your Liege and Soueraigne: you your selues haue submitted to his gouernement, and haue in a manner subscribed vnto that, which God hath brought vpon you: now certainely there is a right pertayning to him respectiuely to his place, this hee must haue, and it cannot be lawfull for you, vnder any pretext, to take it from him.* So that this speech is a plaine ground for this. There is a due to *Cæsar*, and it must be giuen him. A King, within his owne Dominions, hath certayne rights belonging to his place, and in them, there is no warrant of Religion to debarre him. I need adde no more for proofe hereof in generall, before I descend (as necessarily I must) into particulars, then the Rule of common equitie, which is to giue to euery man that which appertayneth to him; [a] *Giue to all men their dutie:* [b] *With-hold not the good from the owner thereof.* This rule reacheth so farre, that euen towards inferiors and *seruants*, the Apostle doth command it to bee practized: [c] *Yee Masters doe vnto your seruants that which is iust and equall.* Now if euery ordinary person, euen such an one as is vnder vs, and below vs, is yet to haue his right from vs, and is by no meanes to bee cut short of that which appertayneth to him, then the King much more, whose place is so eminent aboue others, and as shall be shewed anon, the Fountayne of so much good vnto humane societie: shall it not bee lawfull for mee to with-hold a right from my equall, no nor yet from him, who is below me, and hath a kind of dependance on mee, and yet may it bee free for mee to doe this towards him, who is so much aboue mee, and is an especiall Deputie for God amongst men? This is so plaine a case, that it were euen pity to spend more breath vpon it. It will be best and most for our good to haue it shewed, what be the particulars of *Cæsars* right, according to Gods Word; so shall this Doctrine sooner reach to that end for which it is propounded. That he must haue what is his, the very light of reason and of common honestie will not suffer vs to denie; but what that is which is his, and which must be giuen him, it may be we doe not all so thorowly vnderstand. I will for mine owne helpe in speaking, and yours in remembring, reduce all *Cæsars* due to these two heads: Firſt, *Prayer for him.* Secondly, *Submission to him.* That *prayer for him* is one of his dues, appeares by the expresse command of the Apostle, 1. *Tim.* 2. 1. And it is to bee noted, that that charge was giuen by *Paul*, euen then when *Cæsar* was a persecutor of Christian Religion, and when there were very few in authoritie, but such as were enemies to the Truth and Gospell of the Lord Iesus; it binds therefore much more, when a King is a Professor and a Protector of Christianitie. *Dauid* penned a prayer on purpose, in which the people were taught to pray for the King and for his seed, *Psal.* 72. Now in shewing that a King must

a *Rom.* 13. 7.
b *Pro.* 3. 27.
c *Col.* 4. 1.

muſt be prayed for, it is neceſſary to ſhew whereat the prayers made for him muſt ayme, *viz.* at two things. Firſt, *That he may be endowed with all needfull graces for his place.* Secondly, *That he may be deliuered from all dangers to which he is ſubiect in his place.* The graces which are to be begged on his behalfe, are, firſt, *Wiſedome.* This is that which *Salomon* begged for himſelfe, at his firſt comming to the Crowne. [d] *Giue thy ſeruant an vnderſtanding heart.* It is the honour of *Dauid*, that in buſineſſes of State and Gouernement, [e] *he was as an Angell of God:* and God threatned as a puniſhment, to [f] *giue children to raigne*; not ſimply children in age, for ſome ſuch haue beene worthy Kings, ſuch was *Ioſiah*, [g] *Whoſe heart was vpright before the Lord, when he was but eight yeeres old*; but ſuch children as *Paul* calleth [h] *Children in vnderſtanding:* ſuch an one as REHOBOAM, [i] *who was fortie yeeres old when hee began to raigne*, yet is called [k] *a child*, becauſe hee wanted wiſedome. *And better a wiſe Child, then an old and fooliſh King*, ſaid *Solomon*, Eccl.4.13. Now this wiſedome to be begged, is not that [l] *wiſedome from below, which is earthly, ſenſuall, and deuilliſh*, but ſuch as is mentioned, *Deut.*4.6. *Keepe the Ordinances of God, this is your wiſedome*; ſuch wiſedome *Dauid* ſpeaks of, *Pſal.*2.10. *Bee wiſe, O yee Kings.* This was it which made *Dauid* ſo wiſe, [m] *Wiſer then his Teachers, wiſer then the Auncient.*

Secondly, *Iuſtice*; Thus *Dauid* taught the people to pray for their King, that [n] *hee might iudge the people in righteouſneſſe and equitie.* This is a vertue by which the *Throne* of Soueraignetie is [o] *eſtabliſhed*; hereby the *Countrey* is [p] maintayned, and Kings and Gouernours, when they want this, are compared to [q] *roring Lyons, and hungrie Beares.*

Thirdly, *Temperance*, that is, Sobrietie, and moderation in diet, in apparrell, in delight, and things of the like qualitie: [r] *wo to thee, O Land, when thy Princes eate in the morning*, that is, when they are giuen to vnſeaſonable delights, at ſuch times, as ſhould rather be giuen to publique buſineſſes. This [ſ] *makes to forget the decree, and to change the iudgement of all the children of affliction.*

Fourthly, *Zeale*, and courage, in Gods matters: the thing which God required of *Ioſhua*, when hee came to [t] gouerne. And it was that which ſhewed it ſelfe in *Ioſias*, and *Hezekiah*, in the reſtauration of Religion, which (vntill their dayes) had beene corrupted exceedingly: againſt this courſe of theirs there was much oppoſing, but they went through with exceeding courage. This is it which will make Kings *proſper*, as appeares by the charge which *Dauid* on his death-bed, gaue to his ſucceſſor SALOMON. [u] *Take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his Statutes &c. that thou mayeſt proſper, &c.* Theſe be the foure ſpeciall good things which we muſt aske of God for *Cæſar*. Now Kings are expoſed to danger too, and their preſeruation from it muſt be begged of God. They are in danger of two ſorts of enemies, chiefly:

Firſt, Enemies to their bodies, and outward ſtate, as *Traytors* conſpiracies againſt Princes, make the point manifeſt. Satan maliceth the proſperitie

d 1.*King.*3.9.
e 2.*Sam.*14.17.
f *Iſ.*3.4.
g 2.*King.*22.1.
h 1.*Cor.*14.20.
i 1.*King.*14.21.
k 2.*Chr.*13.7.
l *Iam.*3.15.
m *Pſal.*119.98,99.
n *Pſal.*72.2.
o *Pro.*16.12.
p *Pro.*29.4.
q *Pro.*28.15.
r *Eccl.*10.16.
ſ *Pro.*31.4.
t *Ioſh.*1.6,7.
u 1.*Kin.*1,2,3.

ſperitie of euery good man, of a good King then much more. The truth hereof is confirmed to vs by continuall experience; Prayer therefore in this caſe, and in regard hereof is a duty which Subiects owe to their Princes. For which cauſe *Dauid* taught the people to pray, that the enemies of the King and State might be made like a * *fiery Ouen in the time of the Lords anger, that their fruit might be deſtroyed from the earth, and their Seede from the Children of men:* and x *that the ſtring of his Bow might be made ready againſt their faces.*

* *Pſal.21.9.10.*

x *Verſ.12.*

The ſecond ſort of Enemies are to their ſoules, *Flatterers*; It is one of the miſeries of Kings, that they haue ſeldome ſuch about them as dare ſpeake the truth; but ſuch rather as are ready euer to applaud and ſoothe, and euen (like the Dogges that came to *Lazarus*) to vſe their tongues to the licking of their ſins, and to the applauding of their worſt actions: from ſuch, prayer muſt be made that *Cæſar* may be freed, which are ready by ſpeeches fitted to pleaſe, and fawne to betray his ſoule into the power of the Deuill. Thus for the firſt branch of *Cæſars* due. The duty of prayer vnto God, muſt diligently and carefully bee performed for him, that he may bee plentifully furniſhed with ſuch graces and endowments as his place requires; Wiſedome, fetched out of Gods Booke; Iuſtice, to giue to euery one his due; Temperance, that hee may not bee bewitched, nor beſotted with the pleaſures and delights, which high places haue many aduantages, and allurements to entertaine; Zeale, to promote Gods cauſe, and to proceede with courage in matters appertayning and tending to his glory. Then againe, that in reſpect of Traytors, and men of bloud, his ſoule may be bound vp in the bundle of life, with the Lord his God, and that the ſoule of his enemies may bee caſt out, as out of the middle of a Sling: and withall, that he may haue ſuch about him, as may deale truely with him in matters of his ſoule, and he *may not be like the fooliſh King*, of whom SALOMON ſpeaketh, *which will not be admoniſhed.*

Eccl.4.13.

I come now to the other part or branch of his due, and that is, *ſubmiſſion* to him: by which I meane, *an awfull framing and compoſing of the whole man reſpectiuely to his authoritie.* And now here, becauſe I mention the whole man, and man conſiſteth of two parts: therefore I will declare firſt, what is the ſubmiſſion of the inner man, due to a King by the Word of God; and then what is the ſubmiſſion of the outward man.

Touching the ſubmiſſion of the inner man; I account the ſubſtance of it to be this. *A reuerent and dutifull eſtimation of him in regard of his place.* y *Feare the Lord and the King*, ſaid *Salomon*, as the *fearing of God*, argueth an inward reſpectiueneſſe to his diuine Maieſtie; ſo the fearing of the King intends the like, the heart carrieth a kind of reuerent awe vnto him. And this is that honouring the King, which Saint *Peter* giueth charge of, 1. *Pet.* 2. 17. Honour is properly an inward act, and we honour a ſuperiour, when our reſpect is to him according to his dignitie. I doubt not but I may ſay, this was in the ſubiects of *Dauid*, when they

y *Pro.24.21.*

they profeſſed to account him to [z] *be worth ten thouſand of them.* That this reuerent eſtimation of a King, which I terme the ſubſtance of inward ſubmiſſion, may bee the better vnderſtood, wee muſt conſider touching it two things. Firſt, *The ground of it.* Secondly, *The Companion to it.*

z 2.*Sam.*18.3.

Firſt, The ground of it, is a right vnderſtanding of the ſtate and condition of a Kings place: For reuerence hauing its proper ſeate in a mans affections, it muſt haue ſomewhat to guide it, and to beget it, or elſe it will either exceede, and bee more large then it ought to be, or elſe it will faile and come ſhort, and not bee ſo much as is neceſſary. So that to the end the reuerent reſpect of a Subiect may bee ſuch as it ought to bee to his King; hee muſt neceſſarily know and vnderſtand well what is the place of a King: and touching it, hee muſt vnderſtand two particulars. Firſt, The eminencie and height of his place. Secondly, The vſefulneſſe and commodity of his place. Concerning the eminencie and height of his place, hee muſt vnderſtand and know that his place is ſo high, that within his owne Dominions hee is next to God, and no man aboue him. This is the reaſon, that hee who is aduanced to bee a King, is ſaid to be [a] *made the Head ouer them*; as the head is aboue all the body, ſo is the King aboue all the State: the gouernement and the ordering, and the command of all lyeth in him; no authoritie equall to his, or aboue his, none that may reſtraine or limit his. This is that which is called *the ſupremacie of a King*: all power eyther Eccleſiaſticall or Ciuill, are ſubordinate to him, to bee commanded and guided by him. Then for the vſefulneſſe of his place, it muſt bee knowne to bee ſuch, wherein ſtands the good and happineſſe of the whole ſtate, both of the Church and of the Common-wealth. Hereupon they called King *Dauid* [b] *the light of Iſrael*, as that perſon in whom their glory and their comfort ſtood. King *Ioſiah* when he was ſlaine, was lamented for, by the name, [c] *of the breath of our noſtrils*, touching whom, while they enioyed him, the people ſaid, *vnder his ſhaddow wee ſhall bee preſerued aliue.* What confuſion would there be, if there were no gouernement? *In thoſe daies there was no King in Iſrael*, what then? [d] *euery man did that which ſeemed good in his owne eyes.* It is noted as the ground and occaſion of infinite diſorder, both in matters of Religion and in things pertayning to Ciuilitie. It hath euer beene held, that it is better for a Common-wealth to liue vnder a Tyrant, then to haue no King at all. Thus then is the ground of the inward ſubmiſſion; and indeede, when a man is once throughly ſettled in this by the Word of God, *viz.* the ſoueraignty of *Cæſars* place, and the benefit that commeth thereby, it cannot but bind his affections to a due reſpect, and bring forth in him an awfull and an honourable eſteeme. This will not ſuffer him *to curſe him*, that is, eyther to reuile him, or to auile him, ſo much as in a [e] thought.

a 1.*Sam.*15.17.

b 2.*Sam.*21.17.

c *Lam.*4.20.

d *Iudg.*17.6. & 19.1.

e *Eccl.*10.20.

Now the Companion of this reuerent eſteeme of *Cæſar, is a ready and willing diſpoſition to performe to him, and for him, any thing.* Hee that hath learned by the conſideration of the eminency of *Cæſars* place, and

the benefit ſtreaming from his gouernement, to thinke honourably of him, how can hee but bee prompt and apt to doe him ſeruice? Such a promptneſſe and willingneſſe of diſpoſition diſcouered it ſelfe in thoſe followers of *Dauid*, that no ſooner heard of *Dauids* longing for the water of the Well of *Beth-lehem*, which at that time was in the power of the *Philiſtims*, but they preſently aduentured themſelues to fetch
f 2.*Sam.*23.16. [f] it. Here was a willingneſſe to giue him all content, whom their hearts eſteemed and honoured as their Soueraigne. Thus farre of the inward ſubmiſſion due to *Cæſar*: an hononrable eſteeme begotten by a right vnderſtanding of the qualitie of his place, and accompanyed with an inclineableneſſe of will to doe him any ſeruice.

I come now to ſpeake of the outward ſubmiſſion; which is, that which is for the teſtification and manifeſtation of the inward. An outward ſubmiſſiueneſſe, without an inward awfulneſſe were but hypocriſie; to pretend an inward reſpect, without giuing outward euidence thereof, were but mockery. This outward ſubmiſſion is eyther in word, or in action. In word; when a mans ſpeeches, either to *Cæſar*, or touching *Cæſar*, ſauour of reſpect. *To Cæſar*, as if a Subiect ſhould come to ſpeake to his King, his words ought to bee a witneſſe of his inward acknowledgement. Hereupon was that common phraſe vſed of old, *My Lord the King*, when they had occaſion to ſpeake to him; ſo touching *Cæſar*; it were abſurd, a mans tongue to be tyed vp in the preſence of a King, and to haue liberty to ſpeake contemptuouſly or with leſſe reſpect behind his backe, *Salomon* would not allow ſuch a thing, though
g *Eccleſ.*10.20. h *Exod.*22.28. it were as priuily done as in a mans [g] *Bed-chamber*. [h] *Thou ſhalt not ſpeake euill of the ruler of thy people.* Iude reckoneth it vp among great
i *Iude* 8. ſinnes, [i] *a ſpeaking euill of then that are in authoritie.* Submiſſion in action is eyther in geſture, or in other performances. In geſture, binds eſpecially when one is occaſioned to come before a King. God requires *a-riſing vp before the hoare head*, much more due obeyſance to the ſupreme
k 2.*Sam.*24.20. Magiſtrate. When Aravnah *met* David, [k] *he bowed himſelfe before him on his face to the ground.* When *Nathan* the Prophet came into the
l 1.*King.*1.23. preſence, [l] *he made obeyſance before the King vpon his face to the ground* That which is in other performances, is partly in conformity to Lawes, partly in matters of neceſſary ſupply.

m *Tit.*3.1. Concerning obedience to Lawes; [m] *Put them in remembrance that they be ſubiect to the Principalities and Powers, and that they bee obedient*; that is, *that they ſubmit themſelues vnto commands and Lawes.* This was
n *Ioſh.*1.16, 17, 18. that which the people profeſſed to *Ioſhua* at his enſtalment. [n] *All that thou haſt commanded vs we will doe, and whither ſoeuer thou ſendeſt vs wee will goe. As we obeyed* Moses *in all things, ſo will wee obey thee. Whoſoeuer ſhall rebell againſt thy commandement, and will not obey thy words in all that thou commandeſt him, let him bee put to death.* [o] *Take heede to*
o *Eccl.*8.2. *the mouth of the King*, ſaith *Salomon*; that is, *Obſerue and marke what Commands, what Decrees, what Lawes, proceede out of the Kings mouth, and are publiſhed by his authoritie, and ſee thou bee carefeull and conſcionable*

nable to obſerue them. p *He beareth not the Sword for nought*, ſaith PAVL, *he hath his authority and his power giuen him of God for ſomewhat, and his iniunctions and orders muſt bee reckoned of.* This is conformity to Lawes: only it is neceſſary here to adde a limitation, and to enquire whither this conformity be vniuerſall, yea, or no; ſo that all Lawes are to be conformed vnto without queſtion. It is anſwered in a word, out of my Text, according to that which I ſaid in my firſt opening it, that *Cæſar muſt ſo haue his due*, as that God may not loſe his. If any thing ſhall be commanded by the Law of *Cæſar*, which being done will neceſſarily cauſe a breach of the Law of God, then muſt that ſaying take place; q *It is better to obey God then Man*; Kings are bound to command in all things according to God: Wherefore God ordayned of old that the Booke of the Law ſhould bee by them continually, both to frame and execute their r Lawes according vnto that, and if herein they ſhall exceede, they muſt not bee obeyed. Therefore they in the Captiuitie did well, who notwithſtanding the peremptorineſſe of the Kings Proclamation, for falling downe to worſhip the golden Image, yet told him plainely, s *we will not ſerue thy Gods, nor worſhip the golden Image which thou haſt ſet vp.* And *Daniel*, then whom there could not bee a better Subiect, for in matters concerning the Kingdome, his aduerſaries could not find any occaſion againſt him, yet when an Edict came forth, which did neceſſarily bring with it, if it were obeyed, a ſinne againſt God, hee ſtood out. t Thus *Mordecai*, a faithfull Subiect, as appeareth by his diſcouering the Treaſon of two of the Emperours Chamber, yet would not yeeld to the Kings commandement in ſo ſmall a matter (as it might ſeeme) of bowing his knee to u *Haman*. His ground was, eyther that the honour commanded by that Heathen Monarch to be done to his fauourite, was more then ciuill, or elſe, becauſe he was an *Amalekite*, one of that Nation, which God had curſed and commanded his people to x deſtroy. So againe, iuſtly did *Naboth* ſtand with *Ahab* about his Vineyard: becauſe God by an expreſſe Law had forbidden an *Iſraelite* to ſell his eſtate, but vpon condition of redeeming it in the yeere of *Iubilee*: now, *Ahab* would haue had it outright for him and his heires, for euer (as we ſay) therefore *Naboth* durſt not alienate it; *God forbid that I ſhould giue the inheritance of my Fathers vnto thee.* DAVIDS command ſhall not be able to excuſe the fact of *Ioab*, eyther in the matter of *Vriah*, in placing him according to direction in the front of the battell, where he was ſlaine; or in the buſineſſe of numbring the People, he knew the courſe to be vnlawfull, as appears by his owne ſpeech, 1. *Chro.* 21. 3. and therefore hee ſhould rather haue incurred the Kings diſpleaſure, then by obeying him, to haue ſinned againſt God. So then this conformity to Lawes, muſt bee, as the Apoſtle ſaith of marriage, *only in the Lord.* A man muſt be ſure that in obeying *Cæſar*, he doth not diſobey God. It may ſeeme that by this there is ſome allowances of rebellion giuen to Subiects in ſome caſe: For if it bee lawfull for them and their duty, to withdraw and keepe backe their obedience, what is

p *Rom.* 13. 4.

q *Act.* 5. 29.

r *Deut.* 17. 18.

s *Dan.* 3. 18.

t *Dan.* 6. 10.

u *Heſt.* 3. 2.

x *Deut.* 25. 17, 19.

1. *King.* 21. 3.

this but rebellion. There is difference betwixt not obeying and rebelling; *Shadrach, Meſhach*, and *Abednego*, did not obey the Kings Proclamation, yet they made no rebellion: but ſubmitted their bodies and liues to his pleaſure: ſo thoſe profeſſors of Chriſtian Religion, in Queene *Maries* dayes, would not obey the Lawes for going to Maſſes, for worſhipping of Images, yet they made no commotion, they laid downe their liues with meekeneſſe. And thus muſt Subiects doe. if they cannot with a good conſcience doe things that are required by Lawes, they muſt yeeld to the vtmoſt penaltie of the Law, without reſiſtance. The Word of God alloweth no other weapons in theſe caſes, but prayers and teares, and the giuing of the backe vnto him that ſmites. When Idolatry was ſet vp by ſome Kings, the Prophets ſpake againſt it, and cryed out vpon the people for their ſubmiſſion: as when they are blamed for [x] *obſeruing the Statuts of* OMRI, AHABS father, a great Patron of ſuperſtition: but neuer did the Prophets encourage or perſwade the people to ſtand vp in armes againſt that, which was put vpon them by authoritie: ſo then it is one thing not to obey; another thing to rebell. God forbid euery one ſhuuld be accounted a Rebell, that out of Conſcience towards God, and for only feare of ſinning againſt his Maieſty, conformes not to euery particular Iniunction or Satute, being otherwiſe ready to obey in all lawfull things, and for the fayling in the things doubted of, to ſubmit with Patience, to whatſoeuer Law or authority ſhall inflict.

x *Mic.6.16.*

I am now come to the laſt branch of outward ſubmiſſion; which is matters of neceſſary ſupply. Kings places are high and their occaſions great, and many things pertaine to the ſupportation of their ſtate, which the Subiects muſt yeeld or ſupply: and this is twofold, eyther of mens perſons, or of their goods. Their Perſons, as in the time of warre. In this caſe Subiects muſt ſubmit; *Moſes* had power to command *Ioſhua* to chooſe out, or muſter men to goe fight againſt [y] *Amaleck.* and nothing more ordinarie then ſuch courſes among the Kings of *Iſrael*, and *Iuda*, they had euer (as it were) their trayned Souliers, to be ready vpon all occaſions. Beſides ſupply of perſons, there is a ſupply of goods. Herevpon the Scripture ſpeaks of [z] *Tribute to whom tribute is due, cuſtome to whom cuſtome*; and our Sauiour himſelfe, though he might haue pleaded exemption, as being of the bloud, yet hee ſubmits himſelfe to pay [a] *Pole money*. It be longs not to mee to diſpute how farre this reacheth. It ſufficeth that I ſhew ſuch a branch of ſubmiſſion is required. I know, Kings are tyed to rules of equitie, and moderation herein. [b] *The people muſt not be eaten vp like bread*, It was well ſaid of that Romane Emperour, limiting himſelfe in his takings from his ſubiects, *It is the part of a good Shepheard to fleece, not to flay the Sheepe.* but yet if Kings ſhall become to extorting, and abuſe their liberty, to the preſſing of the Subiects, I find not in the Word of God, any allowance at all to make rebellion: ſuch things muſt bee borne with patience. When the people of *Iſraell* would needes haue a King; *Samuell* told them how it would fall out ſometimes, and into what extremities free and abſolute Monarchs

y *Exod.17.9.*

z *Rom.13.7.*

a *Matt.17.25.*

b *Pſal.53.4.*

Eſt boni Paſtoris tondere non deglubere pecus.

Monarchs doe ſometimes breake; 1. *Sam.* 8. 11. *&c.* *Samuel* ſheweth that there would ſometimes bee a fayling in three things: Firſt, in manner, the King taking from them, not by order of Law, but by violence and compulſion, their Sonnes and Daughters, their Lands and Goods. Secondly, in the end, abuſing theſe things to his pleaſure, and giuing them to his Fauorites and Minions, not applying them to the common benefit. Thirdly, in regard of their perſons, not vſing them as free Subiects, but as ſlaues and drudges. This *Samuel* tells them, not as warranting ſuch courſes in Kings, and Monarchs, or as allowing them ſo to doe, but as declaring what their power may ſometimes carry them vnto. Now hee doth not giue them any liberty in this caſe, to releeue themſelues by ſtrong hand, but only tells them, *yee ſhall cry out in that day, becauſe of your King, &c.* That will be, and muſt bee all the helpe, to fly to God by acknowledgement of ſinnes, which iuſtly brings ſuch encumbrances, and by endeauouring to be at peace with him, to ſeeke the remoouall of ſuch preſſures. Then that prayer muſt bee taken vp, *Dan.* 9. 7. 8. *O Lord, righteouſneſſe belongeth vnto thee, and wee ſuffer iuſtly.*

Tibi Domine, iuſtitia, nos iuſtè punimur.

Thus haue I laboured to acquaint you with the whole due of *Cæſar*, according to Gods Word. That which is his, muſt bee giuen him. Hee muſt be prayed for, that God may accompliſh him with the neceſſary graces for his calling, Wiſedome, Iuſtice, Temperance, Zeale; that hee may be preſerued both from treacherie and from flattery. He muſt bee ſubmitted too, both within, by being had in an honourable eſteeme proceeding from the right vnderſtanding of his place, and attended vpon with a will to doe him ſeruice; and without, by ſpeech and geſture arguing reuerence, by conformity to his Lawes; and laſtly, by ſupplies vpon occaſions both of our bodies and goods as there ſhall bee neede. This is the Summe. Let vs come to the Vſe.

The Vſe is to apply this Doctrine to the diſcouery of thoſe, who treſpaſſe againſt this Rule of giuing vnto *Cæſar* that which is his, that if it ſhall appeare, by that application wee be faulty, wee may ſeeke to bee reformed; if we doe our duty as wee ought, we may be encouraged and prouoked to goe on. Firſt of all then, they robbe *Cæſar* of his due, and keepe from the King his right, whoſoeuer they bee, that are negligent and remiſſe in this duty of prayer. If I offer not vp to God the ſacrifice of prayer and ſupplication for my King and Soueraigne, ſurely, I am one who doe depriue him of his due. It is like inough wee will all free our ſelues in this, who will not ſay hee prayeth heartily for the King? I anſwere, That to praying for the King there is more belongs then to ſay in common words (*God ſaue the King*) or to ſay (*Amen*) to the publique prayers of the Church, which are vſually made on his behalfe. Know we, and conſider wee, what be the moſt neceſſary and important things, which are to be craued of God for him, then there is ſome likelyhood that wee may pray for him: but ſo long as we are ignorant herein, and without any great care to bee better informed: ſome formall words

we

we may chance now and then to ſpeake, but that wee ſhould pray for him it is vnpoſſible. This is to pray for the King: to conſider with my ſelfe what his perſon requires, what things are behoofefull for him to the well diſcharge of his Calling, and whereof principally he is in danger, and ſo accordingly to become a ſuiter vnto God, to furniſh him with the one, and by his mightie power to protect him from the other. If I doe not learne to doe this, I am no good Subiect, I robbe my King of his right, I am bound to pray for him, but I doe not ſeeke and care to doe it as I ought.

The ſecond ſort of thoſe that with-hold *Cæſars* due, are all ignorant perſons, who doe not vnderſtand out of Gods Word, the true ſtate and condition of the place, and office of a King. What is my reaſon? I muſt giue my King the ſubmiſſion of my heart, and muſt haue him in eſteeme according to his ranke. Now, I can neuer doe that, except I haue learned out of the Scripture, who gaue a King his authoritie, how high and eminent his authoritie is, and what good returnes to humane ſocietie by his meanes: what is there in mee to worke true reuerence to my King, when I want this? How many be there, who bragge of their being good Subiects, that yet doe not conceiue nor vnderſtand the foundation and the beginning of the Kings authoritie? A kinde of ouer-ruling power ſubdueth and keepeth them downe, but there is no tye vpon their conſciences before God, they know not what opinion they ought to haue of ſoueraigne Magiſtrates by Gods Word, and then they may ſoone become a prey to Popiſh factors, and bee carryed away from their allegeance. What aſſurance hath the King of ſuch a Subiect, who doth not feele himſelfe bound by the power of Gods Word, to ſubſcribe vnto his Soueraignetie, and to deteſt all that ſeeke to abridge and limit his authoritie? It is neceſſary therefore to haue teaching and preaching planted abroad among the people, that by it they may bee brought to know what the right of Kings is, ſo long as they bee led only by a kind of blind, vncertayne, and confuſed conceit, they can neuer bee ſuch Subiects as they ought. Men many times vpon occaſion of entring into office, or the like, ſweare to the Kings Supremacy, alas, when they know full little what it meanes, and are farre from knowing it by the Word of God, how God hath placed a King in his Dominions the very next vnto himſelfe.

The third ſort of detayners of *Cæſars* right, are all Papiſts and Popiſhly diſpoſed, who are ſo farre from hauing this honourable eſteeme of Kings within their Dominions, proceeding from an apprehenſion of the height and ſupremacy of their place, that they maintayne the cleane contrary, and hold that the Pope is ſupreme Lord ouer all Kings, and hath power to depoſe, and to decrowne them, and to diſpoſe of their Kingdomes vnto others. He may curſe and excommunicate them, hee may diſcharge the Subiects of their Othes of fealtie and allegeance to them; hee may warrant them to riſe vp in armes againſt them, to lay violent hands vpon them, or to take away their liues. This is the conſtant

ſtant opinion of Poperie at this day. It will haue all Kings to hold of the Biſhop of *Rome* in chiefe, to acknowledge a dependance vpon him, and their Kingdomes, and their Crownes, to be at his will. A thing for which we find no footing in the Scripture. He who was the high Prieſt in *Ieruſalem*, whoſe office was a ſpeciall type of Chriſt, wee ſtill find him to haue liued as a Subiect to the Kings of *Iudah*, to haue beene ſubiect to his Authoritie for calling vpon to doe his Office, for depoſition from his Office. Wee neuer read any ſuch to haue challenged ought aboue any King, or to haue attempted any thing preiudiciall to his Crowne and Dignitie. The Law of God is, [c] that *euery ſoule ſhould be ſubiect*: ſo that whoſoeuer hee bee, how high ſoeuer in the Church of God, hee can clayme no tranſcendant power aboue Kings. Thus wee muſt learne to reckon and number Papiſts generally within the company of *Cæſars* enemies. The reaſon is plaine. God giues this right to *Cæſar*, to bee the higheſt ouer all in his owne Dominions, and giueth them then authoritie vpon all. Papiſts make one aboue *Cæſar*, that is the Pope, and withall exempt their Clergie from all ciuill iuriſdiction, and ſubiect them onely to the rule, as I may ſay, of their Peeres, thoſe of their owne ranke. Thinke how by this the authoritie of a King is ſtraitned. All his Clergie are vtterly exempted from him: all his other Subiects are but halfe his; for matters of their ſoules they are the Popes, and when hee will hee may take away from *Cæſar* the ſubiection of their bodies too. I beſeech you, that we may learne to be enemies vnto Poperie out of knowledge: conſider that Chriſt ſubmitted to the higher Powers, paid tribute himſelfe, commanded others to pay it; the Pope and his faction challenge a ſuperintendency aboue Kings, all muſt be ſubiect vnto him, and he to no body.

c *Rom.*13.1.

The fourth ſort of aduerſaries to *Cæſar*, which alſo robbe him of his right, are ſuch as in corners giue ſcope to their tongues to reproch euen the higheſt in Authoritie, ſpeake baſely, talke tauntingly and diſgracefully; blaſe the imperfections of their King, as if they had a kind of felicity therin: theſe conſider not, that they owe to their King the very ſubmiſſion of their tongues, and that albeit they ought not to abuſe their tongues to the calling of euill, good; yet neither muſt they bee aplyed to the diſgrace of Gouernement. The euils of thoſe that be of higher places, if they be ſpoken of, ſhould be ſpoken of ſparingly, and in pity, and to the end, one man may ſtirre vp another vnto prayer, conſidering that vſually the fayling of Kings is in the iudgement of God for the peoples ſinnes: as when God was angry with the people of *Iſrael*, hee mooued *Dauid* againſt them, in that he ſaid, [d] *Goe number Iſrael and Iudah.*

d 2.*Sam.*24.1.

The Fift ſort are they, who haue no regard of conforming themſelues to the good and holeſome Lawes of Kings. There be many neceſſary Lawes made, ſuch as for ſubſtance are agreeing to the Lawes of God; ſo as are the Lawes, for frequenting the Houſe of God, for often communicating, for cauſing our Families to depend on Catechiſing, for prouiding carefully for the poore and impotent of our Pariſhes, for repayring the

the Church, for reſtrayning of Inhabitants in Townes, to goe into the Alehouſe, for Drunkards, for Idlers, for high-wayes, for bridges, many ſuch needfull Lawes there are, which becauſe they tend to the maintainance of Gods worſhip ſo directly, and to the repreſſing of ſinne, and to the promoting of the common good, haue in them the ſtrength of Gods owne Lawes, yet how little conſcience is made of keeping them, who thinks himſelfe euer the worſe Subiect for neglecting them? Men in office and authoritie take away *Cæſars* right too, in not indeuouring what they may that ſuch good Lawes may be obſerued.

The ſixt ſort, they are keepers backe of *Cæſars* right too, who doe in a manner make *Cæſar* to be their God; his Lawes are the rule of their Religion, and the ground of their Faith: which is the guiſe of all Formaliſts and Time-ſeruers, and Church Papiſts. What is required by Statute for matters of Religion, after that length they are cut, they looke no further, neither to proceede higher, or in any other ſort. Theſe robbe *Cæſar* of his due, for whereas it is his place to bee vnder God, and to command for God, and to bee obeyed only in God, they build on him, his commands are the Articles of their Faith. This is to be ſo for *Cæſar*, as that in the meane while God is robbed of his right.

Laſtly, they are all tranſgreſſors of this charge, and Theeues againſt *Cæſar*, that are breakers of the common peace, whether they doe it out of a Popiſh and trecherous diſpoſition, or doe it out of ſwaggering, and tumultuouſneſſe, and careleſneſſe; and ſo are all backward and vnheereſull payers, in neceſſary appurtenances of matters that are to bee ſuſtayned by the common charge, all cunning Defrauders of dues, Cuſtomes, Tallages and ſuch like; theſe had needs to learne this leſſon of giuing *vnto* Cæſar *the things which are his.*

Thus haue I laboured to apply this point. Wee haue bene taught this day, what appertaines to the ſtate and condition of a good Subiect. By *Cæſar* is meant here euery King within his owne Dominion. There are certaine priuiledges and duties annexed to his Crowne by the Word of God, which muſt be giuen him: what they are, I haue ſhewed you; and who they be, that doe take them from him; I haue ſhewed you too. A man can neuer be a good Subiect, vntill he be one for conſcience ſake; Conſcience can neuer bee rightly reformed but by Gods Word. I haue therefore taken this paynes, my Text requiring it, to ſhew you what in conſcience and by the Word of God, wee that are Subiects, ought to giue vnto our King. Thus if wee behaue our ſelues in this matter of a Subiect, as men of knowledge; then ſhall his Maieſtie haue beſt benefit; and our ſelues moſt comfort by our obedience.

FINIS.

A PRESENT FOR CÆSAR.

The ſecond Sermon.

Made and preached by that famous and faithfull Miniſter of CHRIST Mr. SAM. HIERON, late Paſtor of Modbury in Deuon.

Publiſhed ſince his death according to the perfect Copie which he left written with his owne hand.

IOH. 5. 35.
He was a burning and a ſhining Light.

LONDON
Printed by W. STANSBY.

1619.

A PRESENT FOR CÆSAR.

The ſecond Sermon.

VERS. 25.

And to GOD *thoſe which are* GODS.



E haue heard that *Cæſar* muſt haue his due, and what his due is: Now next touching Gods due; (*And vnto God thoſe which are Gods:*) this is neceſſarily to be ioyned with the former: For it is not inough for a man to demeane himſelfe in ſuch ſort, as that hee may among men purchaſe the name and the reputation of a good Subiect, but his courſe muſt alſo be ſuch, as that he may be truely termed a good man, which cannot bee, vnleſſe he make conſcience of that duty, which is owing from him vnto God. Indeede, though the Heathen Writers touching mattters of State and Policie, haue made a diſtinction betwixt a good Citizen, and a good Man, ſo that as they thought a man might be the one, and not the other, yet in Religion we muſt hold otherwiſe, *viz.* that whoſoeuer is truely a good Man, the ſame cannot be but a good Subiect, and that he can neuer bee rightly reputed a good Subiect, that is, ſuch an one as he ought towards the King and the State, who is not a good man, *viz.* ſo diſpoſed, and affected, and tempered in matters of *God*, as is required. He who is not an obedient and conſcionable Subiect for conſcience ſake, is no good Subiect truely: and how ſhall hee bee dutifull vpon conſcience, that hath not

learned the grounds of Conſcience, and is vnacquainted with that which he oweth to him, who is greater then his Conſcience ? This I note as an introduction and inducement to that which is now to bee taught, that ſo we may learne not to ſeuer the things, which the Spirit of God hath coupled; *Cæſar* muſt haue his due ſo, as that *God* may not bee debarred of his, and our reſpect and carriage to God, muſt bee manifeſted to bee ſuch as it ſhould be, by our obedience vnto *Cæſar*. Hee that carryeth a right regard to both, hee is indeede a good man. My duty to my King and Soueraigne, is bounded and limited by my duty to God. I muſt know him to be aboue my King: and then my duty to my *God* is to bee euidenced by my loyaltie to my King. I am no good Chriſtian, if I bee not a good Subiect: I cannot be ſuch a Subiect as I ought, vnleſſe I be ſuch a Chriſtian as I muſt. Come wee therefore now from the hearing of what we owe to *Cæſar*, to the learning and inquiring of what we owe to *God*. The Doctrine is this.

Doctrine. *That it is not Lawfull for any man to depriue Almighty God of that which is his due.*

You are carefull, ſaith our Sauiour, *(as it ſeemeth) to inquire touching* Cæſars *right, as if you were ſo tender Conſcienced that you would not keepe ought from him that were his. It becommeth you to be at the leaſt, as carefull for God, there is a right alſo due to him, looke you to it, that you giue it him.* Thus is the Doctrine rayſed, God muſt haue his due as well as the King his. Nay he is to haue it much more; [a] *He is the King of Kings, and Lord of Lords.* [b] *By him it is that earthly Kings doe raigne,* [c] *Hee beareth rule ouer the Kingdome of men, and giueth it to whoſoeuer hee will.* If this then be a good reaſon (as indeede it is) to ſay. Euery man muſt haue his due from vs: the Kings Maieſty much more. Then is this alſo a good reaſon. Euery earthly King muſt haue his right, therefore hee much more who is the King of Heauen, and of whom all Creatures, and among the reſt all, euen the greateſt Kings doe hold that which they doe enioy. About the equitie hereof, I will ſpend no more labour. I know there is no man here but hee will yeeld to this generall truth, and ſay, farre bee it from me, that I ſhould not giue the Lord his due; It were a wickedneſſe for me to robbe God. To this therefore I will come (after the faſhion by which I proceeded the laſt day) to declare what that is which is the Lords due. Only let this be premiſed. What is here meant by the Lords due. The conſcionable performance of any good duty is in ſome ſenſe the Lords due, becauſe the ſame is required by him; and ſo euen that which was ſpoken of in the laſt Sermon, by the name of *Cæſars* due, is Gods due, becauſe the Law of God binds vs to it. When we ſpeake therefore of Gods due, we intend thereby that which is more properly, and more immediately belonging to him; for examples ſake. In an houſe, whereof euery roome and corner is the Maſters, yet that where hee lyeth himſelfe is more particularly called his; ſo whereas all good ſeruices euen thoſe which appertaine to men, are the Lords, hee being the Commander of them, yet thoſe are more preciſely and ſpecially

a 1. *Tim.* 6. 15.
b *Pro.* 8. 16.
c *Dan.* 4. 22.

ally termed his, which belong to him more directly. And of the dues of this ſort we are now to treate; and theſe may iuſtly bee referred to two generall heads. The firſt I may call his *Prerogatiue*: the other his *Worſhip*. vnder Gods *Prerogatiue* I comprehend two things.

Firſt, *That the things which concerne him, muſt haue the preeminence.* Secondly, *That he muſt haue abſolute obedience in all things.*

Touching the firſt, it is Gods right, that ſuch things as doe tend to his glory, muſt be preferred before whatſoeuer elſe, and muſt euer haue the firſt place. It appertaines to the prerogatiue of a King within his Dominions, that that which is called his ſeruice, muſt be followed before any other mans: as if a man bee an Officer, and there bee a buſineſſe brought to him, which is called *Buſineſſe for the King*, that muſt be done forthwith, and whatſoeuer buſineſſe of his owne he hath at that time in his hand, hee muſt let that alone, to follow the other as the principall; ſo in Gods matters it is, theſe muſt haue the precedence; as a Magiſtrate muſt preferre ſuch things as tend to the glory and honour of God, in the execution of Iuſtice, and in the aduancement of Pietie, before his owne concernements, or the occaſions of his friends. A Miniſter muſt, (as it were) neglect matters appertayning to himſelfe and to his outward eſtate, in reſpect of the Worke of God, to which he is called for the winning of Soules, and for the enlargement of the Church. And euery other man, muſt in euery thing giue Religion the vpper hand; and ſee that God be firſt ſerued. That charge of [d] *ſeeking the Kingdome of God firſt*, muſt in all imployments and courſes be obſerued; How a man may know God and ſerue him, muſt be the firſt, and chiefe, and principall thing which muſt bee cared for. This muſt bee intended before riches, before honour before health before the fauour of men; Riches muſt be neglected, Honour not regarded, Health hazarded, the fauour of men not reſpected in reſpect of this one thing. Hereupon Chriſt reprooued him, who being called by him to follow him, and to attend him in the worke of the Miniſtry, though he ſeemed not vnwilling to it altogether: yet would *firſt goe and bury his Father*; and another would [e] *goe take his leaue of his friends*. They which had not learned to know that Gods worke was to be preferred before whatſoeuer elſe, hee held them vnfit to bee his followers. And to the ſame end is that, [f] *If any man come to me and hate not his Father, and Mother, and Wife, and Children, and Bretheren, and Sisters, yea, and his owne life alſo, hee cannot bee my Diſciple:* not requiring a poſitiue hatred of Father, Mother, Wife, Children, Life; for Religion doth not ouerthrow duty to Parents, nor teach a man cruelty to his wife and Children, or require violence to a mans ſelfe, but this was Chriſts meaning, that he is not fit to be one of his retinue, that hath not learned to preferre duties and ſeruices appertayning to God, before all other reſpects of nature; and to bee ſo diſpoſed, that when the caſe lyeth betwixt eyther his naturall friends or himſelfe, and God, if he doe that which God commands, he ſhall diſpleaſe and offend friends, or he ſhall faile in that expected of him, in regard of them, or

d *Matth.6.33.*

e *Luk.9.59,&c.*

f *Luk.14.26.*

otherwiſe he ſhall endamage himſelfe; if on the other ſide he ſhall apply himſelfe to his friends, or to his owne content, hee ſhall bee defectiue in that which God requires; if I ſay he hath not learned to be ſo diſpoſed, as to giue himſelfe to God firſt in theſe caſes, he is not fit to be a Chriſtian. So then here is the firſt branch of Gods Prerogatiue. His glory, the pleaſing of him, the performance of his ſeruice, muſt haue the preeminence. This muſt be preferred before all other reſpects. I muſt neglect eaſe, credit, profit, life, for the ſake hereof; nay, this muſt bee dearer to me, and more tendred and reſpected by me, then the ſaluation of mine owne ſoule. My ſleepe, my meate, my reſt, my worldly affaires, I muſt not ſet on with theſe, till I haue performed to God that ſeruice which I owe vnto him, and whatſoeuer I put my hand vnto, I muſt firſt conſider how the proſecution thereof may ſtand with the duty which I owe to God, before I reſolue thereon. If I find that it will be an hinderance and impediment to it, I muſt let it alone, whatſoeuer the inconuenience may follow; and when I ſee I may doe God ſeruice, and aduance his glory, I muſt not refuſe or feare any manner of hazard for the ſake thereof.

The next branch of Gods royall Prerogatiue; I termed, *Abſolute obedience in all things:* By this abſolute obedience, I intend obedience without queſtion, without ſticking, and ſtaying, and ſtudying thereon. Herein is a great difference betwixt that which we owe to God, and that which wee owe to man. A Subiect is tyed in a great bond of obedience to his King, a Child owes much yeelding to his Parents, a Wife is lyable to much ſubiection reſpectiuely to her Husband, a Seruant is bound farre to his Maſter: but there is a great limitation in all theſe particulars. It is no ſufficient reaſon for a Subiect to ſay vniuerſally, this I may doe, this I muſt doe, for my King commands me; or for a Sonne, this is lawfull, for my Father chargeth me; or for a Wife, hereof I make no queſtion, for my Husband doth require me; or for a Seruant, this of the goodneſſe thereof, I neede make no doubt, for my Maſter doth enioyne it me. In all theſe, there muſt be a reference ſtill to God, I muſt compare the Lawes of the King with the Lawes of God, the commandements of my Parents with the Commandements of God, the biddings of my Husband with the Precepts of God, the iniunctions of my Maſter with the Statutes of God, I am not tyed to any of theſe without limitation, without condition. But now the Commandements of God are of a more abſolute authoritie. This is a ground ſufficient in any thing, I haue the Commandement of God: I doe not, I muſt not, now in this make any further queſtion, any higher demand; I muſt not here enter into a condition, as being a Subiect, whether this will ſtand with the Law of the King; whether being a Sonne, it will agree with the liking of my Father; whether being a Wife, it will ſort with the approbation of my Husband; whether being a Seruant, it will hold with that which my Maſter doth enioyne; or whether it ſtand with reaſon, and bee ſutable to the conceit of fleſh and bloud; this muſt bee inough, God will haue it ſo; like that

of

of PETER, g *We haue laboured all night, and haue taken nothing, neuerthelesse at thy word I will let downe the Net*; as if he had ſaid, *if I ſhould reaſon with my ſelfe herein, I could haue many obiections, why I ſhould bee vnwilling, after the labour of this whole night in vaine, to make a new aduenture, yet ſeeing I haue a charge from thee, that ſhall preuaile with mee aboue all.* This is abſolute obedience. In ſubiection to men; It is no ſufficient rule of lawfulneſſe to ſay, ſuch or ſuch a Superior doth require it: this is no ſufficient footing for my Conſcience. In ſubiection to God it is otherwiſe, his ſole command makes any thing iuſt, lawfull, reaſonable, neceſſary; It needs no further nor higher authoritie to confirme it, neither can any ſuch weaken or impayre the ſtrength thereof. I may not vnfitly referre to this as a limme thereof, the yeelding that muſt bee in matters of opinion vpon Gods ſole, and (as I may ſay) bare Word. This alſo belongs to obedience; the other I may terme an obedience for matter of practice, this an obedience for matter of iudgement. For this abſolute obedience owe we to God in matters of iudgement, that there is a neceſſitie of beleeuing a matter, and of entertayning it as a truth, vpon his Teſtimonie. Now the Scripture is his Teſtimonie (often ſo termed.) Be a man neuer ſo learned, neuer ſo iudicious, neuer ſo high in authority, either in Church or Common-wealth, yet his ſaying is no ſufficient reſt for my iudgement, in a matter which concernes my ſoule. Euery mans words and opinions and teachings in matters of Religion, muſt be tryed and examined, and brought to the Touch-ſtone; yea, if *Paul* himſelfe were to preach to vs, it were our duty, and our wiſedome like the *Bereans*, h *to ſearch the Scriptures to ſee whether the things which he ſpeaks are ſo*: nay by *Pauls* owne rule, bidding vs i *to hold an Angell accurſed which brings any other Goſpell*: euen ſuch an one were not to be credited vpon his bare auouchment. But now, *ipſe dixit*; *the Lord hath ſaid*, is an abſolute foundation; where that is euident, we may, nay, we muſt beleeue, whatſoeuer our owne conceits, or others diſpoſition to cauill, ſhall obiect. Thus in the Doctrine of Predeſtination, againſt all that fleſh and bloud doth or can oppoſe, *Paul* cites the authoritie of the Scripture, by which to proue the liberty of God, to deale with his owne Creatures as he pleaſeth. k *God ſaith to* MOSES, *I will haue mercy on him, to whom I will ſhew mercy, and will haue compaſſion, &c.* and thereby to confirme the vnlawfulneſſe of man to debate with God: *ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?* which hee fetcheth out, *Iſay.* 45. 9. teaching euery man to reſt touching this, vpon the authority of the Scripture. It ſeemes to thee, O man, this point is hard, ſtrait, cruell, vniuſt, rigorous; but behold, Gods Teſtimonie for it, to this thou art bound abſolutely to ſubmit. And thus farre of the firſt part of Gods due, which muſt not be kept from him; that I call his prerogatiue, hauing two branches. In all the things pertayning to his glory and ſeruice, hee muſt haue the precedence; abſolute obedience muſt be giuen him, both for matters to be done, it is inough that he commands it; and for matters to be beleeued, it doth ſuffice that he hath ſaid it.

g *Luk.5.5.*

h *Act.17.11.*

i *Gal.1.8.*

k *Rom.9.15.*

And now I come to the next part of his due, *His Worſhip*. By his Worſhip is vnderſtood, that more direct and proper ſeruice which wee doe to God for the declaration of our duty to him, of our dependance on him, and of our ackuowledgement both to expect and to receiue all good and comfort from him. Here the particulars to be conſidered of, vnder this head of worſhip, are, Firſt, *That hee muſt bee worſhipped:* Secondly, *That he muſt be ſo worſhipped, as himſelfe thinks good.*

That he muſt be worſhipped, it is plaine, *Matth.* 4. 10. This is part of Gods right: yea, it is ſo his right, and his peculiar that hee will not endure the giuing of this to any other. [1] *Him only ſhalt thou ſerue. Worſhip God*, ſaid the *Angell* to *Iohn* to correct his readineſſe, to giue ſome kind of adoration to him; therein hee preſſeth on him a reſeruation of worſhip only to God. God hath not his right, if either hee bee not worſhipped at all, or if his worſhip bee giuen together with him vnto any other. This is the tenor of the firſt Commandement, that God alone is to bee worſhipped. This worſhip of God is either publique in the Congregation, or priuate partly in the family; all the members thereof meeting together to that end, partly by euery ſeuerall perſon apart. My purpoſe is now to ſpeake only of the publique worſhip; not becauſe I account not the other a part of Gods due, but partly for breuities ſake, and eſpecially, becauſe I am ſure that he who makes conſcience, to giue God his due, in regard of his publike worſhip, cannot be remiſſe in the priuate, he will both, haue exerciſes of Gods worſhip in his houſe, and will betwixt God and his ſoule, performe that which is requiſite in this caſe. So then vpon this I reſt as a matter plaine, and ſuch as cannot bee denyed, neither will any open his mouth againſt it, that God in publike muſt be worſhipped.

1 *Apoc.* 22. 9.

Now for the ſecond point: *That hee muſt bee worſhipped as himſelfe thinks good*; It is eaſily ſhewed that it is a part of Gods right to preſcribe his owne worſhip, and man is not to aduenture therein to doe what hee thinks good, but to take his rules and directions from the Lord. [m] *Yee ſhall not doe after all theſe things, that wee doe here this day: that is, euery man whatſoeuer ſeemeth good in his owne eyes.* How ordinarily doth God vrge his people by *Moſes* for matters of his worſhip, to *hearken vnto his Commandements, to walke in his Wayes, to obſerue his Ordinances and his Lawes*, as reſeruing that to himſelfe as his peculiar, to ſet downe and ſhew what hee will haue done in theſe caſes; what ſhould I bee long in this? This is the maine drift of the ſecond Commandement, to tye vp man from deuiſing and inuenting, and coyning the way of ſeruing God in, and by his owne wit, and braine, and to bind him to ſerue and worſhip God, as he ſhall giue order. This then is a part of Gods due as to worſhip him, ſo to hearken to him for rules and orders of his worſhip. God would neuer elſe ſo much complaine of it, as of a kind of wrong and iniurie done vnto him, when mens inuentions and precepts, and the worke of their hands are brought into his ſeruice, then the which notwithſtanding there was nothing more vſually condemned in the Sermons of the Prophets.

m *Deut.* 12. 8.

Now

Now for the more profitable vnderſtanding of this point, touching Gods right and due in the courſe and order of his publike worſhip; I annexe to it theſe three ſpecialties. Firſt, *That there is a due to God in regard of the things wherein he muſt be worſhipped.* Secondly, *A due in regard of the time ſpecially deputed for his worſhip.* Thirdly, *A due in reſpect of the perſons, ſet apart to attend for the good and guidance of his people, in his worſhip.*

In regard of the things wherein God muſt bee worſhipped; Firſt, *That hee haue them.* Secondly, *That he haue them ſo as hee ought to haue them.* The things that hee ought to haue for his worſhip, are, Firſt, *Prayer*; Secondly, *Hearing of his Word*; Thirdly, *Receiuing ſuch outward ſignes and pledges of his grace, and of our obedience, as hee ordaynes.* Theſe were euer the three mayne limmes of Gods publique worſhip; Inuocation, Hearing, and Sacraments. It is Gods due publikely to bee called vpon; which is a reaſon, why the Congregation and place of meeting is called the Houſe of Prayer. It is his due to haue his Word heard: [n] *Take heede to thy foote when thou entreſt into the Houſe of God, and bee ready to heare.* It is his due to haue ſuch Sacraments entertayned as he appoints. So Circumciſion, and the Paſſeouer, before Chriſt; touching each of which, there was a peremptorie commandement that the neglector of them ſhould bee cut off from among the people of God. So Baptiſme, and the Lords Supper, ſince Chriſt; both which are confirmed by Precept, the former, [o] *Amend your liues and be baptized euery one of you, &c.* The latter, [p] *This doe.*

Now next as God muſt haue theſe, ſo hee muſt haue them, as hee ought to haue them: and how is that? In a word, [q] *In ſpirit and in truth.* That is the generall and common appurtenance to the worſhipping of God. *In Spirit*, the heart muſt concurre, as of ſinging it is required, *Epheſ.* 5. 19. a man muſt know what he doth, which *Paul* calleth [r] *a reaſonable ſeruice of God*; and then, *in Truth.* In ſinceritie of affection, For [ſ] *God loueth truth in the inward affections.* A man ſtriues to bee the ſame, and better within, before God, then he ſeemes to be before men. This is the due in regard of the things, wherein he muſt be worſhipped.

The due in regard of the time ſpecially deputed for his publike worſhip, is that, that the time which he hath ſet apart to that end, bee giuen to him accordingly: That time is the *Sabbath day*, which although all dayes are his, as being the Lord of Time, yet by a ſpeciall right it is called his Day. *The ſeuenth day is the Sabbath of the Lord thy God:* and, *Reu.* 1. 10. This day is to be giuen to his publike worſhip; and when mention is made of a day for God; is it not right, that day ſhould be vnderſtood in as large and in as ample a ſenſe for Him, as we doe for a man; as when a workman is hyred for a day, by day is not meant now and then a ſnatch, or a piece of the forenoone only, or a part of the afternoone alone, but all the day is intended; what right or equitie to abridge or ſcant God, when he requires a day, more then Man? So that Gods due for the times of his publique worſhip is an whole day; not that all the day is

n *Eccl.* 4. 17.

o *Act.* 2. 38.

p 1. *Cor.* 11. 24.

q *Ioh.* 4. 24.

r *Rom.* 12. 1.

ſ *Pſal.* 51. 6.

is to bee ſpent in the very acts and performances of Gods publike worſhip, but the whole day muſt bee ſpent, either in it, or in preparing to it, and comming to reape good and profit by it; yea, euen the times afforded that Day to nature for her neceſſarie repaſt muſt bee deuoted that way, and accompanyed with that reſpect.

There is alſo a due in regard of perſons, appointed to attend vpon Gods publique worſhip. Such hath God euer had of old; there were that did miniſter about holy things, Prieſts and Leuites; there are ſuch appointed to be ſtill: the Apoſtle makes thoſe, that *preach the Goſpell*, to become in the roome of thoſe that did anciently [t] *wait vpon the Altar*. Now, there is a due to God reſpectiuely to them, which is twofold: Firſt, That they be accounted of as [u] *diſpoſers of the ſecrets of God*. Is it not Gods due, that hee whom hee ſends, ſhould bee receiued, and that commeth as an Embaſſadour from him ſhould be hearkned too? If God had not a due to him, euen in the reſpect to his Miniſters, and in the making vſe of their Calling, and ſubmitting to their Teaching, how is *God* ſaid in them to *bee deſpiſed*, *Luk.*10.16.? Is it not plaine by that ſpeech, that when contempt and diſ-regard is caſt vpon thoſe, which are ſent with the glad tydings of ſaluation, God loſeth ſomewhat which he ought to haue, and hath not ſo much honour as he ſhould?

The ſecond due to God in them, is their maintenance. God hath not appointed them to liue vpon mens almes and beneuolence, allowable for them to reſtraine or purloyne as they pleaſe; but hee hath reſerued to himſelfe a portion out of euery mans eſtate, for the maintenance of his publique worſhip; ſo that that whereon they are to liue is his due, it is owing to him, and from him allowed vnto them. And to make it plaine, that the Miniſters maintenance is Gods due, appeareth by that place of *Malachy, Chap.*3. 8. God telleth the people, they had *robbed and ſpoyled him*: and wherein? *in Tithes, &c.* Was God robbed when the Tithe was detayned? then belike the Tithe was Gods due. If any ſhall except againſt that proofe, vnder a colour, that forſooth, *Tithe* was a ceremony, and not appointed ſtill to the end to continue in kind. I anſwere, that let that bee granted (which many Diuines will not yeeld) that Tithes were Ceremoniall, and ſo ceaſed, yet maintenance which is the ſubſtance of Tithe is perpetuall, for ſo hath the Lord ordayned, *That they* * *which preach the Goſpell, ſhould liue of the Goſpell*; and being ſo, that is Gods due ſtill, and therefore to be giuen him.

[t] 1.*Cor.*9.13, 14.

[u] 1.*Cor.*4.1.

* 1.*Cor.*9.14.

Thus haue I laboured to draw a great deale of matter to a ſhort ſumme, I haue couched it in the eaſieſt and playneſt Method that I could. *Giue God that which is his*, ſaith our Sauiour, wee will all, I know, ſay it is very great reaſon and equitie that wee ſhould. But wee muſt learne out of the Scripture what is his due: His due is either his Royall Prerogatiue, or his ſolemne worſhip. Giue him his Prerogatiue, that is, Let things which concerne his glory and our duty to him, in all things haue the preeminence; and let both things commanded by him be obeyed without queſtion, and things reuealed by him bee beleeued without gaine-

gaine-ſaying. Well, giue him his worſhip. How is that? Let him haue no ſharers with him in matters of that qualitie. Let him be allowed to giue order how hee will bee worſhipped, man not daring to impoſe his deuiſes. Let him be prayed vnto, let his Word be heard, and his Sacraments reuerently entertayned, and let theſe all be done with vnderſtanding and ſinceritie. Let him haue his due-day, one in the Weeke, without clipping it ſhorter then is meete. Let him haue his right in the eſtimation and maintenance of his meſſengers. This is the ſumme of all hitherto. I hope, I haue ſpoken nothing herein without proofe; I know (according as I erewhile ſaid) that neither mine, nor any mans iudgement is to be reſted vpon ſimply, but wee muſt all come vnto triall, but if vpon triall, (I doe not meane a tryall by malice, or preiudice, or a mind bent to cauill, but a tryall in humilitie with prayer to God, and with reſpect to his Ordinance and by the Scripture) it ſhall appeare that that which is ſaid, hath manifeſt ground vpon plaine euidence of Gods Word, then that which is ſaid is no longer to bee reckoned of as the word of a man, but is to bee eſteemed as the Doctrine of God.

I would we could once be brought to ſuch an examination of things taught, we thinke it to be trouble inough to heare, wee are wiſe inough to put our ſelues to an after taske, and ſo wee eſteeme of that wee heare, according as wee taſte it while we heare it, and as it ſauoureth with our naturall palates. Sometimes you heare it ſaid by ſome, that the generall courſe of the Doctrine here taught is falſe and vnſound, and ſo you doe euen let it goe and neuer fall to any due inquirie, wee ſtumble at that, and there lie and goe no further. But God will not be ſo anſwered. He will haue an account from vs why we entertaine any point of Doctrine, and why we refuſe any point of Doctrine: and if any thing now which I haue deliuered to be Gods due, be not credited or beleeued to bee his due, let them that refuſe to accord herein, bee ſure they can giue good reaſon thereof. Conceit and imagination, or this mans ſaying, or that mans opinion to the contrary, theſe are poore, and weake, and ſilly reaſons in this caſe. I come to the Vſe.

The Vſe ſhall bee beſt made after the faſhion of the Vſe of the Doctrine taught the laſt day, *viz.* to apply it to the diſcouery and laying open of thoſe who tranſgreſſe herein, and keepe away from God that which of right he ought to haue. They are of diuers degrees and ſorts, according as the branches of Gods due are diuers.

The firſt ſort are they, who whereas they ſhould of right giue the things of God the precedence, doe the cleane contrary, euen poſte them ouer into the laſt roomes, preferring other things before them. Thus doe they, who make Religion one of the laſt matters they endeauour for; Firſt, they ſeeke riches, gaine, profit, pleaſure, ſuch things as are for the contentment of the outward man; at laſt (it may bee) they will beſtow ſome thoughts vpon thoſe things which appertayne to God, when they haue ſerued all other turnes, then (perhaps) ſome ſhare will fall out for God. This is a common euill, euen to ſerue the World, and the

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Deuill, and the Fleſh, before the Lord. How many be there, the greateſt part of whoſe time, is euen in a manner runne out by the very courſe of Nature, yet notwithſtanding they haue not yet ſet themſelues ſo about the things that concerne the glorie of God, and their owne ſaluation, as is neceſſary? If God ought to be the chiefe and the ſupreme in all things, euery buſineſſe ſhould begin in him, the glorie and honour of his Name ſhould be the end and ſcope of all; we ſhould in him, and with him, and by thoughts and prayers lifted vp to him, ſet on with all wee doe, worke, meate, reſt, all our drift in euery thing ſhould be to doe him ſeruice, and to be the better enabled to be inſtruments of his glorie; but, alas, how little is it thought of? In this is God robbed of his due. Hee ſhould bee ſerued firſt, and his glorie made our chiefeſt ayme; the moſt men care to ſerue themſelues firſt, as if they thought, that at the laſt, when they are good for little elſe, it might be time inough to ſeeke the Lord.

The ſecond ſort are they, to whom the authoritie of God is no ſufficient motiue to obedience, nor no ſufficient ground of Faith. If there come a Commandement from God, for a matter, that is not inough to preuaile with them, vnleſſe they ſhall find the ſame either to bee preſſed by man, or elſe to bee ſuch, as they may doe without incurring the diſpleaſure of man. How many things be there, which we that are Preachers, doe vrge out of the Word of God; and for which wee bring plaine and manifeſt proofe from Scripture, which yet are made no account of in the world, but euen with a kind of ſcorne neglected, becauſe either men feele the weight of no other authoritie therein, or elſe feare ſome inconuenience from men if they ſhall obey? As for example, let it be made plaine out of Gods Word by the example of *Abraham*, that a Maſter of a Family muſt command his Family to keepe the Way of the Lord, and by *Deuter.6.7. That hee muſt rehearſe Gods Word continually to his Children, &c.* yet what force hath this with our Hearers, being the plaine Commandement of the Lord; What is the reaſon? there is no Law of man that enforceth it, there is no penaltie to the Purſe that lyeth vpon neglecting it, and it may be if a man doe ſo, hee ſhall bee taxed in the World, and ſcoffed at; vpon theſe grounds the Commandement of God is of no force at all. I might ſhew you many ſuch inſtances. Doe we giue God herein the prerogatiue, when his Law is of no force at all, vnleſſe there be ſome other Law to compell vs, or when as wee are afraid to doe as hee bids, if wee ſee ſomewhat from men to be againſt vs. God commands mee to inſtruct my Family, God commands mee to prepare my ſelfe to the publique exerciſes of his worſhip, God commands to meditate and conferre about the things I heare, God commands to admoniſh where I ſee a fault, &c. What of this? indeed, theſe things I ſee there is Scripture brought for them, and I cannot denie them, but being a Subiect, I ſee no ſuch matter required by the Law of the King there is no puniſhment nor forfeit, if I doe not thus; being a Sonne, I perceiue no ſuch matter enioyned by my Father; my Maſter, I being a Seruant, vrgeth on mee no ſuch thing, therefore I will not care to doe thus and thus:

thus: How doe I giue vnto him his due of abſolute obedience? This is the obedience I owe him. His Commandements muſt preuaile with me more, then if all the men in the world require me; nay, if all the world be againſt me in that which he commands, I muſt aduenture my ſelfe vpon the wrath and diſpleaſure of them, rather then not doe it. To this head of failing in the point of abſolute obedience pertayne they, whom, in a point of Faith, the authoritie of Gods Teſtimonie cannot ſatifie; if they cannot find this and that, to ſuite with their reaſon, and to be equall by, that equitie which they fancy; Gods Teſtimonie in his Word ſhall not preuaile. They haue not learned to ſubdue, and to reſigne their thoughts to God: the matter muſt be made agreeing with their conceit, or elſe it is nothing. Theſe bee points, touching which ſome are not aſhamed to ſay, they will neuer beleeue them; no not when there is as plaine Scripture produced for them as is poſſible.

The third ſort, are all careleſſe and remiſſe worſhippers of God, ſuch as make no conſcience of repayring to the Houſe of God, there to giue him that worſhip which is due. It were all one to them, and they doe not care, though they neuer came to the publike place; they come no more, nor oftner to common Prayer, Preaching, and Sacraments, then they needes muſt. There bee diuerſe of this place, come to theſe but ſeldome through the yeere, and there be a great many of whom it may be thought, that if it were left to their choice what to doe herein, and that they might ſafely without any ſhame or danger from men, ordinarily abſent themſelues, we ſhould ſee them but ſeldome. Haſt not thou a conſcionable diſpoſition of comming to Gods publike worſhip, art thou not glad of the liberty and freedome of Religion, what doſt thou thinke, were there nothing to enforce thee to come ordinarily to Prayer, and Sermons and Sacraments, and that the caſe were ſo that thou mighteſt bide at home, or follow thy worke on the Sabbath dayes without any checke or controlment from man, wouldeſt thou not yet come of thine owne voluntary, out of a reſpect to Gods Commandement, aske thy ſelfe concerning this; ſurely, if it bee thus with thee, thou art an offender againſt this rule of our Sauiour, of giuing God his due.

The fourth ſort are all ignorant and ſuperſtitious perſons, that will haue a kind of deuotion, and to Church they will come, and ſerue God they will, and thereof they bragge not a little, but they doe not know, neither will learne how Gods Will is to be ſerued. It muſt bee inough forſooth, that in that they doe they meane well, and that for that they obſerue, they can alleage cuſtome, generall courſe, faſhion of their Fathers, and ſuch like. Theſe ſwarme euery where; if for an vſage in the publike ſeruice of God, they haue proteſted, they will bide to it, it is good; it hath beene ſo time out of mind; if it were good, it is good; aſſoone ſhall you make *Salomons* Foole leaue his folly by braying him in a Morter, as beate them from it. They thinke it ridiculous, and vnreaſonable that they ſhould bee bound to inquire into Gods Word what they muſt doe, and when a reaſon is brought out of Gods Word againſt

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that they doe, they make no account thereof. Doe they giue God his due, that will not ſuffer him to giue order for his owne worſhip, and when God ſaith, thus I will be ſerued; ſhall ſay in effect, nay, but wee will ſerue thee thus, or not at all?

The fift ſort are they, that limit their worſhip of God only to Prayer, and Sacraments, and ſcarce account the hearing of the Word, and the diſpenſation thereof by preaching to bee a part thereof: they were ſtrongly of opinion they may worſhip God well and as they ought, though they heare no Sermons, they reckon the want hereof no mayme at all to Gods publike worſhip. Theſe alſo take from God his due; for it is his due to be heard in his Miniſters, and it is his Will that his Word ſhould be diuided aright for the edification of the people euery Sabbath day: and hee who turnes his Eares from this, all his other ſeruice is abominable.

The ſixt ſort (to haſten and not inſiſt vpon all particulars, but to name the chiefe,) they are alſo detayners of Gods due, who deale not with him in the matters of the Sabbath according vnto right, I meane that right, which the Lord hath vnto that Day. What ſhall wee ſay? muſt God haue his due, the Text is plaine for it: is the Sabbath a part of his due? the words of the Commandement are expreſſe, *The Seuenth day is the Sabbath.* Is not a day to be taken as largely for God, as for vs, in a buſineſſe of our owne? then how doe they giue God his due on the Sabbath, who turne it either in whole or in part to their eaſe, to their profit, to their ſport, to their bellies? If any man can ſhew mee how Gods due is not taken from him by this meanes, I will acknowledge my miſtaking, and neuer more ſpeake againſt this Vſe, but both by my teaching and practice giue all the allowance and countenance to it that I can. In the meane while, I muſt ſay, and I know though I may bee gaine-ſayed, yet I cannot be diſprooued, that they which make this day, the day of their great Feaſts, of their Reuelling, Fiddling, Dancing, Gaming, Masking, robbe God of his right, and for ought I know, Theeues and Robbers by the high-way ſide may looke to goe to heauen in their courſe aſſoone as they: *Giue vnto God that which is Gods.* Is the Sabbath Gods? let him haue it: If thou ſpend it, thus and thus as the manner is, it is now not Gods day, but thine: *Six dayes ſhalt thou labour, and doe all that thou haſt to doe*: that which is thy buſineſſe for thy ſelfe, for thy profit, for thy lawfull delight, or for giuing entertaynement to thy friends; there be ſix dayes for this, but the ſeuenth is his, and to bee beſtowed as hee will and as hee appoints; hath God reſerued to himſelfe but one poore day of ſeuen, and wilt thou take it from him? and muſt God then lacke the due attendance of the people in his Houſe, while they are licking of thy Trenchers, and gaping vpon thy diſorders? Oh, that men cannot yet ſee the equitie hereof; I remember what God ſaid once vpon occaſion of mens thinking any lame offering good inough for God: [x] *Offer it now to thy Prince, and will he be content, &c.* So ſay I in this, thou doſt not dare deale ſo with a man. There is a due day put in

x *Mal.*1.8.

in vpon the leaſe to be payd to him that is thy Lord. Dareſt thou deale ſo with him in that duty, as thou dealeſt with God in his due-day. Come in the Morning and cut a Sheafe or two and then goe thy way, and take thy pleaſure all the day beſides, and ſee whether hee will take this for a ſufficient pay.

The Seuenth ſort, All keepers from Gods Miniſters, that which they ought to haue: God in them is either robbed, or paid of his due: in their contempt, his due honour is withdrawne, in their pinching and vnwilling maintenance, Gods right is taken from him. Whereupon the Apoſtle ſpeaking of this point, of *y making him that teacheth, partaker of all his goods. Bee not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall hee alſo reape.* You thinke you haue to doe with no more but man herein; you miſtake, God is a partie herein, he is either paid or patched with, in theſe payments. I content my ſelfe, with a word hereof. I haue thus laboured to apply this point, and I doubt not but this application finds many guilty of keeping away Gods right, either in his prerogatiue, or in his ſolemne worſhip. Conſider your ſelues, and if ought be laid open, wherewith your conſciences charge you touching your ſelues, looke from me to the grounds whereon I haue built, and in repentance for former fayling, reſolue for the time to come, to *giue vnto God the things which are Gods.* We giuing him that which hee ought to haue, ſhall receiue from him that which we deſire to haue.

y *Gal.6.6,7.*

FINIS.

A BARGAINE OF SALT.

In two Sermons.

Preached in a Lecture held at PLIMTON, by that famous *and faithfull Minister of* CHRIST, Mr. SAM. HIERON, late Pastor of Modbury in Deuon.

The latter whereof was the last that euer this Author preached.

Published since his death according to the perfect Copie which he left written with his owne hand.

LONDON
Printed by W. STANSBY.

1619.

A BARGAINE OF SALT.

The first Sermon.

MARK. 9. 50.

Salt is good: but if the Salt haue lost his saltnesse, wherewith will you season it? haue salt in your selues, and haue peace one with another.

LEt vs looke backe a little into the Chapter, that wee may find out the course and order of the place: our Sauiour had taught the necessitie of cutting off al occasions of offence and scandall, yea, though the same may bee as deare vnto vs, and such as we thinke we can as ill spare as our Hand, or Foote, or Eye; Becausse hee knew this would bee thought an hard saying, therefore he sheweth the necessitie of mortification to saluation in the Verse next before my Text, *Euery man must bee salted with fire.* Hee who escapes the fire which I haue spoken of which neuer goeth out, must passe through another, not materiall, but spirituall fire, which must consume and waste in him his corruptions. *And euery Sacrifice must be salted with Salt.* Who so will consecrate himselfe to God, and giue vp himselfe as a liuing Sacrifice holy and acceptable to him, must bee powdered and manured with such a Salt, by which the lusts of sinne which are in him naturally, may be so mastered and wrought out, as that he may become an holy lumpe, and may not be reiected of him, as one rotted and putrified, and growne lothsome by his sinnes: Now the naming of this salt, necessarily required to the seasoning of euery one that desires to be a sacrifice of a sweet smelling sauour vnto God, gaue occasion to these words tending to the commendation thereof, while it is strong; and to the dispraise thereof, when it is once become vnsauory. By these degrees did our Sauiour discend to this speech. I may fitly diuide it into two parts.

Firſt, A poſitiue ſpeech. Secondly, A word of aduiſe giuen to the Diſciples thereupon.

The ſpeech is parabolicall: by it as Saint *Paul* ſaith, of the two ſonnes of ABRAHAM, *there is another thing meant.* It was ordinarie with our Sauiour to open his mouth in parables. Indeede there is nothing that makes a matter more plaine to vnderſtanding, nothing ſtrikes a deeper impreſſion into the memory then a Parable, when it is rightly vnderſtood. In handling our Sauiours Parables, though I will not ſay with Popiſh *Caietan* that it is euen almoſt impoſſible to apply them, yet there is great heede and circumſpection to bee vſed in expounding them. A man may eaſily ſtraine too farre, and like him of whom *Salomon* ſpeaks, *which wringeth his noſe may make the bloud to come.* According as many Inſtances may be giuen out of Popiſh Comments, as in that particular touching the Traueller betwixt *Ieruſalem*, and *Ierichǫ*, and *falling among Theeues*, by whom, as they will haue to bee meant *Adam* ſurpriſed by the Deuill, ſo they make vſe of his being *halfe dead* to proue that *Adam* was not vtterly ſpoyled of all his firſt excellencies: and then as by the two pence, giuen to the Hoſt they vnderſtood the two Bookes of the *Old* and *New Teſtament*, committed to the Church for the reſtoring of decayed man, ſo by, *whatſoeuer may be laid out more*, they will haue to be meant vnwritten verities, and Eccleſiaſticall Traditions whereto they would haue this place giue ſome countenance. I could, if it were fit, preſent you with a large ſuruey of ſuch enforced collections out of the abuſe of Parables. It is ſaid not amiſſe that in a Parable there are, three things conſiderable. Firſt, *Contex*, the rind or barke, that is, the words and termes wherein it is deliuered. Secondly, *Radix*, the roote, which is the ſcope to which it driues. Thirdly, *Fruſtus*, the fruit, which is to be gathered from it. When the rinde is wiſely put aſide, and the roote diſcouered, what the fruit is which groweth thereon will be eaſily knowne. But for this Parable wee ſhall not bee put to any great ſtrait to find out what it meanes; hee himſelfe that deliuered it hath elſewhere reached out a light by which wee may ſee into it. *You are the Salt of the earth*, ſaid *Chriſt* to his *Apoſtles*; and wherefore, but in regard of their Miniſtry. By the *Earth* wee are vnderſtood, ſaith *Auguſtine*, and they the Salt of the Earth becauſe they are to bee, *totius Orbis Magiſtri*, ſaith *Chryſoſtome*, to be the inſtructors of the earth. Will you therefore that I take of the *Rhetoricke* of theſe words, and preſent you with the plaine and naked Engliſh thereof; Then that *Salt is good*, is as much as to ſay a preaching Miniſtry is good. The men of the world were all in their naturall eſtate, without any ſmacke of grace, without any reliſh, or taſte of goodneſſe: the *Apoſtles* were to ſeaſon them, how? but by the execution of their Miniſtry, which way can any man elſe deuiſe it ſhould be, in caſe he had a mind to cauill: and what Miniſtry was theirs but a preaching Miniſtry? *Goe yee into all the world, and preach the Goſpell vnto euery creature.* Another kind of Miniſtry was not knowne, nor thought of in their times, ſo that this interpretation cannot be gaine-ſaid. It were idle to thinke that

Gal. 4.

Pro. 30. 33.

Matth. 5. 13.

Mark. 16. 15.

our

our Sauiour had here no further ayme, then to ſpeake of our ordering houſhold ſalt and to tell vs how good that is; and ſhall any preſume to giue another ſenſe of ſalt when Chriſt himſelfe hath expounded it touching the emploiment of the *Apoſtles* in the worke of the Miniſtry. Reſting therefore vpon this, I diuide this firſt part of my Text into two portions. The firſt ſheweth the vſefulneſſe of a preaching Miniſtry. *Salt is good.* The ſecond declareth the ilneſſe and vnprofitableneſſe of the contrary. *But if the Salt haue loſt his ſaltneſſe wherewith will you ſeaſon it?* The plaine Doctrine then is this.

That a preaching Miniſtry is a thing in it ſelfe of very great and neceſſary vſe in the Church of God. *The firſt Doctrine.*

The teaching hereof is the maine purpoſe of theſe words. Materiall Salt ſuch as wee daily vſe in our houſhold buſineſſe, was not the thing at which he aymed, only this, by a temporall commoditie it pleaſeth him to ſhaddow out a ſpirituall benefit, and by the reporting well of our common ſalt to let vs know the worth of that inward ſeaſoning by which the ſoule is preſerued vnto life eternall. That ſeruice of diſpenſing the word of life and grace among men wherein his *Apoſtles* were imployed, is that *Salt* which is intended in this place. Looke of what vſe ſalt is, for matters belonging to the body, of the ſame, yea, of farre greater, this is, for the things which appertayne to the ſoule. Euery one knoweth that Salt is that which giueth reliſh and taſte to all things which man eates. *That which is vnſauary ſhall it be eatten without Salt? Vita humana ſine Sale nequit degere; The life of man cannot conſiſt without Salt.* This, that all things are made taſtie through Salt, is the reaſon that Learned men doe apply this to the Ornaments of the mind, the fruits of a good wit are termed *Sales*, and hee which hath no matter of worth in him, that is altogether groſſe and and abſurd, the Latins terme, *Inſulſum, Inſipidum*, as it were a man without Salt, vnſeaſoned, and vnſauery. I haue heard therefore that in ſome parts of *Italie*, it will be taken for a great indignitie, if a man haue, as he is at meat by one that ſits with him, ſalt offered to him, he takes it for a ſecret inſinuation that he is reckoned but a foole, a fellow that wants Salt, that is to ſay, hath but a little wit. Who knoweth not the power of ſalt to preſerue from putrifaction, in ſo much as that which without it would quickly periſh, by the ſtrength and operation of ſalt, hath as it were a new life put into it, and is made able to endure ſound and ſweet a long time. It is a thing by men of iudgement reputed to bee very phiſicall, and to bee very holeſome to mans body, whence came the ancient preſcript of Phiſicians for the waſhing of Infants newly borne with Salt before their ſwaddling. Thinke not I by the way giue any countenance herein to the Popiſh vſe of ſalting little ones at their Baptiſme. Bleſſed be God, that that Salt was long ſince taken away in the Voider, it is a Phiſicall vſe I ſpeake of, a thing which the Spirit of God giues allowance to, in comparing the ſtate of the *Iſraelites* before his cleanſing them, to an Infant whoſe Nauell is not cut, who is neither *waſhed with Water nor ſalted with Salt.* It is obſerued to bee a faſhion in ſome

A fourefold vſe of Salt.

I.

Iob 6.6. Eraſmus.

2.

3.

Ezek.16.4.

ſome Countries to ſet whole pillars of Salt where their Cattell liue, by the licking whereof they recouer ſtrength and health when they are ill diſpoſed.

4. What is it out of which fruitfulneſſe commeth in the earth, but the ſaltneſſe thereof. It is found in experience that all earth, the better, the fatter, and the more fertile it is, out of it, ſo much the more, ſalt may be extracted. That which in all our coaſts we put into the ground and which cauſeth it to become the more fruitfull, what is it but a kind of ſaltiſh ſpirit, or vigor, that is in it? Our Sand which wee fetch from the Sea, it is only the ſaltneſſe thereof that makes it to become ſo vſefull as wee find it. Euery man knoweth that if it lie ſo long in the heape together in a ſummers day, vntill the ſaltneſſe bee drawne out of it by the power of the Sunne, it becommeth ſo much the more weake to produce that good which is deſired in the ground. Our Sauiours words here in the following part. *viz.* that *Salt becomming vnſauory is good for nothing*, are an argument that in it ſelfe ſo long as it retayneth its due ſtrenght it is very good for the fatting of the earth. Thus haue I in few words acquainted you with the goodneſſe of that creature of ordinary ſalt which is here mentioned. It is obſerued that there are none of all the creatures, of which God is found in all the Scripture to haue ſaid in particular, *they are good*, but only *Hony*, and *Salt*; *Pro.* 24. 13. and *Salt* here; Indeede in generall, it is ſaid, *that God ſaw all his creatures and they were very good:* but of none it is ſo ſpoken in ſpeciall, yea and that ſince the time of corruption and ſinne, but only of theſe two, and thereupon it is concluded, and (as I thinke) iuſtly, that there is ſome more ſpeciall worth in thoſe two, then men generally be aware of. Touching Salt, we ſee it is of great vſe for ſeaſoning, for preuention of putrefaction, for medicine and for fructifying. Now this ſpirituall ſalt, the preaching of the Word is of like vſe for the ſoule and the things thereof, that this other is for the body, and the matters appertayning thereunto.

Pro.24.13. *Gen.1.31.*

Foure vſes of a preaching Miniſtrie.

1. This ſeaſoneth with grace, and is therefore called, *The Word of Grace.* *Act.10.32.*

2. This preſerueth from putrifying, and is therefore termed, *Wholeſome Doctrine.* *Tit.2.1.*

3. This is a kind of ſpirituall Phyſicke, and is therefore ſtiled, *The Word of Life.* *Act.5.20.*

4. It furthereth the fruitfulneſſe of Gods people in good works, and is therefore ſaid to worke in thoſe, *That are beleeuers.* *1.Theſ.2.13.*

Thus looke whatſoeuer this earthly Salt is good for in a naturall ſenſe, the ſame is this miniſteriall Salt good for, in a ſpirituall meaning, what is man in himſelfe, but an vnſauory lump, hauing not in him ſo much as a dram or mite of goodneſſe. What is his heart, but a very roote of rottenneſſe, yeelding out nothing but that which *defileth the man?* What power is in him to cure himſelfe, when the *Imaginations of his heart are only euill?* What fruit of holyneſſe can hee bring forth who is euen *Reprobate vnto all good works?* Thus is man without this ſalt; ſo that

Rom.7.18. *Matth.15.18.* *Gen.6.5.* *Tit.1.16.*

that looke of what neceſſitie Salt is in euery family, of the ſame, yea, of farre greater is the preaching of the Word in the Lords houſhold. *Except yee beleeue that I am hee, yee ſhall die in your ſinne?* there is a certainty of rotting in our ſinnes without Faith: and how ſhall wee haue Faith, without the Word of Faith. *And this is the Word of Faith, euen that which is preached. How ſhall men beleeue it?* The man of *Macedonia* whom *Paul* ſaw in a viſion, praying him to come thither, and there to beſtow his preaching paines; in what words did he deliuer his requeſt, *Come and helpe vs.* Doth not that argue the vſefulneſſe of preaching. It ſhould ſeeme they of *Macedonia* were in the way of being vtterly vndone without a Preacher. They were without all ſauour of grace, all relliſh or taſte of goodneſſe, till it was wrought within them by a preaching Miniſtry. What were the *Romans* without this Salt, and before they were thereby ſeaſoned? the very *Seruants of ſinne*, but by this they came to bee *full of goodneſſe*. What the *Corinthians? Gentiles carryed away to dumbe Idols*: but after that God did manifeſt the ſauour of his Knowledge among them by the Miniſtry of *Paul*, they did abound in euery thing, *Faith, Word, Knowledge, Diligence*; and *their zeale prouoked many*. What the *Galathians?* but, *doers of ſeruice to them which by nature were not Gods*. But behold, by hearing of *Faith preached, they receiued the Spirit*. What were the *Epheſians?* but ſuch as *had their conuerſation in time paſt in the luſts of the fleſh?* but when the Word of Life was diſpenſed among them by the *Apoſtles* preaching, there were many beleeued and ſhewed their works, and the Word of God *grew mightily and preuailed*. I could ſay the like of others by declaring what they were in themſelues, and what alteration followed in them by a faithfull Miniſtry, which ſerues fully to iuſtifie this Doctrine, in as much as thereby it is euident, that till men are brought to the knowledge of God in Chriſt by preaching, they are without all ſauour of good, and are lothſome and corrupt before the Lord. What is that which makes men vnſauory in the Noſtrils of God, and rotten in themſelues, but the power of their owne Luſts, the raigning of ſinne in their mortall bodies? Theſe in men are like thoſe humours and that remainder of bloud which is in that fleſh we buy for food, which cauſeth it to putrifie and to become offenſiue and vnholſome without ſalting. Now how ſhall theſe ouer-ruling Luſts be maſtered and ſubdued, but by that which is termed, *Mortifying of our members, &c.* And how ſhall men be brought to this, but by the preaching of *Repentance*. If they bee not pricked in their hearts by ſome preaching Miniſtry like the Iewes that heard *Peter*: If they be not made to feele the power of that Word which is as fire, and as the hammer, *breaketh the ſtone*: if by the crying out of ſome *Boanerges*, ſome ſonne of thunder; they come not to the ſight and feeling of their ſinnes, their wounds cannot but putrifie, there is no ordinary hope of their comming to amendment of life out of the ſnare of the Deuill, by whom they haue beene, taken captiue at his will. Thus I hope it appeares, that this ſpirituall *Salt is good*, a matter of ſpeciall vſe in the Church

Iob.8.24.
Rom.10.8.
Verſ.14.
Act.16.9.
Rom.6.20.
Rom.15.14.
1.Cor.12.2.
2.Cor.8.7.
Cap.9.2.
Gal.4.8.
Gal.3.2.
Epheſ.2.3.
Act.19.18, 20.
Col.3.5.
Act.2.37.
Ier.23.29.

Church of God. To ſpeake of an ordinary courſe: no ſeaſoning with grace, no purging from the matter and cauſe of ſpirituall rottenneſſe our inbred Luſts, no curing of the maladies and ſickneſſe of our ſoules, no attayning to fruitfulneſſe in good works, but by the meanes of a preaching Miniſtry. It was for their preaching that the *Apoſtles* were called the *Salt of the Earth*: This courſe to which they were called is that Salt which for the goodneſſe and vſefulneſſe thereof is commended by our *Sauiour* in this place.

Obiect. It may (perhaps) be obiected (for I know no point with which men are more apt to picke quarrels then with this) that albeit this Text may proue the vſefulneſſe of the *Apoſtles* Miniſtry and the goodneſſe thereof, and that it was the ſalt and ſeaſoning of the world, yet it inforceth not the like vſe of a preaching Miniſtry now; for why, wee haue now the *Apoſtles Doctrine*, wherewith they ſeaſoned the World in the Booke of their *Acts*, recorded by Saint *Luke*, and in the *Epiſtles* written by ſome chiefe among them, what neede we more?

Anſw. I anſwere, Firſt, that the whole world in it ſelfe, euen to this day, lyeth in wickedneſſe, and doth as much ſtand in neede of an inſtrument and meanes of ſeaſoning as it did when the *Apoſtles* liued. Nor to thinke the world now needing ſpirituall ſalt, as much as then, ſhould not haue a ſupply in that kind prouided for it by God as well as then, muſt needes lay an imputation vpon God of want either of power or care: either he cannot doe now for his Church as heretofore, or he is more regardleſſe of it then in times paſt. Secondly, if he haue ordayned a ſalt for the ſeaſoning of the world, what reaſon is there it ſhould be any other then the preaching of the Word? For if there were formerly a neceſſitie of the *Apoſtles* preaching for the ſeaſoning of the world, notwithſtanding the world had in it the writings and Sermons of the Prophets, in which thewhole Councell of God was comprehended, it can be now no good reaſon, that our hauing the *Apoſtles Doctrine*, written, ſhould make the ſeruice of preaching to become ſuperfluous: eſpecially ſeeing wee find the *Apoſtles* to haue appointed a continuation of that *Act* of preaching, in thoſe places in which they had planted the Profeſſion and Goſpell of *Chriſt Ieſus*. Elders both teaching and gouerning, *They ordayned in euery Church*; and commanded the people to make much of ſuch; *to obey and ſubmit to them, as being the watchmen for their ſoules*; vpon them they called, *to fulfill their Miniſtry*; and *to take heede to themſelues and to the flocke, feeding them willingly and with a ready mind*: So that it is but a poore weake exception in yeelding the *Apoſtles* preaching to haue beene ſalt, to deny preaching now to bee ſo: God hath not left his Church now without a meanes of ſeaſoning: there was vſe of the *Apoſtles* preaching when the Writings of the Prophets were on foote; why not as well now when the Writings of the *Apoſtles* are abroade. And the Apoſtles not thinking either their owne writing or preaching to bee ſufficient, for the ſtanding and perpetuall good of Gods Church, appointed a ſucceſſion of Preachers, which might teach others alſo. I cannot

Act. 14.23.

Phil. 2.29. *Heb.* 13.17. *Col.* 4.17. *Act.* 20.28. 1. *Pet.* 5.2.

but

but note that of *Paul* in the end of his Epiſtle to the *Hebrewes*. *I beſeech you ſuffer the words of Exhortation.* What were thoſe words of Exhortation, which he would haue them ſuffer, but the further preſſing of the things written by him, by their owne Paſtor? *I haue written vnto you in few words.* Thinke it not enough you haue my Epiſtle here with you, things in it are ſhort and much abridged; you muſt beſides it haue regard to your ordinarie teaching. So that I remayne ſtill confident in this Doctrine, that to this day the preaching Miniſtry is the ſalt here meant, without which men vſually rot, and putrifie, and periſh in their ſinnes. 2. *Tim.* 2. 2. *Cap.* 13. 22.

Firſt, this Doctrine ſerues very directly to poſſeſſe vs with that truth which is not to this day ſo generally receiued, and ſo vniuerſally entertayned as it ought, and it is touching the neceſſitie of Preaching. The moſt part thinke verily they may doe well enough for ſaluation, though there were no ſuch thing in vſe, and many there are who perſwading themſelues they haue Religion, and Grace, and ſauing Knowledge not a little, yet will by no meanes acknowledge any beholdingneſſe herein to this courſe. Wee ſee what continuall barking there is againſt this ſeruice euerywhere, as if it were ſo farre from being vſefull, that it is rather to be reputed hurtfull, and the very cauſe of a great deale profaneneſſe and hypocriſie amongſt men. It is rather accounted the Leauen that hath ſoured all, or the *Colloquintida* in the porridge, which hath poyſoned all, then the ſalt which doth ſeaſon all. Now againſt all the conceits, and challenges, and exceptions of men, wee may bee bold to oppoſe this golden *Maxime* of our Sauiour, *Salt is good:* There is not more neceſſitie of Salt in common life, then there is of a preaching Miniſtrie for our ſpirituall life: and let men thinke what they will, they cannot ordinarily haue any true ſauour of grace, any taſte of godlineſſe, vntill it is wrought within them, and conueyed into them by this meanes. When God of old, among the Iewes, eſtabliſhed the forme of his owne ſeruices, and the order of his ſacrifices, he commanded that euery ſacrifice ſhould be ſeaſoned with Salt: ſome ſacrifices conſiſted of Beaſts, ſome of Birds, in ſome was Wine, in ſome Oile, in ſome Hony, in ſome Meale, but in all Salt; whereof was this a type, but of that inward grace, and holineſſe, and obedience, which if a man want, all his ſeruices and deuotions which he tendreth vnto God, are vtterly in vaine? There is a certayne ſpirituall Salt wherewith we muſt be powdered, to the end God may accept vs: and haue *Salt in your ſelues*, ſaith our Sauiour to all his, generally. Now whence ſhall this come but from this courſe, which our Sauiour is pleaſed to honour with this report, that it is the ſalt of the earth. If you take away preaching, you take away the ordinarie meanes of grace from amongſt men. Doeſt thou thinke thy ſelfe to haue grace, and yet wilt not beleeue that this is the meanes by which it was firſt begun, and muſt ſtill be confirmed and encreaſed in thee? I ſay plainely, thou haſt no grace at all. Shew me, if thou canſt, any other meanes ſo neceſſarie of ſeaſoning ordayned by Ieſus Chriſt, then is this of a preaching Miniſtrie. Neuer did Chriſt ſay to any but to Preachers, *Eſtis ſal terræ*; *Yee are the ſalt of the*

1. *Vſe.*

Leuit. 2. 13. *Mark.* 9. 49. *Col.* 4. 6. *Mark.* 9. 50.

the earth. Oh that we could be perſwaded that wee can no more liue an heauenly life without preaching, then we can a naturall life without ſalt: ſure, our Sauiour was pleaſed to vſe ſuch a familiar Parable of an houſehold commoditie, that whenſoeuer we haue (as euery day we haue) occaſion of vſing this creature Salt, we might be put in mind of the neceſſitie of preaching: according as before hee vſed the ſimilitude of Leauen, in a manner to the ſame end. It were an excellent meditation, if when we are at meate and are reaching to the ſalt, in a manner for euery bit; if when we occaſioned to vſe ſalt in our houſhold buſineſſe, for the ſweet keeping of that prouiſion, which wee meane to reſerue for a following time; if when we are buſie about our Sea-ſand, for the manuring of our ground, the ſaltneſſe whereof is that which makes it profitable, wee would then remember the neceſſitie of this ſpirituall Salt, and learne by the vſefulneſſe of the one to conclude the neceſſitie of the other. It may be wondred (haply) that it being ſo manifeſt by the Scriptures, that the preaching of the Word is of ſo great vſe, yet it ſhould bee ſo generally miſliked, and reiected, and repined at amongſt men; but the reaſon is ſoone giuen; Salt hath a kind of ſharpe and biting qualitie, and when it is applyed to a raw place it ſmarteth not a little: here is the cauſe that the preaching of the Word hath ſo few friends. When it lighteth vpon our ſecret ſweet corruptions, it fretteth, and the working thereof is ſomewhat irkeſome and vnpleaſing at the firſt. It is like a potion giuen by the Phyſician, which is a burthen to the ſtomacke, and is kept in with much adoe. Oh how it vexeth the Whoore-maſter, the Drunkard, the Vſurer, the proud Perſon, the Oppreſſor and the Tyrant of the world, the Deſpiſer of good things, to haue this Salt rubbed hard vpon their ſores? They would rather haue Sugar caſt vpon their wounds then Salt. This makes men ſay of preaching ſometimes, as *Amaziah* ſaid of *Amos* his Doctrine; *The Land is not able to beare all his words.* Who can endure it to be ſo dealt with? ſo proceeded with? But if men were wiſe to conſider the good that followeth vpon this, and how happy it is for a man to haue the ſtrength of ſinne ſubdued and mortified, euen that very thing which makes them repine againſt this Ordinance of God, would make them to loue and eſteeme it ſo much the more. Let this then be the firſt Vſe of this Doctrine, to ſettle vs in this, the neceſſitie of preaching. We are all for ſpirituall things, no other then a rotten, corrupted, and vnſauory lumpe, vntill this hath ſeaſoned vs, we are barren and emptie of grace, and reprobate to good works, vntill this hath made vs fruitfull. How happy ſhould I account my ſelfe, if I might through the mercy of God, preuaile ſo farre with any, as to prouoke them out of the ſenſibleneſſe of the neceſſitie of this Ordinance of God, to endeuour, not hauing it, to enioy it, hauing it to be thankefull for it, and to make vſe of it as they ought. Oh ſeeke it, you that want it, ſtriue if you can to draw it to you, to ſettle it amongſt you: if you cannot draw it to you, then draw your ſelues to it. If there come in a Barke of ſalt at *Plimmouth*, or *Oſon*, or ſome other Hauen Towne, doe you not fetch it? Is this

Cap. 13.21.

Amos 7.10.

ſpirituall

ſpirituall Salt brought in by the hand of God here, or there, or yonder, and will you not ſtriue to bee prouided with it, where it is? I remember how in Scripture a Doue, or a Pidgeon, is a terme applyed to the Church and People of God, and ſometimes ſome qualities of theirs are commended vnto Chriſtians. Chriſt often calleth his Spouſe the Church, *his Doue*, in the *Canticles*: and the Prophet *Iſaiah* foretelling the comming in of the *Gentiles*, into the Church of God, and their ioyning to it; compares them vnto *Doues*, *flying in at their windowes*: and, *Bee you innocent as Doues*. Now, a Doue, a Culuer, is a bird that loues ſalt exceedingly. It is a faſhion for the drawing of Pidgeons to a Doue-cote, to ſet ſalt ſtones there, which being once found they flie thither by heapes. Certainely, the ſpirituall Doues doe as much affect the ſpirituall Salt, and they will flie farre and neere to haue their fill thereof: and indeed, they who can ſit ſtill and doe well enough without it, well may I ſay, they bee rather Kites then Doues. Now, for you which haue it, doe you know your owne good? I pray God you doe. It is euen the very chiefe appurtenance to the ſeruice of God: therein right like ſalt, which is firſt ſet on the Board and laſt remoued, as being that whereof there is a generall vſe thorowout the whole meale. They bee but ſuperfluous meates which come when the ſalt is gone: to the mayne ſubſtance of foode ſalt neceſſarily appertaynes. Learne to eſteeme it as is fit, take euery one from it for his owne turne, and helpe you thoſe that doe ſit by you. It is an old Tradition, which I approue not, that if the ſalt fall vpon the Table it is bad lucke: I know that is but a toy, but this I am ſure, that if this Miniſteriall ſalt be ouerthrowne, it is a bad preſage. Rottenneſſe, and putrifaction, and abomination to God, cannot chooſe but be the conſequent; this is the firſt Vſe. Is this ſalt good by our Sauiours Teſtimonie, and ſhall it not be ſo by our acknowledgement? well then, and ſhall wee ſay 'tis good, and then verifie the old ſaying: *Probitas laudatur & alget.* Honeſtie is commended, but it is let to be a cold for all that: ſo ſhall we commend this Salt and yet not regard it? Happy is that ſtomacke that is euen ſicke without it, and thinks nothing to taſte well in his not enioying it. *Thou knoweſt*, ſaid the men of *Iericho*, *our Townes ſituation is pleaſant, but the Water is naught*: What did the Prophet doe? *Bring me a new Cruſe and put ſalt, &c*, Alas, many a Towne there is, that ſtands in a ſweet aire, fine houſes, many commodities, but the Water is naught, they want thoſe *ſtill Waters*: none haue they of that *Riuer whoſe ſtreames make glad the Citie of God*. Sure, no ſuch way to heale this hurt as the Prophets medicine. Take ſome of this ſalt, and put in a cruſe, &c. Set vp a painefull, faithfull, conſcionable Miniſter of Gods Word there, your Waters ſhall bee healed, other outward diſtaſtes ſhall by this become ſauoury. I pray you conſider this point, and the Lord giue you vnderſtanding in all things. If you can confute me, doe you hardly, and I will thanke you, if you cannot yeeld to me: and endeuour to haue this ſalt among your ſelues, pinch in other things to be ſupplyed in this, one diſh well ſeaſoned, is better then a whole Board full, freſh, and flaſh, and vnſauory.

Iſ.60 8.
Matth.10.16.
2.King.2.19,20.
Pſal.23.2.
Pſal.46.4.

vnſauory. In ſome places men plead want of ableneſſe, to reach to the charge of procuring and maintayning ſuch a benefit. Beloued, bee not miſtaken: I will not ſpeake to the abaſing of a fit preparation for a man that laboureth in the Word, and in Doctrine: but bee you not deceiued. All ſalt doth not looke to bee put in Siluer and Gold, but Pewter, and Wood, and Stone, will content ſome. Some Prophet of the Lord, will
2.*King.*4.10. with *Eliſha* be well pleaſed with a plaine Chamber with walls, without any greater furniture to it, then a Bed, a Table, a Stoole, and a Candleſticke. I doubt not, but there are diuers of good competent gifts, that in zeale for God, and in deſire to doe good, would be glad to be employed vpon eaſie termes. I will conclude this point therefore, with an alluſion to a ſpeech of our Sauiours. *Luk.*22.36. *Now he that hath none, let him ſell his Coate and buy him a Sword.* So ſay I, they which haue none, let them ſell their Coates, reſtraine themſelues in their other contentments, and ſeeke to be furniſhed with this ſalt. *Salt is good.*

2. *Vſe.* Secondly, This may be alſo commended to the conſideration of thoſe that are called to the worke of the Miniſtry. If our labour in the Word and in Doctrine, bee as vſefull and neceſſary in the Church of God, as ſalt is in the family: why ſhould we not endeauour to make it common? A thing of this nature ought not to be reſtrayned, and as the ſalt melts it ſelfe away in being applyed to our houſhold vſes, ſo ſhould the Miniſters of God euen ſpend themſelues for the peoples benefit, which was the
2.*Cor.*12.15. reſolution of the Apoſtles. *I will moſt gladly beſtow, and will be beſtowed for your ſoules.* What pitty, that euery Congregation is not furniſhed with this ſalt? ſhall it be accounted a defect in an houſe to haue no ſalt, and no mayme to a Pariſh to haue no preaching Miniſter? And what good commeth by ſalt if it be kept in a Barrell, or Tub, and not applyed to occaſions? and ſo what profit of a man learned and able to inſtruct, vnleſſe hee ſhall accordingly make conſcience to vſe his talent for the common benefit?

This is a point deſerues preſſing too: there is much ſalt is kept vp too cloſe, ſet vp as it were in a Cupbord and kept couered, ſeldome brought forth but vpon high dayes, and vpon ſome ſpeciall feſtiuals. It is pitty the people ſhould be kept ſhort herein of their allowance, and that they ſhould be faine through our ſparingneſſe to make many a Sabbath meale without it. We doe our ſelues hurt hereby too, wee grow by our owne negligence more vnſauory, whereas by our conſcionable forwardneſſe this way, there would ſtill be an addition to our ſtore. Let vs rouze vp our ſelues, to deale herein more liberally with the Lords Family, let them haue full meaſure herein, yea, as wee ſaid *Water* meaſure, heaped vp; though ſome wantons may become full with plenty, and may grow into a deſpiſing thereof, yet the hungry ſoules will bee the more frugall, and they will diligently picke vp euery crumbe. And here by the way, wee may haue a direction, how to deale in the diſpenſation of the Word, not only propounding matters in a generalitie, as if a man ſhould ſet the ſalt in the middle of a Table, for euery man to reach at his owne pleaſure,

pleaſure, but applying it home to euery one, and laying a portion, as it were, vpon euery ones trencher: ſome may take too much, ſome too litle, ſome none at all, while euery one is left to himſelfe. The Miniſter is an Officer on purpoſe to iudge in this caſe what is fit. In our thus doing, ſo many as haue iudgement and grace, will accept our kindneſſe, and though ſome rude or proud ones may reiect our offer, praying vs not to trouble our ſelues, they can helpe themſelues well enough, yet they ſhall ſhew themſelues therein to be but vnmannerly, for, to put it backe againe into the place is no good faſhion, to throw it ouer the ſhoulder, or to ſcatter about the Table is inciuilitie.

Thus here is an Vſe for vs alſo: Let vs neither ſcant the Lords People of their neceſſary allowance, it is no good hearing when ſalt is ouer dainty, neither let vs leaue euery one to his diſpoſition in receiuing it, but ſee that euery man bee particularly furniſhed according to his neede. So of the firſt portion of the firſt part of my Text: *Salt is good.* Now of the next, the ilneſſe and vnprofitableneſſe of the contrary.

If the Salt haue loſt his ſaltneſſe, wherewith will you ſeaſon it?

If the Miniſter cannot ſeaſon the people committed to his charge with wholſome Doctrine, What ſhall bee done to him, what ſhall bee found to make him good? to make this vp, wee muſt neceſſarily annexe that which our Sauiour addeth, *Matth.* 5. 13. and *Luk.* 14. 34. *It is thenceforth good for nothing, but to bee caſt out and to bee trodden vnder foote of men.* For indeede though here it bee not expreſſed, yet it muſt neceſſarily bee vnderſtood, for if the ſalt vnſauoury bee not helpeable by any meanes, wherefore is it good? the Dunghill is too good a place for it, the high-way where euery man goeth and trampleth, is fit enough to receiue it; and ſo, if a man beare the name and title of a Miniſter, and ſtands vp for a guide of ſoules, and either is ſuch an one as hath no power to ſeaſon, neither endeauours nor cares to haue, or elſe, is one who through neglect and want of conſcience hath loſt his ſtrength, What ſhall be found to doe a cure vpon ſuch an one, there is no remedie, but caſting out, euen with a kind of contempt, muſt bee his portion. This is, as I may ſo ſay, the plaine Song of our Sauiour deſcant, which, what Muſicke it will make in our eares, I know not, what it ought to make, I am not ignorant, and I ſhall ſhew anon: only firſt, for fuller explanation of this place, I am to adde this; namely, whether it be poſſible for Salt to become vnſauory, and to bee vtterly without all ſeaſoning power?

An ancient writer, *Hilarius* vpon, *Matth.* 5. ſaith. *Natura Salis eadem eſt, nec immutari vnquam poteſt.* Perhaps in experience wee ſhall ſeldome find ſalt ſo to be ſpent out in the ſtrength thereof, as that it vtterly loſeth its natiue taſte: yet for my part I cannot but thinke by this ſpeech of our Sauiour, that it is poſſible for ſalt to loſe the vigor thereof, and to become weake and without power of making that ſalt to which it is applyed. No doubt we find ſome ſalt, more forcible and ſtrong in nature then ſome other, and that a leſſe quantitie thereof will goe further

in vſe, then a great portion of ſome other; which in my opinion, is an argument that ſalt may ſo farre degenerate, as to bee altogether vnfit for ſeaſoning. Why ſhould wee thinke our Sauiour would put a caſe of a thing which cannot happen. If for Salt to loſe the ſauour thereof, had beene knowne to bee a matter vnpoſſible, it muſt needes haue much weakned, that, to which it was the purpoſe of our Sauiour to apply it. I haue heard from ſome who vſe to ſalt Fiſh, as Pilcherds in theſe parts, that the ſalt which hath beene once applyed to the ſalting of ſuch a number, will ſerue againe and againe, yet ſtill ſo that it ſpends it ſelfe out, and at laſt it is not vſefull, that which it hath extracted from out of the fiſh, in the end ouercomes the naturall facultie thereof, ſo that it becomes vnprofitable: And I ſee in the houſe, the Brine to bee brought often to the fire, not to be purged only from the bloudineſſe it hath ſucked out of the fleſh put into it, but to be renewed to by the addition of more ſalt, which argueth a ſpending of it ſelfe away. But not to diſpute of matters out of my element, wherein I may bee ſoone taken with an abſurditie, I haſten to the ſpirituall ſenſe, and out of that picke out this Doctrine.

The ſecond Doctrine.

That there is nothing either worſe, or more vnprofitable, then ſuch a Miniſter, from whom the Church and people of God can receiue no ſpirituall ſeaſoning: or thus; *There is nothing ſo bad, nothing ſo vile, as an vnſufficient Miniſter.* Nothing better then ſalt whiles it is good, nothing more vſefull then a faithfull Miniſter. Nothing worſe then ſalt when it is vnſauory, nothing more hatefull then a Miniſter from whom the ſoules of the people can receiue no benefit. Treading vnder foote, is fit for the one: All manner of contempt is euen too good for the other. Salt is the creature by which other things ſhould bee ſeaſoned, if that bee become naught, what ſhall be found to make it ſauoury? a Miniſter, is he who by his calling and labour, is to be a meanes of grace to others, if hee himſelfe bee graceleſſe how ſhall hee bee cured? It paſſeth any mans skill to make any thing of ſalt which hath loſt its ſtrength, & who can tell wherefore he may be good, that is an vnprofitable Miniſter? Caſting out both for the one and the other, is the deſerued portion. If any man can forbid this *Banes*, touching the coupling of theſe two things together, in this their due and iuſt proportion, let him ſpeake. Thus is the proportion of this place for the iuſtification of this Doctrine. The truth of this point is the cauſe that the Scripture ſpeakes ſo ſharply and ſo diſgracefully touching ſuch, who *bring no profit to the people*: they are called *dumbe Dogges*, and, *blind Watchmen*: they are termed *idle Shepheards*. God threatneth them, *to refuſe them from being Prieſts to him*: hee will make them *to be deſpiſed, and vile before the people. Behold, I will come againſt ſuch*, ſaith the Lord: theſe are ſaid to *deuoure ſoules*: and to be *like murtherers in the high-way*. Chriſt termes them, *blind-leaders of the blind, together with themſelues into the Ditch*. What are ſuch as thoſe good for, but euen to be caſt out as an offence and burthen to the Church. There is no one thing, by which the kingdome of the Deuill doth ſo much increaſe

Ier.23.32. Iſ.56.10. Zach.11.17. Hoſ.4.6. Mal.2.9. Ier.23.31. Ezek.22.25. Hoſ.6.9. Matth.15.14.

creaſe as it doth by ſuch: ſuch are, as it were, his Net, by which hee catcheth ſoules.

He is called an vncleane ſpirit, and he delighteth in filthineſſe, and where ſalt wants, how can it otherwiſe be, but that all rottenneſſe and putrifaction ſhall abound? There is then ſcope giuen him to play *Rex*, and to take his pleaſure when ſuch are entertayned and delighted in, who are vnable to ſeaſon the people with the Word of Grace. As there is a double honour due to thoſe that are induſtrious this way, ſo they which are inſufficient in this kind, are to bee euen laded with contempt, not ſo much as the loweſt roome in the Church of God ſhould bee allowed them. *Caſt that vnprofitable ſeruant into vtter darkneſſe*, ſaith our Sauiour: ſhall hee, for whom vtter darkneſſe is prepared, ſtand in the roome and place of a light in Gods Church? well might our Sauiour here ſay of ſuch, *Wherewith will you ſeaſon it?* the vnſauory ſalt there is no hope of euer bringing it to be good: and ſo when a man is once ſettled in this ſinne, of taking on him the cure of ſoules, without ſeeking to winne thoſe ſoules vnto God, I ſay, when a man is once hardned in ſuch an euill, and can ſhew himſelfe to bee no whit moued, or troubled therewith, that he ſtands guilty of bloud before the Lord; he trembleth, not to remember what muſt bee required at his hands, may it not bee thought that ſuch an one is incurable? What ſhould bee deuiſed for the recouery of him that is plunged into ſo foule a ſinne, and ſooths himſelfe therein, according as it may bee noted in experience, that very few ſuch are euer found to come vnto repentance. There is nothing ſo bad as ſuch an one, ſo long as hee continueth in ſuch a place, and ſtanding in the Church of God, and cannot chooſe but bee offenſiue, hee is like the Fig-tree, which as it beares no fruit it ſelfe, ſo it makes the ground barren: hee doth not only not make the Lords Field more fruitfull, but through him it becomes more vnprofitable, and is like *the field of the Sluggard, growne ouer with Thornes and Nettles, &c.* The Church of God can neuer proſper vntill he is vtterly caſt out. To what vſe ſhould he be put as a Seruitor in Gods Houſe, that cannot ſeaſon? What is the houſhold the neerer for vnſauory ſalt, and what profit by that light which doth not burne?

Luk. 4.33.

1. *Tim.* 5.17.

Matth. 25.30.

Luk. 13.7.

Pro. 24.30,31.

Firſt, this Doctrine ſerues to manifeſt the extreme ilneſſe, and the wofull vnprofitableneſſe of that ſort of men, who in theſe euill dayes are too much tolerated, and who haue much more eſtimation and reſpect then of right they ſhould, that is, ſuch Miniſters who haue charge of ſoules, and yet are vnable to ſeaſon them by the preaching of the Word. It is one of the miſeries of our Church, and wo to thoſe that are the cauſers of it, that ſuch of whom Chriſt here ſaith plainely: *It is meet they were caſt out*; are notwithſtanding not only ſuffered to remayne within, but to encreaſe alſo, ſo that there is euen a freſh ſpawne of ſuch euery day: ſuch as haue no taſte of grace themſelues, no relliſh of ſuch holeſome knowledge, as is meet ſhould bee in thoſe by whom others ſhould be ſeaſoned.

1. *Vſe.*

Iuſtly doth the now Archbiſhop of *Canterbury*, in his Lectures vpon *Ionas*, ſay, that it may make a mans heart ake, and his very ſoule to tremble, to thinke how ſuch yet be ouer ſoules in many places; he calls them an vnkind brood, which Poperie did firſt hatch vp in our Nation. Another Biſhop doth call them the traſh and riffe-raffe of the people. What a lamentable thing is this, that that, for which the dunghill is too good, ſhould yet be ſet in the beſt roome of all the houſe: and that that ſalt ſhould be placed at the vpper end of the board in a ſiluer plate, which when it is taſted on, hath not ſo much as any little ſmatch which can giue contentment? This is like that, which *Salomon* calleth, *the ſetting of folly in great excellency*: that which is good for nothing is had in much eſteeme, when that which might be vſefull indeed, is made no account of. Now, beſides this euill, which to vſe the phraſe of the Scripture, *doth proceed from the face of ſome that gouerne*: there is another almoſt as bad among the common ſort; it is noted, *Ier.* 5. 31. *The people delight therein*, or *are well pleaſed therewith*, ſo it is moſtly.

Eccleſ. 10. 6.

Ier. 5. 31.

The men of this generation are not ſenſible of this miſerie, of hauing none among them but an vnſeaſoning and vnſufficient Miniſter: nay, many account it a part of their happineſſe that they haue no other; and how apt are the moſt to plead for ſuch. Alas (ſay they) poore man, hee doth his beſt, and would you haue more; he reades faire, and is of quiet behauiour, and carefull to keepe the good will of his Neighbours, and to fit his publike ſeruices to their contentment. Thus will they plead on the behalfe of ſuch an one, that will yet crie loud againſt the painefull Teacher, and lade him with imputations of buſineſſe, of cholerickneſſe, of maliciouſneſſe, of pride, of cauſing diuiſion, and what not? Thus the vnſauory ſalt, they could be very willing to retayne, and crie, away with that; without the helpe whereof they are but rottenneſſe before the Lord. Who ſo are guiltie this way, let them conſider indifferently of this place: Who is the ſalt here ſpoken of, but the Miniſter? Who is the vnſauory ſalt, but he, who being called a Miniſter, is vnable to doe the dutie of a Miniſter? And what is the mayne dutie of a Miniſter, but to diuide the Word of Truth aright? Is reading out of a booke ſuch a ſtint of Scripture and Prayer as is limited, the whole required of him that muſt watch for ſoules? No, hee doth not his dutie vnleſſe hee deale vnto the people the Goſpell of God, and doe that for which the Apoſtles were called Salt, which, whether it were not preaching, or no, I referre my ſelfe to any iudgement. Hee then, who either for lacke of skill, or for want of conſcience is defectiue this way, ought hee to bee eſteemed; is it meete hee ſhould bee depended vpon as the Miniſter of God, and as the Ambaſſadour of Ieſus Chriſt? when as our Sauiour ſaith plainely, that caſting out ſhould be their portion. Let the matter be duely thought vpon, it ſhall appeare that I ſtrayne nothing, but that this I teach is deriued kindly and naturally from this place. Let men beware then, how they truſt their ſoules with ſuch, by the wayting vpon whom, only there can hardly bee conueyed any Truth of Grace into their

their ſoules. Rather it becomes the people of God euery way to declare, how they doe euen in their ſoules abhor ſuch vnſufficient teachers. We ſhould all earneſtly begge of God to purge his Church of ſuch, and to clothe thoſe that are in authoritie with ſuch zeale for his Houſe, that they may euen throw them forth, as Chriſt did the Buyers and Sellers from the Temple. Thus ſhall wee make the right vſe of this Doctrine. Now we may ſtretch very well this Vſe further to aduiſe vs, not only to beware of vnſufficient Paſtors and Teachers that preach not at all, but euen of ſome that preach alſo: for ſo I made my Doctrine, to be touching ſuch Miniſters from whom commeth no true ſeaſoning. Now it is poſſible for a man to take vpon him the worke of preaching, and yet therein to be no better then vnſauory ſalt. Euery mans preaching is not good ſalt. There be ſome *vaine talkers*, in whoſe preaching there is no more relliſh, then *Iob* could find in the *white of an egge*; ſome *ſeeke out fooliſh things for the people*; ſome *follow their owne ſpirit*; ſome *vnderſtand not what they ſpeake*: and it is to be ſeene in experience, what vnſauory matter falleth from ſome mouthes, ſuch as argueth no paynes, no faithfulneſſe, no deſire to doe good, no ſinceritie of heart, but rather ſmels ſtrongly of idleneſſe, of vnconſcionableneſſe, of doing that which is done for forme, of ſpite againſt the beſt courſes, and againſt thoſe that follow them. Such are as meete to be caſt out, and more alſo then they which haue no word of Doctrine in their mouthes; ſuch, may bee ſaid, not to ſeaſon, but theſe poyſon, theſe build directly to hell; *their teaching frets like a canker*, and *deſtroyes the faith of certayne*, and is as that *roote of bitterneſſe, by which many are defiled*. As then wee muſt take heed of depending vpon thoſe that cannot diſcharge the dutie of a Miniſter, ſo they muſt be wiſe to iudge of Preachers, and conſider whether that which they heare, bee ſauoury and holeſome Doctrine, yea or no. Marke well whether it be the Word of Grace: whether it tends to mortification, to the abatement and killing of thy ſecret luſts, to the helping them forward to a conſcionable fruitfulneſſe in good works. They which ſpeake not according to this rule, they haue no ſalt within them. The lords Huſbandry is not like to proſper by their dreſſing. There may bee a kind of tart ſaltneſſe in a mans preaching, like that which accompanieth the powerfull reprouing of vngodlineſſe, but let it be marked what that is which is bitten by it: all ſome mens girding is againſt the beſt things, againſt forwardneſſe, againſt profeſſion, againſt zeale, againſt care to heare, &c. This is like Salt rubbed vpon the whole skin, ſo long til it frets and makes a wound where was none before. Theſe briniſh inuectiues are vnſauory, which yet are the glory of ſome mens Sermons. Where thoſe groſſe corruptions of formality in Religion, of *Laodicean* luke warmeneſſe, of time ſeruing, of keeping a kind of ſtint in matters of godlineſſe, which muſt not be exceeded, of prophaning of Gods Sabbath, of negligence in houſhold duties, of vncleaneneſſe, pride, cruelty, &c. are powerfully reproued, and men continually prouoked to a walking worthy of the Lord, all countenance and encouragement being giuen

Tit.2.10.
Iob 6.6.
Lam.2.14.
Ezek 13.3.
1.Tim.1.7.
2.Tim 2.17,18.
Heb.12.15.

giuen ſtill to thoſe, that deſire to walke as they may pleaſe him, there is a way and courſe of true ſeaſoning, vpon it there may be ſafe dependance. Thus then is the firſt Vſe.

2. Vſe. Secondly, here is an admonition to bee giuen vnto ſuch: not to aduenture to prouoke the Lord by keeping that roome to which they can lay no clayme, and in which they are meere Vſurpers: It will be a feareſull challenge, when the Lord ſhall ſay to ſuch; *Friend, how cameſt thou in hither?* or, *what makeſt thou here?* it will euen ſtrike them ſpeechleſſe. I will ſay no more herein, then is to be ſeene by any man that will, in the Preface of the now Biſhop of *Worceſter* to *Vrſinus* Catechiſme; to him, who (as he ſaith) thinks it a more eaſie life to ſay ſeruice in the Church, then to doe ſeruice in the houſe; he directs his ſpeech thus. My friend, be not deceiued, awake out of ſleepe and dreame no more. Thou art no Prophet, thou art an Huſband-man, and taught to be an Herdman from thy youth vp. Get away therefore with ſpeed from the Lords houſe, if thou be a Cleauer to thy Wedge and an Axe, if an Hind to thy Maſters Plough: but meddle not with Gods affaires, leſt he breake out vpon thee and deſtroy thee: and after when he hath ſhewne his hopeleſneſſe to perſwade ſuch whom he calleth Braſſe and Iron, becauſe he ſeeth them not to ſtagger a whit, but to runne on like hungrie companions with an eye only to the fleſh pots, and ſo ſell both themſelues and their people for a morſell of bread, and a meſſe of pottage, to the Deuill; hee turnes his ſpeech to God, thus. Nay rather, O God, looke not vpon this droſſe and filth wherewith thine holy Houſe hath beene polluted, but ſweepe them out; and looke, O Lord, with thy tender eyes of compaſſion vpon thy ſilly people, for what haue they done, and ſtirre them vp daily for Paſtors and Prophets, wiſe and skilfull men, whoſe lips may keepe knowledge, and whoſe hands may breake vnto them the Bread of Life: and let all the people ſay, *Amen.* This I note, that you may ſee that, that which is ſaid in this caſe, proceeds not out of the priuate ſpirits of ſome few Humoriſts in the Countrey, but it is the thought and opinion of thoſe who ſit at the Helme, and are accounted Pillars.

3. Vſe. Thirdly, here is alſo a iuſt aduertiſement to ſuch of vs, if any ſuch be, who through diſpoſe and idleneſſe, and otherwiſe through temporizing and embracing like *Demas*, this preſent world, haue loſt their ancient ſtrength of ſeaſoning: and like Bees, whoſe ſting is gone, are become Drones, either not teaching at all, or elſe ſo teaching that ſuch as haue knowne them of old, are ſenſible of the change, there being no life nor power in their Miniſtrie, no more then there is when a little child ſaith Grace: Let them in time be admoniſhed of their danger. Me thinks their caſe draweth neere to that vnpardonable ſinne againſt the holy Ghoſt: *Wherewith will you ſeaſon that Salt,* ſaith our Sauiour, as if it were paſt recouerie. Let them yet while it is called to day, remember whence they are fallen, and repent, and doe their firſt works. Let them not ſtand vpon what they haue beene, and ſo fret and fume, becauſe they ſee they haue loſt the hearts of the people, but let them ſeeke to ſtrengthen that which

which remaynes, and is readie to die: ſo ſhall the little Flocke haue comfort in them, ſo ſhall the great Shepherd haue mercy on them.

Thus haue I brought you this day a bargaine of Salt, which, what it hath coſt me, I ſay not, only I ſay with DAVID: *I would be loth to make an offering vnto God*, or preſent vnto his people, *that which coſt mee nothing*: yet howſoeuer it be, it ſhall coſt you nothing. I ſhall thinke my ſelfe well paid, if that which is by me herein well meant, ſhall be by you well receiued. That which eſpecially moued me, to driue my Meditations this way, was that which I heard to haue beene ſaid here the laſt day: the tydings whereof brought to my mind that which I read, *Act.*28.15. As *Paul* was going to *Rome*, certayne Brethren at *Appij Forum*, came to meete him, whom when hee ſaw, he thanked God and waxed bold: ſo, when I vnderſtood what was here ſaid, touching the neceſſitie and worth of preaching, as I could, I thanked GOD, and was emboldened to ſay that I haue.

Concluſion.

FINIS.

A BARGAINE OF SALT.

The second Sermon.

Preached in a Lecture held at PLIMTON, by that famous *and faithfull Minister of* CHRIST, Mr. SAM. HIERON, late Pastor of Modbury in Deuon.

Being the last that euer this Author preached.

Published since his death according to the perfect Copie which he left written with his owne hand.

LONDON
Printed by W. STANSBY.

1620.

A BARGAINE OF SALT.

The ſecond Sermon.

MARK. 9. 50.

Haue ſalt in your ſelues, and haue peace one with another.

HOw this Text of Scripture diuides it ſelfe into a poſitiue ſpeech, and a word of aduice giuen thereupon, I gaue you to know in my laſt Sermon. The poſitiue ſpeech, as it declares the vſefulneſſe of a preaching Miniſtrie, and the ilneſſe of the contrarie vnder the borrowed termes of Salt, good and ſalt, vnſauory; I then opened and preſſed as I could. Now, next comes the word of aduice to be conſidered of. This commends vnto Chriſts Diſciples two things. The firſt, in reſpect of themſelues, *Salt in your ſelues.* The ſecond, in regard of others, *Be at peace, &c.* Of each of theſe as they lie. In ſpeaking of the former, *Haue ſalt, &c.* I muſt make way to matter of inſtruction and Doctrine by clearing the ſenſe, and for the manifeſtation thereof, I haue but one word to beſtow labour on; and that is, *Salt.* In the poſitiue ſpeech, the firſt part of my Text, *Salt*, did ſignifie a preaching Miniſtrie, here not ſo. For what ſenſe were this (haue in your ſelues a preaching Miniſtrie?) But here it intends that which is wrought in a mans heart by ſuch a Miniſtrie when it is profitable; and that is inward ſeaſoning. I doubt not, but I may ſay it is the very ſame which *Paul* calleth the *power of godlineſſe. Haue, &c.* that is, ſee that you haue within you the effect and worke of ſauing grace. Thus in briefe, if I haue not to your vnderſtanding beene plaine enough, bee pleaſed to wait awhile, and in the proſecution of the Doctrine, I hope, I ſhall ſatiſfie you more at full. The Doctrine is this. 2. *Tim.* 3. 5.

The first Doctrine.

That an inward seasoning with Religion and Grace is such a thing, as all the Disciples of CHRIST IESVS *must endeuour for.* This charge was giuen to Disciples, and by all Disciples, considering the authoritie of him that gaue it, must bee reckoned of. In enlarging my selfe vpon this point, I must marshall Christs Disciples into two ranks: The first, I may call for this once discipling Disciples, that is, such as haue a calling to call others vnto Christ, plainely, Ministers. The second, such Disciples as haue no place of right in *Moses* Chaire, but only sit in the learners Forme, in more expresse termes, Professors generally. The necessitie which lyeth vpon each to haue salt in themselues, in the sense now named, I will labour that you may see with the best diligence that I can. First, teaching Disciples, Ministers must bee well seasoned within with the power of godlinesse. I haue here a large field before me to runne out into, and it were easie to make a Sermon in the Explication and Application of this one point. But I will indeauour shortnesse, that if it may be within the compasse of this houre, I may reach to the vtmost period of my Text. And therefore I will of that, which might be said herein, rather giue you only a taste then a full draught. Thus therefore the inward seasoning of Gods Ministers with the salt of Grace, plaine Scripture requires it, good reasons grounded vpon Scripture doe inforce it:

Isa.52.11. plaine Scripture is, that a Minister should be holy. *Bee you cleane* or *holy, you that beare the Vessels of the Lord.* And Saint *Pauls* Bishops must be

Tit.1.8. *holy.* Now, which is the true and proper seate of holinesse: is it the outward, or the inward man? Can a man be truely called holy, vnlesse,

1.Pet.3.4. as Saint *Peter* saith, *The hid man of the heart bee vncorrupt.* Hee that must be holy must haue more then a superficiall outward varnish; if he be not *renewed in the spirit of his mind, and decked inwardly*; how demure soeuer his deportment be without, hee is but a counterfait. This in a word for plaine Scripture, *Bee yee holy*, and, *haue salt in your selues*,

Gen.41.25. I say of them as *Ioseph* said of *Pharaohs* two dreames, *They both are one.*

1. Reas. Now for reasons I will confine my selfe to two. A Teacher, who is himselfe well seasoned, is the most fit to season others. There is euer most life in that mans teaching who teacheth from experience. Experimentall Diuinitie is to a mans selfe the sweetest, and it makes his word in teaching to be the heartier. Of the three things specially necessary to the making of a good Diuine, Temptation is said to bee one: No man can euer teach so profitably as hee, who hath felt in himselfe what adoe there is to make one good, and to turne him about towards heauen. When a man speaks of matters of piety only, as it were by rote, or as I may call it contemplatiuely and by booke, I deny not, but by Gods blessing of his owne ordinance he may doe some good, but there is no comparison to that which a man deliuereth out of selfe proofe. A man may discourse well that neuer saw the world but in a Map, and he may tell you of Riuers and Creeks, and Harbors, that hath only beheld such descriptions in a Sea-card. But hee puts him downe quite who reports touch-

touching theſe things that which his owne trauaile hath informed him: He is beſt able to preach like a ſound of Thunder, who himſelfe hath trembled for feare of God, and hath beene afraid of his Iudgements, and whoſe hath beene rent in twaine with the terror of the Lord. None ſo fit to be a ſonne of Conſolation, and to powre Oyle into a wounded ſpirit, as he who hath himſelfe beene buffetted with Satans meſſengers, and in that caſe hath found how the grace of God hath beene ſufficient for him. Hee is beſt fitted to comfort others in affliction, that can tell of the comfort, *wherewith himſelfe hath beene comforted of God. Si vis me flere dolendum eſt ante tibi----* ſaid the Poet, *If thou wilt make me weepe, let me ſee thee weepe firſt.* He that ſpeaks of heauenly matters verbally, ſhall moue his hearers hearts but ſlightly. 2.*Cor.*1.4.

My ſecond Reaſon. An vnſeaſoned Miniſter cannot chooſe but breake forth into ſome outward ſcandall. His inward rottenneſſe cannot poſſibly be ſo either ſmothered or tempered, but it will make his courſe to be vnſauoury: Euen they which are beſt powdered within doe faile ſometimes, ſhall not they much more that haue no grace? How can it goe well with a Miniſter when he doth not liue without reproofe, and as a light ſhining before men? Shall he not preiudice that reſolution and confidence, which hee ought to ſhew in the diſpenſation of the Word? How, muſt not this face be filled with ſhame, and his thoughts with confuſion, when his heart ſhall giue him a ſecret checke, in preſſing thoſe things on others, whereof himſelfe makes little conſcience; and in blaming thoſe things in others, which himſelfe ordinarily cõmitted? this ſecret guilt clips off the wings of that *boldneſſe* and *liberty in the Faith*, which *Paul* ſpeaks of, and which a conſtant courſe of godlineſſe doth beget. Secondly, Doth he not make his courſe ridiculous, when he directs his Hearer another way to Heauen, then that hee runnes himſelfe. Thirdly, Doth he not put a weapon into the hands of euill men, wherewith to ſmite himſelfe, when they ſhall haue ſome ground of ſaying to him in theſe words; *What, art thou become like one of vs?* And of twitting him with the prouerbe, Phyſitian, heale thy ſelfe. In a word, doth he not by this meanes ſtrengthen the hands of the wicked by his bad example, grieue and make ſad the ſoules of ſuch as feare the Lord, lay the honour of a worthy Calling in the duſt, and cauſe the people (as it is ſaid of *Elies* Sonnes) *euen to abhorre the offering of the Lord?* Oh, how glad is the Deuill when he can picke out ſomewhat from a Preachers courſe, by which to make both Doctrine and Calling to become abominable. He is wont to make matter where there is none ready made to his hand, he thought to lay an imputation vpon *Iohn Baptiſt* that he was too preciſe; and vpon *Chriſt* on the other ſide, that hee was too good a fellow. The Diſciples either they doe not waſh, or they doe not faſt. 2. *Reaſ.* *Iſa.*14.10. 1.*Sam.*2.17.

Thus haue you my proofe briefly for this, that it is neceſſary for thoſe that muſt teach others well, themſelues to be firſt ſeaſoned well.

Now the next is, that the ſame is to bee endeauoured for by euery Chriſtian, that is, euery Chriſtian muſt labour as to haue a name and a

ſhew of godlineſſe without, ſo that he feele the power of godlineſſe within.

1. This is generall, God requires of euery one that would be his, *to giue him his heart.* Now, in all reaſon, what manner of heart ſhall he preſent him? His heart as it is in it ſelfe naturally *wicked and deceitfull*, hauing no imaginations nor thoughts, but ſuch as are *only euill continually*, being the Sourſe and Fountayne of *murthers, adulteries, fornications, thefts, falſe teſtimonies, ſlanders*, is no meete gift for him who is a God, as the Pſalmiſt ſaith, *that doth not loue wickedneſſe.* It muſt bee ſuch a heart as *Dauid* termes *a cleane heart*: Chriſt, *a good and an honeſt heart*, before the Lord will ſo much as caſt an eye thereon, and ſuch an heart it can neuer be vntill it is mortified and powdered (as it were) with this holy Salt: vntill this hath fretted out the euill concupiſcence which is in it, and thoſe luſts of the fleſh which fight againſt the ſoule, and are enemies to God, the Soule of the Lord can haue no pleaſure therein.

Pro.23.26. Ier.17.9. Gen.6.5. Matth.15.9. Pſal.5.4. Pſal.51.10. Luk.8.15.

2. Vntill this is wrought within a man, hee is but as it was ſaid of AGRIPPA, *almoſt a Chriſtian.* He is but the out-ſide and carkaſſe and ſheath, hee is no more a Chriſtian indeed, then that Image was a man, which *Michol* put in the bed vpon a pillow, to beguile the meſſengers of *Saul*, which came to ſeize vpon her huſband *Dauid* in his bed. As it is ſaid of the Kingdome of God, that it is not *in word but in power.* So may it be ſaid of the Subiects of that Kingdome, they are not triable by what they are in word and in ſhew, but by what they are in power. When the Goſpell hath beene vnto a man, not in word onely but in power, ſo that hee hath attayned to that which the Apoſtle calleth *the Spirit of power*, then may it be ſaid of him, as Chriſt of NATHANIEL, *Behold indeed an Iſraelite.* This is in effect that *loue* which the Apoſtle ſpeaks of ſo much, without which all other things, both are nothing, and profit nothing. For that is loue and charitie indeed, when as godlineſſe hath that power vpon him, that whatſoeuer hee doth in Religion, hee doth it in ſinceritie, more for the Commanders ſake, and out of a due regard to him, then out of any other reſpect whatſoeuer. Let a man want this, whatſoeuer his ſhew bee, though hee ſhould ſeeme to bee ſo zealous for God, as to bee content to bee burnt to aſhes for the teſtimonie of his Truth, and ſo charitable to men, as to cut his goods into parcels, and to giue them out to the poore, yet were he but as *a ſounding Braſſe, or tinckling Cymball*, like the Church of *Sardie, hauing a name to bee aliue, but dead indeed*, or as an vnpowdered maſſe of fleſh, which howſoeuer it may appeare to him that ſtandeth further off, yet when it is come neere vnto, and ſtirred, it is enough to poyſon with the ſtench. This is the ſubſtance then of the ſecond Reaſon, without this ſalt in a mans ſelfe, all his Religion is but forme, he is as farre from goodneſſe indeed, as ſhee was from honeſtie, of whom *Salomon* makes mention, who ſpeaking of *Vowes and offerings*, as if ſhee had beene a woman of ſome ſpeciall ſanctitie, yet ſought to defile her huſbands bed.

Act.26.28. 1.Sam.19.16. 1.Theſ.1.5. 2.Tim.1.7. Ioh.1.47. 1.Cor.13. Reuel.3.1. Pro.7.14.

3. Vntill this is come vnto, a man doth neuer truely know what Reli

gion

gion meanes, he ſpeaks of Religion but by gheſſe and at aduenture, till he hath felt the working thereof vpon his owne ſoule.

Certayne it is, there is no point of Religion is good vnto man, none thorowly ſure vnto him, till he hath found it true in himſelfe, and is able to confirme it by an inſtance from himſelfe. Neuer doth a man know for certayne that the Scripture is the Word of God, though hee haue a whole cloud of outward enducements to encline him ſo to thinke, vntill his owne heart by ſome experiment of the power thereof, can witneſſe it. A man reports vnto mee that Salt is of an acrimonious and biting qualitie: haply, I am apt to thinke it ſo, becauſe of the good opinion of the honeſtie and iudgement of him that doth report it ſo; but I am neuer ſure till I haue tryed it, my owne tongue and taſte ſhall bee better to me herein then a thouſand witneſſes. So for Scripture; what if I haue the great Popiſh argument for the prouing thereof, the authoritie of the Church, am I ſure it is the Word of God? neuer a whit: for how am I ſure it is the Church of God that tells mee ſo? or how if I am? what know I but that the Church of God in ſome particular may miſtake? But when I haue felt the power of it vpon my inward man, how it hath made my heart burne within mee, when it hath beene opened to mee. *Luk.24.32.* How it *hath entred thorow, and hath beene a Diſcerner of the thoughts and intents of my heart:* and like Chriſt to the woman of *Samaria, hath euen told me all that euer I did:* this is it, by which I am confirmed. *Heb.4.12.* I remember two ſayings of *Dauid* worth the noting to this end both, *Pſal.* 119. 140. 152. *Thy Word is proued moſt pure, and thy Seruant loueth it. I haue knowne long ſince by thy Teſtimonies, that thou haſt eſtabliſhed them for euer.* DAVID knew and was well aſſured that they were the Teſtimonies of *Iehouah:* yet how came hee to know ſo much? the Teſtimonies themſelues gaue him a ſufficient euidence: hee had found the working of them on himſelfe: he had proued them to be true, his owne experience had confirmed him. This is the courſe thorowout: there is no certainety, no ſweetneſſe in Religion, till a man hath felt the ſalt within himſelfe. Take any point of Religion thou wilt, bring proofe for it what thou canſt, thou art neuer firme, till thou canſt fetch a proofe out of thy owne breſt. *Pſal.119.140. 152.* The Scripture ſaith, that man hath in him no goodneſſe by nature. If a man could alleage a Legion of Texts for that, yet he is apt to be at a fault, till he can come in and ſay with DAVID. *Behold, I am conceiued in ſinne:* and PAVL, *I know that in my fleſh dwelleth no good thing:* PAVL was neuer ſo confident in ſaying, that there is *no condemnation to them that are in Chriſt Ieſus,* till hee could proue it by himſelfe: *For the Law of the Spirit of life, which is in Chriſt Ieſus, hath freed me from the Law of ſinne and of death.* Then he cryed out, *This is a true ſaying, and by all meanes worthy to be receiued, that Chriſt Ieſus came into the World to ſaue ſinners;* when he had himſelfe for an example, *a chiefe Sinner, a Perſecutor, a Blaſphemer, and an Oppreſſor, but yet receiued to mercy, and made an example of Gods long ſuffering vnto others.* What is the reaſon that many things, for which in preaching we bring

Pſal 51.5. *Rom.7.18.* *Rom.8.1,2.* *1.Tim.1.13, 14,15.*

much proofe out of Scripture, yet are not regarded, ſurely, we cannot winne men to trie matters vpon themſelues. They are ſomewhat for the time conuinced, and ſtroken with the authoritie and name of the Scripture, but it vaniſheth all, becauſe there is no impreſſion made through perſonall proofe. Faith iuſtifieth, the preaching of the Word ſtandeth, Hope ſuſtayneth, Prayer preuaileth, a good Conſcience makes bold: there be many ſuch gracious Maximes diſperſed thorowout the Volume of Gods ſacred Booke. The truth, the good, the certainety, the ſweet thereof is neuer knowne indeed, vntill a man is able to reflect vpon them out of his owne inward feeling, and to ſay with DAVID.

Pſal.139.14. *Theſe things, Lord, are true indeed, and that my ſoule doth know right well.*

4. There can be no conſtancy in Religion where this wants. I may fetch a ſimilitude from out of my Text, what is that requires ſalt can continue ſweet and good, without ſalt? eſpecially if the ſeaſon be very hot, it doth the ſooner putrifie and become vnholſome and vnſauory. It is not poſſible for any man to hold out in a good Profeſſion, except hee bee well ſeaſoned, chiefly when the parching heat ariſeth of that fierie triall,

1.Pet.4.12. whereof Saint *Peter*, 1. *Epiſt. cap.* 4. 12. How ſhall a man remayne ſtrong in the defence of that, the ſweetneſſe whereof hee hath neuer taſted in himſelfe. When he hath not felt the worth of Religion in his owne experience and heart, what ſhould moue him to engage himſelfe, and all that euer hee hath, for Religion? What is the cauſe that wee ſee daily ſo many to fall from their ſtedfaſtneſſe, and to make themſelues lothſome to all good men, by reuolts, and by returning backe to their old vomit, but this? they were neuer any more then ouerly and ſuperficially beſprinkled with this holy Salt, it neuer ſoked and pierced in ſo

Pſal.51.6. farre as that, which *Dauid* calleth, *the inward affection*, or, *the ſecret of their hearts*. Euery ſmall blaſt drioeth them from their ſtanding, and bloweth off that Salt from them, which was but ſlightly ſhaked on, and neuer went further then their vtter ſide.

5. Laſtly, thoſe duties required of each Chriſtian in his place of admoniſhing, comforting, confirming, exhorting, prouoking, vnto loue and to good works, can neuer be practiſed aright, but by a man who is willing and able to doe them out of perſonall feeling. *Dauid* then promiſed

Pſal.51.12,13. *to teach the way of God vnto ſinners, when God ſhould reſtore vnto him the ioy of his ſaluation:* then he called others *to come and harken vnto him,*

Pſal.34.2.11. with a promiſe, to *teach them the feare of the Lord, when his owne ſoule could glory in the Lord.* When hee was able to relate to others *what God had done for his ſoule*, then he was fit to draw others to him, to bee directed by him. That which is in it ſelfe vnſauory, can neuer make another thing to be ſweet.

And thus haue I prooued this point, touching the neceſſitie of ſpirituall ſeaſoning, lying vpon all the Diſciples of Chriſt Ieſus, both ſuch as ſit aboue in *Moſes Chaire*, and thoſe that haue their place below in the Learners forme.

The

The Vſe is according to the courſe and order of the Doctrine, firſt, to Teachers, then to all that haue giuen their names vnto Ieſus Chriſt.

1. Concerning Miniſters.

Firſt, Wee whoſe Miniſtry muſt bee ſalt to others, haue neede aboue others to haue ſalt in our ſelues; ſo much hauing before beene prooued, they are thereby to be reproued, which are herein defectiue. I ſhould bethought my ſelfe to be ouer ſalt, if I ſhould ſay the vtmoſt that I could concerning this. A Preacher is now adaies in a kind of ſtrait; If he bee ſilent touching miniſteriall defaults, theſe men (ſay the people) can winke at one another, and though they fall cloſe vpon vs, yet they can baulke their owne enormities. If he deale faithfully and plainely, as one deſiring the refining of the ſonnes of *Leui*, and the purifying of them as gold and ſiluer, that the *Nazerites might be purer then the Snow, whiter then the Milke, and become like the poliſhed Saphire.* This is held by thoſe of his owne fether, a kind of vnkind deſiling of his owne neſt, almoſt as bad as *Chams* diſcouering his fathers nakedneſſe, and an opinion will be had that that man ſeekes the rayſing of his owne eſteeme out of others blemiſhes, and the engroſſing and monopolizing of all reſpect and reuerence to himſelfe. I will walke, if I can, in a middle path, that I may neither be reputed partially by ſaying nothing, nor adiudged too better and cenſorious by ſaying too much. This then is all I ſay, well might it make a man of *Dauids* conſtitution to caſt forth many a ſalt teare, to conſider the want of ſalt in thoſe who are to ſeaſon others; I meane the little better then irreligion of ſome of thoſe who ought to beget and plant Religion in the hearts of others. When in that deportment of ours, which is outward to the world, and in the view thereof there ſhall bee obſerued pride, exceſſe, riot, couetouſneſſe, contention, vanitie, when there ſhall be heard vſually to fall from our tongues othes, and ſcurrilous ſpeeches, it will be hardly thought wee haue any ſalt within. Such things as theſe, I may ſay of them reſpectiuely to our Profeſſion, as *Salomon* doth of honour for a foole, they are as vnmeete and as ill befitting *as is Snow in Sommer*, or, *as is the raine in the time of Haruest.* Then againe, when our Miniſteriall ſeruices ſhall be found (as wo is me that they ſhould ſo be found) ſeldome, ſparing, vnconſtant, heartleſſe, frothy, ſpiritleſſe, ſuch as by which the Hearers are not edified, ſhall it be ſaid that we are ſeaſoned. If the poore hungry ſoules that would bee as glad to receiue ſome ſpirituall refreſhing from vs, as the woman of *Canaan* was to receiue a crum of grace from our Sauiour, ſhall goe away vnſatisfied, and after our ſermons ſhall find themſelues as the Dreamer in the Prophet, who did imagine, that *he was eating, but when he awaked his ſoule was empty*; or elſe, ſhall bee turned of as men diſcomfited in the day of battell, galed and wounded as if they were the worſt of all men; and men of corrupt minds ſhall receiue ſtrength in their wickedneſſe, and bee as it were moued and clapped in the backs to goe on in their virulency and ſpite, and ſcorne of good Profeſſion, bee theſe the fruits of ſalt within. A word may ſuffice, and it will *enter more into a man of vnderſtanding then an hundred ſtripes into a foole.* Let vs labour, I beſeech you,

Lam. 4.7.

Pſal. 19.8.

Pro. 17.10.

you, to haue our owne hearts well powdered, this ſhall be, a *comely ornament to our heads, and as a chaine vnto our necks.* It will make our preaching not to be in ſound only, but in ſoundneſſe alſo, our words like *Goads,*
*Eccleſ.*12.11. our exhortations will bee *the faſtned Nailes* ſpoken of, *Eccleſ.* 12. 11. The withſtander ſhall be aſhamed, the ſoules of Gods people ſhall reioyce. Me thinks that can neuer be too much taken notice of, which is
*Act.*11.23.24. ſaid of BARNABAS, *Act.* 11. 23. 24. *Who when hee came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleaue vnto the Lord,* Verſ. 14. *For hee was a good man, and full of the holy Ghoſt, and of faith, and much people was added vnto the Lord.* That ſame *(hee was a good man)* it lookes both wayes: Firſt, vpon this, *He exhorted, &c.* Secondly, vpon this, *Much people, &c.* Being a good man, and hauing much ſalt in himſelfe, his care was great to bee diligent for a common good, and in as much as he was a good man, of a gracious and holy carriage, hee did much good, the people were the more affected with his Miniſtry. This therefore which I commend vnto you, as it will cauſe diligence, ſo it will alſo bring ſucceſſe. A man well ſeaſoned, neither will he be idle, neither can he be vnprofitable. And ſo for the Vſe of the Doctrine, ſo farre as it concernes Teachers.

2. Concerning as Chriſtians.

Now for the Doctrine, as it reſpects all that haue giuen vp their names vnto Chriſt; Here is a matter worth the commending to vs all. The worth of it we haue heard, and in regard of it, it doth deſerue our entertainement: But much more is it meete that this ſhould be euen preſſed vpon vs, conſidering how little of this ſeaſoning is amongſt vs. Certainely, though the numbers of thoſe that doe profeſſe Chriſtianitie be very great, yet the true ſmacke and reliſh of godlineſſe is to be found but in a few. The power of godlineſſe is to bee iudged of by that which is to be ſeene without in mens moſt vſuall conuerſation: The mayne ſea-
*Iam.*2.18. ſoning of the heart is *Faith,* and *ſhew me thy faith out of thy works,* ſaith the *Apoſtle*; and now if how we be ſeaſoned within, it muſt bee iudged by the ſtate of our outward courſe, there will be little reaſon to thinke that we haue, as my Text is, any ſalt in our ſelues. That rotten communication which the Apoſtle ſpeaks of, and which is in a manner the *Rhetorique* of the times, when men belch blaſphemies againſt God, reproches againſt his Seruants, ſcoffes at his Religion, Atheiſtical *Maxims,* as if all piety were but fancy, vollies of othes, ſcurrilous and obſcene ieſts; when they which are more ciuill, and may bee reputed vertuous in reſpect of the former, haue ſeldome any other ſpeech, but of matters of profit, or vanitie, neuer any thing of Religion, or if any thing, coldly, harſhly, looſely, vnreuerently, is this the fruit of a ſeaſoned heart? This is none of that powdered ſpeech mentioned, *Col.* 4. 6. which be-
*Col.*4.6. ing *gracious it ſelfe, may miniſter grace vnto the Hearers.* Maruaile not, I inſiſt firſt on this, as a ſpeciall euidence of our want of this holy Salt. No ſurer marke to iudge a man by, then the ſtate of his common ſpeech.
*Iam.*1.26. Saint *Iames* ſaith, that *a man ſeeming religious, and not refrayning his tongue, deceiues himſelfe, and his Religion is vaine.* An vnſauoury ſpeech

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alwaies argueth an vnſanctified heart. It ſhewes a man to haue gotten a great conqueſt ouer himſelfe, and that he can well bridle his whole body that hath gotten the maſtery of his tongue. *Iam.3.2.* *I will take heede to my wayes that I ſinne not with my tongue.* *Pſal.39.1.* DAVID knew, that if his wayes were vnreformed, his tongue would bee the blab, and ſooner or later would bewray it. I know there is many an hollow and ill hearted counterfait, who hath dipped and tipped his tongue with ſome better phraſe, ſuch as giues a ſound of ſome Religion, and vpon fits you ſhall haue them talke like Angels, and yet as Chriſt ſaid of *Iudas*, are Deuils indeede. Yet certaine it is, that as *Peter*, in his proteſting and ſwearing to the contrary, was deſcryed by his voyce and *Dialect* to be a *Galilean*, and as a man ſhall neuer be able to ſhake off that firſt kind of ſpeaking wherein he was firſt educated ſo, but that ſome touch of it will remaine by which it will be knowne to a diligent obſeruer whence he is: ſo it is impoſſible for a man of an vnſalted heart, ſo to counterfait the language of *Canaan*, but that his inward naughtineſſe will appeare euen in his talke. He that may come heare him in his right kind, when he ſpeaks freely and according to his heart, not being aware of any by, through an awfull reſpect to whom he might be moued to compoſe himſelfe, ſhall then ſee what he is, and that all his other was but a fained Language. *Mark.14.70.* And therefore till *the Law of Grace* be in mens Tongues: till their tongues bee *as fined ſiluer*, ſo that there is a conſtant and ſetled auoyding of prophane and graceleſſe ſpeaking, and an ableneſſe to delight and vſe to ſpeake graciouſly, holily, profitably, and according to the *Apoſtles* terme, *as becommeth Saints*, they muſt bee thought to haue no other but vnſeaſoned hearts. *Pro.31.26.* *Pro.10.20.* A mans conſcionable obſeruing of his ſpeech, keeping his mouth with a bridle, knowing how apt that buſie member is to exceede: yea, though God by the naturall ſituation of it, cloſed it in with a double hedge. A mans often lamenting betwixt God & his ſoule, his ſlips therein, praying for a watch to be ſet by his holy hand, for the keeping of the doore of his lips, is as ſure a token of an honeſt, gracious, ſimple heart, as any is. *Ephes.5.3.* And therefore the generall diſſoluteneſſe that is herein at this day, is iuſtly to be named as a chiefe euidence of our need, to bee vrged to this of our Sauiour, *Haue Salt in your ſelues.*

Many mens Religion, I know, lyeth all in their tongues, but certainely there is no Religion in him, that ſhewes no fruit of care for the well gouernement of his tongue. And now what if I either could not, or would not inſiſt vpon any more euidences of our vnſeaſoned hearts, then this of our vnpowdered tongues, were it not enough? if our owne tongues be againſt vs, what can be for vs? and if it bee true which Saint *Iames* ſaith, *that the tongue is euen a very world of iniquitie, and defileth the whole body*: *Iam.3.6.* Is there not in this one particular enough laid to our charge? and what goodneſſe can bee in vs when our tongues are euill? But the ill ſauour of mens generall conuerſation, makes them euen ſtinke in the Noſtrils of God, and it is mounted vp aloft, like the ſmoke of *Sodome*, after it was burnt, which went vp as the ſmoke of a Furnace, and *Gen.19.28.* it

it is to be wondred, if like the vapours exhaled into the Aire from the Earth, it bring not downe vpon vs ſome raging ſtorme of feareſull vengeance. What elſe can be thought of the whooredomes, the riots, Epicurious and Swiniſh drinkings, from which a man ſhall hardly find a great houſe, a Tauerne houſe, any houſe of meeting, ſcarcely any meeting to bee free; are theſe the effects of ſeaſoned hearts? When you Magiſtrates and men of authoritie, are remiſſe and partiall in Iuſtice, ſo that euill doers looke you right in the face, and yet doth not goe away aſhamed, but are encouraged rather; when you great men tyrannize, you rich men doe oppreſſe and eate vp the people like bread, you Ladies and Gentlewomen, and ſuch as haue abilitie, doe euen ſtudie pride and faſhions, you Merchants deale cunningly, and you Tradeſmen falſely, you common people deuoure either other by fraud, and beate your ſelues one againſt another, euen to pieces, by contentions, when the iuſt and vpright man is laughed to ſcorne, and hee that refrayneth from euill makes himſelfe a prey, is there any reaſon it ſhould be ſaid, you haue ſalt in your ſelues? Theſe things ſtrongly ſauour of the dominion of ſinne, they haue no taſte at all of the power of godlineſſe. This holy Salt would mortifie and kill the originall of theſe outragious courſes. I pray thinke indifferently, whether this be not a fit time in which to crie out to you, *Haue ſalt in your ſelues.* And I beſeech you (Beloued) haue it, and take it while you may. It is proclaymed in your ſtreets, how long it will be ſo, who can tell? Oh that wee could make you to become greedie of this commoditie, that you would preſſe to it, and catch after it, as men deſirous to be ſeaſoned. Bring you euery man his ſacke, and that I may allude to the words of the *Pſalme, Open the mouth of it wide, and the Lord will fill it.*

Pſal.81.10.

Alas, that we ſhould come as we vſe to doe, ſome with ſacks, before filled with other traſh; ſome with broken ſacks, ſome careleſly managing our ſacks.

Firſt, They which come with filled ſacks, are they, who bring either hearts ſtuffed with preiudice, contempt of Gods Ordinance, ambitious, couetous, worldly, vicious thoughts; what roome is here for the ſalt to be receiued in? we powre it in, but it runnes beſide, there is no roome to enter, it is ſpilt like water on the ground. Oh ſhake your hearts, before you come, as you would your ſacks, that there may be no ſoyle within, whereby this ſacred Salt may receiue pollution.

Secondly, They haue broken ſacks, who here with looſe affections, and with a kind of careleſneſſe, the ſalt runs out as faſt as it is put in, a corne or two it may be here and there ſticks to, but ſuch whereof there can be made but little vſe. *We ought diligently to take heede to the things which wee haue heard, leſt at any time they ſhould runne out:* ſo is the greeke.

Heb.2.1.

Thirdly, They ill manage their ſacks, who when they haue taken in ſome quantitie of this Salt, care not when they haue done to preſerue it to their vſe: like a man here at market that hath filled his ſacke, and leanes

leanes it againſt a wall vntied, and goeth otherwhere, the next horſe or ſwine that comes ouerthroweth his ſacke, and ſpilleth and ſpoyleth his commoditie; thus is hee that on ſuch a day (as this chiefly) heares a Sermon: it may bee he takes in the ſalt of the Doctrine, with ſome indifferent care, but when he hath done, neuer knits vp the mouth of his ſacke, neuer ſhuts vp his heart with any ſecret prayer to God, to giue a bleſing, neuer reflects and turnes backe his thoughts vpon that he hath receiued; the meane while, whiles he hath here and there to doe; ſaluting here, and complementing there, buſie about this and that, his ſacke is ouerturned, his ſalt is gone, a little as good as nothing tarrieth by, but too little purpoſe. Well, yet when you haue done well thus farre, and haue ſafely carried home your lading, what ſhall you doe with it then, not be careleſſe of it, but prouide for ſauing it? Salt requires dry keeping, a veſſell by the fire, in a warme place, to preuent melting, is vſuall. The warmeſt place, I know, to put it in, that it may not melt and moulter into nothing, is, that which *Salomon* calleth *the middeſt of the heart*. This was a piece of *Maries* good huſwifery, *ſhee kept all thoſe ſayings in her heart*. Therefore as thou turneſt thy ordinary ſalt from out of thy ſacke into thy tub, ſo ſhake this from out of the ſacke of thy memory, into the veſſell of thy heart by meditation. When thou haſt made it ſure by meditation, remember ſalt is for vſe; and ſo is this; vſe for their owne particular, vſe for others. *Pro.4.21. Luk.2.51.*

For their owne particular, learne of the houſewife, if there bee any thing in the houſe needes ſeaſoning, ſhee falls to worke with the ſalt forth-with. Looke into thy ſelfe, ſee what corrupt affections there be in thee, what careleſſe deſires, what inordinate motions, what crookedneſſe of will, what barrenneſſe of ſpirituall grace, a thouſand to one if the ſalt were good which thou broughteſt home, it will doe thee ſeruice for the bringing of thoſe corrupt humors to a better temper; chiefely take note of this. I am not aſhamed to vſe this houſhold kitchin ſimilitude ſtill. Shee that powdereth meate to keepe it ſweet, looke what places are moſt bloudy and moiſty, there ſhee euer puts in moſt ſalt, ſuch parts are moſt apt to putrifie: ſo doe thou, conſider with thy ſelfe what is thy chiefeſt ſinne, thy moſt preuailing fault, thy moſt ſtrong corruption, that which thou mayeſt call by *Dauids* phraſe, *My wickedneſſe*; thou ſhalt ſoone know it by the ſtrength of the affection to it, and thy vnwillingneſſe to forgoe it. Oh clap in, put on ſtore of ſalt there, rub it in hard. If thou haſt heard of any Iudgement, or reproofe, thruſt it on cloſe, it may be it may ſmart a little, it is no matter, better ſo then euer ake, this will ſoke out the ranke humours, and make thee become a ſweet lumpe before the Lord. It is a fault many times, men ſprinckle a little ſalt of Doctrine vpon themſelues here and there ſuperficially, they conſider not what be their maſter, their bloudy, their raigning ſinnes, thy ſearch not within and without to ſee where ſalt needes eſpecially, and ſo they become lothſome through the lacke of an effectuall powdering. Neither is this all required in the vſe of this ſalt for ones owne particular, *Pſal.18.23.*

particular, but there is alſo a more generall and an vniuerſall vſe to bee made thereof. What day is there in the family wherein there is no vſe of common ſalt. Truth is, there is neither day in the life of a Chriſtian, nor action in that day, wherein this ſpirituall ſalt can iuſtly bee thought
Leuit.2.13. ſuperfluous. Euery ſacrifice muſt be ſalted with ſalt, it was a rule of the ancient Law; and a man, not in ſome particulars, but in his whole courſe
Rom.12.1. throughout, *muſt giue vp himſelfe as a liuing ſacrifice, holy and acceptable vnto God.* And howſoeuer it wilbe reputed an ouer preciſe Rule to bind a man, to ſeaſon euery action of his whatſoeuer, with this heauenly ſalt, that is, to aduenture vpon nothing for which he hath not ſome rule of Doctrine to confirme it, yet certaine it is, that thoſe particulars of a mans courſe, wherein this is left out, will like ſo many vnpowdered morſels mixed in with others, make the whole lump to become vnſauory. Thus much for applying this ſalt to our perſonall vſe, both for the fretting and working out of vs our corruptions, and for the ſeaſoning of
Col.1.10. our whole courſe, that as the *Apoſtle* ſaith, *In all things we may be pleaſing vnto God.*

There is an Vſe, it is to be put to in reſpect of others, and they are either of our owne houſhold ſocietie, or our Neighbors.

For this firſt, euery man knowes, that the Maſter furniſheth not himſelfe with ſalt for himſelfe only, but for his houſhold alſo. Haſt thou ſtored thy ſelfe with this miniſteriall ſalt, binde thy ſelfe to this, that ſuch as are about thee, may bee the better for thy hauing it? well fare *Popery* for that, I haue heard old folks talke, that when in thoſe daies, they had holy Bread giuen them at Church, they would beare a part thereof to thoſe that did abide at home. Good it were if Maſters of families would thinke themſelues bound to carry home ſome of this ſalt, and beſtow it on thoſe that are of their houſhold charge. It were a ſtrange thing if a man ſhould keepe all ſuch an vſefull commoditie to himſelfe. Nay indeede, he doth but ſeeme ſeaſoned to himſelfe, that makes not conſcience to make others partakers with him, of that ſalt of grace, himſelfe hath taſted of.

And yet neither muſt a mans putting this ſalt to the vſe of others, bee confined and couped vp within his owne walls, but it muſt ſtretch fur-
Pro.10.21. ther then thoſe bounds. *The lips of a righteous man muſt feede many.*
Iob.4.28,29. When the woman of *Samaria* had gotten ſome of this ſalt from our Sauiour at the Well, ſhee ranne home and made no dainties of it, all her Neighbours were the better for her ſtore. This is a commoditie will increaſe by vſe, and the more any man maketh it common vnto others, the more it will become plentifull in himſelfe. A man can neuer admoniſh, exhort, comfort, and aduiſe another, but thereby there returnes an augmentation of good to his owne ſoule. And thus haue I laboured to preſſe the Vſe of this point to all. I haue ſhewed the generall want that there is of this ſalt in our ſelues: Actions and ſpeeches vnſauoury are ſignes of hearts and ſoules vnſeaſoned. I haue exhorted to endeuour to be better furniſhed, and haue declared which way you may come by

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awaiting vpon Gods publike Ordinance, to haue this ſalt in your ſelues. It may be, that in handling this, I may ſeeme to ſome finer eares to haue beene ouer-homely, ſpeaking of Sacks, and Tubs, and Powdering, and ſuch like; but the termes of my Text are my diſcharge: And for my owne part, I will euer be of the Apoſtles mind, I had rather in the Church to ſpeake *fiue words, ſo as that I might alſo inſtruct others, then ten thouſand words in a ſtrange tongue*; ſo doe I little care how plaine my termes may ſeeme to ſome, whom nothing can content, but matters more remote, in words more refind, ſo that they may be profitable to the ſoules of thoſe that feare the Lord. And I haue the father fitted it ſo, as you haue heard, that this ordinarie creature of Salt, and our vſefull courſe in buying and applying it to vſes, being bought, may ſtill bee a remembrancer vnto vs of the worth and neceſſitie of a preaching Miniſtrie, and may put vs in mind of what wee ought to doe, both for the furniſhing our ſelues with this holy ſeaſoning which may bee gotten by it, and for continuall making vſe thereof, both for our owne and others comfort. And indeed for my owne particular, I cannot but take occaſion by ſuch places as this and others, in which the Spirit of God comes home to vs in ſuch familiar termes, to admire the goodneſſe of God, that laboureth to put vs in mind of ſome ſpirituall matter by common things, that in the midſt of our ordinarie occaſions, yet we might turne our thoughts to higher matters, and ſucke ſome hony out of all particulars. What a ſort of things could I muſter togither, falling into common vſe, within our houſes and about, and in daily buſineſſes, which the Scripture ſome where or other directs vs, how wee may get good by for our ſoules? It cannot be beſides my Text, to giue you a little taſte thereof, that you may perceiue how a wiſe Chriſtian is taught by a kind of heauenly Alcumiſtrie, to extract gold from out of the baſeſt metals. In our priuate houſes and domeſticall ordinarie affaires, wee ſee our Infants, as ſoone as they be borne, begin to ſucke and feele for the breſt, from hence Saint *Peter* teacheth vs, *as new borne Babes to deſire the ſincere milke of the Word*; wee feele our ſelues, that are Fathers, readie to giue them things neceſſarie; if they aske bread, wee will not giue them a ſtone; *if Fiſh, not a Scorpion*; here our Sauiour would haue vs to conclude, that our heauenly Father will much more giue good things to them that aske him. We behold the Mother, what buſineſſe ſoeuer ſhee haue, yet ſhee will remember to attend her ſuckling; God would wee ſhould note that he cannot *forget thoſe which are begotten to him by the Goſpell*. When we light vp Candles for our houſhold vſes, and then ſet them on a Table, that all which come into the houſe may ſee thereby: *Chriſt* will teach vs by it, not to hide the graces which God beſtowes, but to employ them to his glorie in a common good. When Leauen is laid into the Meale to make it ſowre, *Chriſt* by the ſoone working of the Leauen, would haue vs conceiue how grace works to the conuerting and changing of the heart. And *Paul* would thereby informe vs, how quickly a man is corrupted by the company of the vngodly. The Father lookes for ho-

1. Cor. 14. 19.

1. Pet. 2. 2.

Mat. 7. 9, 10, 11

Iſa. 49. 15.

Luk. 8. 16.

Matth. 13. 33.

1. Cor. 5. 6.

nour from his Sonne; for feare, from his Seruant; what are we taught
Mal.1.6. to inferre vpon this, it may be ſeene, *Mal.*1.6.

We lay vp in our Barnes, and Store-houſes, and Cheſts, for the time
Luk.12.33. to come, are wee not taught by this, to make vs bags which waxe not old? We are loth in the houſe to haue the fire to goe out, it ſeemes to me
1.Theſ.5.19. the Apoſtle thereupon doth ground his Exhortation, doe not quench
Rom.12 14. the Spirit. We put on our apparell, the Spirit of God alludes to it, *Put on the Lord Ieſus.* A woman is tyring and dreſſing her ſelfe, and is loth to leaue out any thing that may make her trim; May we learne nothing
Ier.2.32. thence? aske the Prophet: a ſhame for vs to forget our chiefeſt ornament. Thus things within houſe: Let vs ſtep abroad a little. There is the Oxe knoweth his owner, &c. What is that to mee; yea, ſaith the
Iſa.1.3. Prophet, it tells thee, what a ſhame it is for thee, not to know him that
2.Pet.2.22. maintaynes thee. Thou beholdeſt a Sow, that hath beene waſhed, lying downe in the mire, learne thou to abhor the returning to thy old wont, when thou haſt begun a better courſe. In comes a Sheepe to be ſhorne, there is occaſion to remember the admirable patience of our Sauiour,
Iſa.53.7. who, as *a ſheepe before his Sheeres is dumbe, ſo hee opened not his mouth.*
Matth.23.37. The very Hen calleth her Chicken vnder her wings, may put thee in mind of Chriſts louing and gracious inuiting vs by the Goſpell. Goe yet further, out of thy Yard into thy Orchyard. There thou lookeſt about, this Tree thou pruneſt, the other thou cutteſt downe; here thou dungeſt, there thou appointeſt to the fire. What ſaith our Sauiour, *I am*
Ioh.15.1,2. *the true Vine, and my Father is the Husbandman. Euery branch in mee that beareth not fruit, he taketh away; and euery branch that beareth fruit, hee purgeth it, that it may bring forth more fruit.* From thence thou goeſt out into thy Grounds. Here vnder foote thou beholdeſt the earth beſpred with graſſe and flowres of diuers both kinds and colours, aboue thee and ouer thy head Birds of ſundrie qualities, who clothed the one, who feedeth the other? is it not the Lord? They ſow not, they
Matth.6.30. ſpin not; art thou not now taught, that *thy heauenly Father will doe more for thee? O thou of little faith!* Thou vieweſt thy Horſes, thou
Pſal.32.9. ſeeſt they are vnruly and readie to breake out. *Bee not like Horſe and Mule, which haue no vnderſtanding, &c.* Note by it the neceſſitie of af-
Hoſ.2.6. flictions, God muſt ſtop our way with Thornes, and make an Hedge about vs, otherwiſe we ſhall be kept within no compaſſe. It may bee it is time of the yeere for ſowing, behold then, the preaching of the Word it muſt bee before grace can grow in the heart; all the ſeed ſpeeds not,
Matth.13.19. much of our preaching, in reſpect of many of our Hearers, is in vaine. Thy Corne groweth vp and weeds among it; thus grow the wicked in the middeſt of Gods children, and no remedie, but ſome muſt bee for-
Matth.13.30. borne vntill the Harueſt. Thou wayteſt for the precious food of the earth, and haſt long patience; thou lookeſt not to reape as ſoone as thou
Iam.5.7,8. haſt ſowne. Learne by this to be patient in ſpirituall things, though thy hope bee delayed, an harueſt will come, which ſhall recompence all. When thy Corne is ripe, thou haſt much to doe, and canſt get no workemen,

men, remember the Lords harueſt, great it is, and the labourers are few, pray *the Lord of the harueſt that hee will ſend forth Labourers into his Harueſt.* When thy Corne is cut and readie for the houſe, that which is good is carried into the Barne, the reſt is caſt aſide. Here is a type of the end of the World. The Reapers be the Angels, *they ſhall gather, &c.* Haply, after all this, thou haſt occaſion of going out vpon the Coaſt, and there beholding the Sea, thou ſeeſt it how it rageth and cannot reſt, but the Waters thereof doe caſt forth mire and dirt: here is the very picture of an euill conſcience. Euen it keepes within the bounds, and wilt thou haue *an vnfaithfull and a rebellious heart?* Thou ſeeſt then a Ship vnder ſailes, cutting the waues, with almoſt an incredible ſwiftneſſe; remember thine owne dayes which paſſe as the moſt ſwift Ships. There be the great Fiſhes which liue vpon the leſſer, the very right reſemblance of the worlds oppreſſion. In the midſt of all a ſtorme ſuddenly ouertakes thee, and thou art forced to ſeeke ſhelter vnder a Hedge or a Tree, conſider now what it is to dwell in the ſecret of the moſt High, and to abide in the ſhaddow of the Almightie.

Matth.9.38.

Matth.13.39.

Iſa.57.20.

Ier.5.22,23.

Iob 9.26.

Hab.1.14.

Pſal.91.1.

I could yet goe further this way; ſurely, me thought, when I meditated vpon this plaine ſimilitude, which I find here in my Text, that I ſhould doe you wrong, if I ſhould not acquaint you with that which I had obſerued in my reading of the Scriptures of this kind, that ſo wee might know how to vſe earthly things with ſpirituall minds, and might make the ordinarie matters of the world to bee a Schole-maſter vnto godlineſſe. A man doing thus, may follow his buſineſſe in the world cloſe, and yet therewhile further himſelfe towards heauen. Were it not an excellent thing, if the ſight of Salt ſhould euer mind vs of this Doctrine. What hinderance to him that buyeth it, or to her that vſeth it in her family, to remember what care muſt be to preſerue it, what diligence to apply it, how ſoone wee ſhall rot and putrifie, if wee bee without it? Indeed herein lyeth a mayne difference betwixt the children of God, and the children of this World. The children of this world are like little children, who finding a picture in a booke gaze vpon and make ſport with it, but neuer conſider who it is. The children of God examine the ſtorie which the picture repreſents, they will picke ſome further matter out then that which is preſented to the eye. And it is a ſigne that men haue no mind, but on earthly things, when they take no occaſion by the beholding of earthly things, to ſtirre vp themſelues to heauenly thoughts.

And thus farre of the firſt Branch of the aduice to the Diſciples, in reſpect of themſelues, *Haue Salt in your ſelues.* You that are to ſeaſon others, ſee that you bee ſeaſoned your ſelues. You that come to ſeeke ſalt from others, ſee that you haue it in your ſelues.

Now of that part of the aduice, which is in regard of others: *And haue peace one with another:* The Doctrine thus ſtands.

That amongſt the Diſciples of Chriſt, there muſt bee mutuall peace. In your ſelues, ſaith our Sauiour, let there be grace; *one towards another,* let there

The ſecond Doctrine.

*Rom.*15.33. *Isa.*9.6. *Ephes.*6.15. *Rom* 10.15. 1.*Cor.*7.15. *Luk* 10.6. *Ephes.*4.3. 2.*Cor.*13.11. *Heb.*12.14. *Rom.*12.18.

there be peace. Our God is the *God of Peace.* Our Sauiour is the Prince of Peace. The Gospell which is preached amongst vs, is the Gospell of Peace. The substance of it is glad tydings of Peace. Our calling is in Peace. They which are the Lords are called the sonnes of Peace: so we ought all to endeauour to keepe *the vnitie of the spirit in the bond of peace:* and to liue in peace. Christians must follow peace with all men; and if it bee possible haue peace with all men; and therefore among themselues they must seeke it, and ensue it much more. I must open this as the former Doctrine, by distinguishing vpon Christs Disciples: some are Preachers of peace: some are Professors of Peace. Let mee shew you how this Doctrine reacheth vnto both.

1.*Cor.*1.1. 2.*Cor.*1.1. *Gal.*1.1,2. 2.*Thes.*1.1. *Act.*15.23. *Neh.*4.16. 2.*Sam.*10.11. 1.*King.*6.7. *Gen.*11.7.

The Teachers of Peace, must haue peace one towards another. Their agreement, their peace, their consent, is a great motiue to the people to entertaine their Doctrine. Hereupon was that vse of *Pauls*, to prefixe the names of others with his owne, as, PAVL, *and our brother* SOSTENES. PAVL, *and our brother* TIMOTHEVS. PAVL, *and all the bretheren that are with me.* PAVL, *and* SILVANVS, *and* TIMOTHEVS. Thus he, that the people to whom he wrote, obseruing the consent, might reuerence the writing so much the more. Thus went the *Canon* made at *Ierusalem*, with a Preface premised to declare consent. *The Apostles and the Elders, and the brethren.* The mayne furtherance to the reedifying of the Temple after the captiuitie, was this: The builders had many enemies, and they consulted, and agreed together, to runne one course, and to assist each other, and by the sound of the Trumpet, to meete at an instant, if there were any opposition. It was like *Ioabs* policie in fighting against the *Amalekites*, backed by the *Aramites*, hee agreed with *Abishai* his brother, to whose conduct a part of the Army was committed, *If the Aramites be stronger then I, thou shalt helpe mee, and if the Children of Ammon be too strong for thee, I will come and succour thee.* Their agreement wanted not successe. The case stands in the building of the spirituall body, as it did in the Typicall body, in fighting the Lords battell, by those whose office it is to fight the good fight of Faith, as in the fighting for *Israel* against *Ammon.* The agreement of the builders, will aduance the building both with speede and beauty: the ioynt proceeding of the leaders, will vndoubtedly preuaile against the common enemie. SALOMONS *Temple was builded without noyse*; neither hammer, nor axe, nor any toole of Iron was heard in the house, whiles it was in building a Type, I doubt not, of the stilnesse in respect of freedome from mutuall contentions, which ought to be amongst Pastors. Againe, the want of this agreement and peace, will bee a great preiudice to the grouth of the truth. The meanes vsed in Gods Wisedome, to hinder *Babels* building, was *a strife of tongues among the builders:* so when those which are the builders of the spirituall House of God, the Church, are rent asunder in affection, the worke cannot goe forward as it should. The Shepheards being diuided, the Sheepe must needes bee scattered. This to proue, that the Teachers of peace must haue peace one towards another.

another. God hath ſent vs *prædicare*, not *præliari*, to worke and not to wrangle; while wee ſtriue, the Deuill works for himſelfe: Atheiſme, Popery, doe aduantage themſelues by our diſſentions.

There muſt be mutuall peace among the profeſſors of peace, the places which I firſt named in the beginning of the Doctrine, doe enioyne it. This is the marke by which thy are knowne, *By this ſhall all men know, that ye be my Diſciples, if ye haue loue one to another*, to loue one another, and to haue peace one towards another, are all one. They are *none of Chriſts, if they haue not the Spirit of Chriſt*: and one *of the fruits of the Spirit is peace*. If the truth be not taught in loue, it cannot proſper as it ſhould, and if the truth be not followed in loue, men cannot grow vp in all things vnto *Chriſt as they ought*. I doe rather ſtriue to abridge this point, then ſtudy to enlarge it. The vſe will require much to bee ſaid, which yet I muſt ſhorten too, and therefore I will purpoſely bee the briefer in the Doctrine, that in the Vſe (as the time will giue leaue) I may be a little more enlarged.

Iob.13.35. Rom.8.9. Gal.5.22. Epheſ.4.15.

And firſt, the Vſe of that branch which concerning the peace, which ought to be amongſt vs Miniſters, that are ſent out like *Noahs Douc*, with a branch of Oliue in our mouthes, to preach peace and vnitie vnto others, makes me wiſh that I could wiſh truely with IEREMIE, *that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night*, for the wofull want of peace that is amongſt vs: be that *Gath* and *Aſhkelon*, and the Daughters of the vncircumciſed; ſhould reioyce to ſee vs like the yong men of *Helkath-hazzurim, euery one catching his fellow by the head, and thruſting his ſword into his fellowes ſide*. The one grudging priuately one againſt another, and girding publiquely one at another in the Pulpit, one calls his *Fellow Puritane*, hee againe calls him *Formaliſt!* Oh what a reioycing is this to *Papiſts* abroade, what contentment doth it giue to the ill affected at home, how doth it make the prophane ones ſcoffe, the ſimple hearted to be at a ſtand, not knowing which way to goe, and the poore honeſt ſoule to mourne in his ſoule to ſee ſuch deſtraction? Happy ſhall that man be called, that ſhall make vp theſe breaches, and accord theſe ſtrifes, and cry out to vs; Now, fie for ſhame, what meaneth this, are you not brethren? Haue you forgot the legacy which your Maſter left you; *My peace I leaue vnto you*, and the charge he hath bound you with, *haue peace one towards another*. And ſurely, if any mans life and bloud might quench the heate of this vnkinde ſtrife, it were well beſtowed. I am ſure while the laborers are together by the eares, the worke goeth not forward, and while the husbandmen are at variance about bounds and limits, and who accounted the better workeman, all the while the Plough ſtands ſtill, and the Diuell doubleth his diligence in the ſowing of the Tares, ſome fall to *Browniſme*, ſome to *Popery*, ſome are *Newters*, ſome euery thing, ſome nothing, and ſcarce any man what he ſhould be. I would for my part the occaſions of ſtrife were vtterly cut off, but ſith they bee not, let vs diligently and ioyntly, and euery man according to his proportion and gift receiued, promote the

Vſe.

Gen.8.11. Ier.9.1. 2.Sam.2.16. Ioh.14.27.

the things wherein we all agree, and although in ſome ſecondary things, wee diſcent in opinion, yet let vs bee one in affection. Remember the ground of *Pauls* ſaying. *Let not him that eateth diſpiſe him that eateth not, let not him that eateth not iudge him that eateth, for God hath receiued him.* But I am here neceſſarily to turne my ſelfe to the people, which looke vpon our ſtrifes, and with whom it fares, as it doth ſometimes with men, intentiuely looking vpon a fray in a Market, and therewhile their Purſe is picked; ſo whiles they gaze at our follies and heede them too much, they loſe themſelues, they know not what.

*Rom.*14.3.

1. Shall I councell in the Lord, what ye ought to doe in this caſe. Know that your ſinnes, eſpecially your not valuing the Goſpell of *Chriſt Ieſus*, as you ought, hath brought this. I ſpeake it not to excuſe vs, but to admoniſh you. I am perſwaded, if the firſt breaking in of the light of the Goſpell into this Land, had beene more eſteemed, and walked in, it had neuer beene as it is. The Lord had iuſtly troubled the water which men let runne along, not drinking ſo deſirouſly of it as they ſhould. Labour you to walke more worthy of the Goſpell then you doe, and theſe things through the mercy of God will much be holpen.

2. Be wiſe and learne how to iudge, and what to thinke in this point of miniſterial conſent & peace, that you may not eaſily ſtumble through miſtaking. Here therefore in order, I pray heartily obſerue theſe particulars.

1. Firſt, That conſent and agreement of Teachers is no certane marke of truth, in that wherein they conſent, *Aron* and all other the Leuites conſented to the *making of the golden Calfe*; foure hundred Prophets ioyned together to perſwade good ſucceſſe to *Ahab*, yet that was falſe which they perſwaded. Our Sauiour was condemned by a common conſent of *Elders* and *Prieſts*. Great conſent and vnitie was propheſied to be in the Kingdome of *Antichriſt*, which is to bee noted againſt the *Papiſts*. They brag of their vnitie, which brag, though it be without ground of Truth, the varietie of opinions and conceits, which is betwixt their greateſt and moſt learned Writers, being infinite: yet if it were true, it were of no force to proue them to be the true Church, becauſe there may be a conſent in falſhood. SIMEON *and* LEVI *are brethren, inſtruments of cruelty, are in their habitations, &c.* The wicked doe ioyne hand in hand, and gather vpon heapes, &c.

*Exod.*32. 1.*King.*22. *Reuel.*13.16. *Gen.*49.5,6. *Pro.*11.21. *Iſ.*8.9,10.

2. Secondly, that it is poſſible for ſome diſſention to fall out ſome times euen amongſt the beſt men. A controuerſie betwixt *Peter* and *Paul*, betwixt *Peter* and the other *Apoſtles* and Brethren at *Ieruſalem*. The difference betweene *Paul* and *Barnabas* was very eagre. Diſſentions in *Corinth*. Great and vehement quarrels betwixt *Auſten* and *Hierome*, *Cyril* and *Theodoret*, *Chryſoſtome* and *Theophylact*, as Hiſtories and their owne Writings teſtifie. It is ſo; firſt, by the cunning of the Deuill, who to ſtop the courſe of the Goſpell, laboureth to ſow the ſeeds of diſſention. Secondly, by reaſon of the remainders of corruption which are in all: there is much ignorance and ſelfe loue euen in the beſt, and theſe things cauſe differences, while men either ſee not the Truth ſtraight,

*Gal.*2.11. *Act.*11.2. *Act.*15.38. 1.*Cor.*1.11.

ſtraight, or are too much deuoted to their owne fancies; fitly to this purpoſe is that ſimilitude, 1. *Cor.* 13. 12. men dim-ſighted looking thorow Spectacles vpon the ſame thing farre off, will apprehend it diuerſly. Thirdly, by Gods prouidence, for the diſtinguiſhing of true Profeſſors from Hypocrites, and for the better boulting out of Truth. Truth commeth to light by nothing ſo much as by differences amongſt men. The queſtion among the Diſciples, touching ſuperioritie, gaue occaſion to our Sauiour to handle that point more fully. Sundrie points Saint *Paul* taught and wrought of more exactly, by reaſon of the diſſentions in *Corinth*, as of the *Reſurrection*, the *Sacrament*. This is to be noted, for their ſakes, who condemne the Church of *England* not to be true, becauſe of differences of opinion, in ſome things, among the Learned. And it is a conceit of ſome profane wretches in the Countrie, O, ſay they, theſe Preachers agree not, you ſhall not find two of a mind, we will beleeue none of them all; which as it a falſe accuſation, ſo were it more true then it is, we muſt know, that among the beſt there may bee ſome diſſention and queſtion for a time, in ſome things, without preiudice to the mayne Truth. And therefore to take away this common ſcandall more fully, which is vſually both among our ſeduced Papiſts, and among other corruptly minded, who would fayne find a colour for their contempt of preaching, this is now thirdly to be conſidered; That among Profeſſors and Preachers of Religion, there is, or may be a three-fold conſent. Firſt, in one Faith and Doctrine; namely, a conſent of iudgement. Secondly, in Affection. Thirdly, in Speech; namely, when their teaching and manner of holding and defending of points and Doctrines, is the ſame. Now albeit a conſent in euery one of theſe three were to be wiſhed, yet if there be but the firſt only, it ſufficeth for the iuſtifying of thoſe ſocieties where it is, to be the true Churches of Chriſt. And this kind of conſent, in iudgement, is (bleſſed be God) in our Church, as appeareth by the Articles of Religion, to which euery Miniſter ſubſcribeth at his Ordination: which may be a witneſſe, that in the fundamentall points of Religion we are all of one mind. And how for the mayne grounds of Religion, all the Proteſtant reformed Churches of *Europe*, which haue diuided themſelues from Rome, doe agree, the booke called the *Harmonie of Confeſſions*, is a ſufficient teſtimonie, where are ſet downe the particular determinations of euery ſeuerall Church and State, touching the chiefe points of godlineſſe; where any man may ſee how we all hold together in the foundation. Now among our ſelues, and betwixt vs and other Churches, there are ſome differences of opinions, as it cannot bee choſen, ſo long as we carry with vs our naturall imperfections, but yet in the generall grounds of theſe differences we accord. Although the differences are not to be reioyced in nor cheriſhed, but to be ſorrowed for and prayed againſt, yet this wee may boaſt of to Gods glory, and to the ſtopping of the mouthes of *Papiſts* and *Atheiſts*, that all this while the foundation of Religion is not razed by vs, but it is kept firme and ſound among vs; and the Lord grant it may ſo bee ſtill. Now

1.*Cor.*13.12.

1.*Cor.*11.19.

3.

*Act.*4.33.

1.*Cor.*1.10.

concerning

concerning the rent, which of later yeeres hath beene in our Church, which if any man might make vp with the losse of his life, it were a happy sacrifice, in which there hath beene, and continueth yet to bee such wars about Ceremonies, and things of that nature: let mee adde a word to take away that scandall, and to settle the minds of all, that feare God. Let it still bee remembred (as I said) that though mens minds are too much stirred in these things (yet God bee praysed) the foundation of Religion is on both sides held and thought sincerely. Some now and then that are either corrupt or ignorant, vent some vnsound opinions, but that is nothing to the impairing of a true being of a whole Church.

Now for the branch of the Doctrine of Peace, to be amongst all; you that are Hearers and Professors, as well as amongst vs, that are Ministers. Is not here also matter of complaint and sorrow, to see how men liue. What brawles, what brabbles, what dissentions, what fillings of all Courts with suits, sauouring only of spleene, and tending only to vexation. There is only one roote of this, which if it could be killed, peace would grow. What is that? *Salomon* shall tell you; only by *pride men make contention*; want of the Spirit of meekenesse, which should asswage in vs all swelling thoughts one towards another, and *make all our things to be done in loue*, is the only thing which doth diuide vs. I say the lesse herein, both because of time, and because matter of this nature haue beene (as I vnderstand) taught and pressed hence, out of the Historie betwixt *Abraham* and *Lot*. Only this I adde, we can neuer be true preseruers of Peace, till we begin in the ground of Peace, which is Religion. We must first be *pure* before we can be *peaceable*. There is a peace which Christ came not to sound, neither doth he approue. A Minister, vnder a pretence of peace, to let euery man alone in his sinnes; a Christian, vnder a shew of peace, to conuerse with any. There is a peace in a sort, and a loue and league amongst the worst, your good Fellowes be all in loue and peace, and reioyce in the wickednesse one of another, vntill perhaps, as it oft falls out, the Pot doe breed a quarrell.

Pro.13.10.

1.Cor.16.14.

Iam.3.17.

Matth.10.34.

Let vs labour to bee at peace with God, and to bee acquainted with the Rules of Peace, by the Word Peace, then shall we know how to seeke Peace, how to maintayne Peace, and then I say with the Apostle.

2.Cor.13.11. *The God of Loue and Peace shall bee with vs.*

FINIS.

A BRIEFE DIRECTION FOR THE COMMERS TO THE LORDS TABLE.

Question.

WHat is that God, who made vs, and whom wee profeſſe to ſerue?

Anſwer.

He is One, [a] *Almightie* [b] *the Father, the Sonne, and the holy* [c] *Ghoſt.*

a 1.*Cor.*8.6.
b *Reuel.*1.8.
c *Mat.*3.16,17

Queſt.

What ones did he create vs at the firſt?

Anſw.

Righteous [d], *after his owne* [e] *Image.*

d *Eccleſ.*7.31.
e *Geneſ.*1.27.

Queſt.

But what are we now in our ſelues?

Anſw.

By partaking with Adams *diſobedience* [f], *wee are all the children of* [g] *wrath.*

f *Rom.*5.17.
1 *Cor.*15.22.
g *Epheſ.*2.3.

Queſt.

What is the alone remedie for this our miſerie?

Anſw.

The death of Ieſus Chriſt [h] *God* [i] *and Man* [k].

h *Act.*4.12.
*Rom.*4.25.
i *Rom.*9.5.
k 1.*Tim.*2.5.

Queſt.

How are we made partakers of the benefits of his death?

Anſw.

Only by Faith in his name [l].

l *Ioh.*1.12.

Queſt.

Whence is this Faith?

Anſw.

It is the gift of God [m], *wrought in the heart* [n], *by the Word preached* [o].

m *Phil.*1.29.
n *Act.*16.14.
o *Rom.*10.14.

Queſt.

What meanes amongſt other are appointed of God to confirme it?

Anſw.

The two Sacraments [p], *Baptiſme* [q] *and the Lords Supper* [r].

p *Rom.*4.11.
q *Matt.*28.19.
r 1.*Cor.*11.23.
&c.

Queſt.

Why ſerueth Baptiſme?

Answ.

To enter vs into the Church of God [f], *and by the washing of water* [t] *to assure our consciences of our new birth* [u], *and of being purged by Christs bloud* [x].

f Ro. v.6. 2. (Baptised into Christ) 5. (Grafted with him)
t Ephes.5.26.
u Tit.3.5.
x Heb 9.14.

Quest.

Wherefore serueth the Lords Supper?

Answ.

By the reuerent vse of the Creatures of Bread and Wine, to remember Christs death [y], *and to be a pledge to our beleeuing hearts, that wee haue a part therein* [z].

y 1.Cor.11.16.
z 1.Cor.10.16.

Quest.

What is their dutie which heare the Word, and receiue these Sacraments?

Answ.

To breake off their old sinnes [*], *and to liue soberly, righteously, and godly in the World* [a].

* Dan.4.24.
a Tit.2.12.

Quest.

What is the rule of a good life?

Answ.

The will of God set downe at large in the Scripture [b], *and more briefly in the ten Commandements* [c].

b Ps.119.106.
c Exod.34.28.

Quest.

How shall we haue grace to liue well?

Answ.

If we aske it [d] *feruently* [e] *of God* [f] *in Christs Name* [g].

d Matth.7.7.
e Iam 5.16.
f Iam.1.5.
g Ioh.14.14.

Quest.

What will be the benefit thereof?

Answ.

The blessing of God now [h]; *and hereafter life Eternall, through Iesus Christ our Lord* [i].

h 1.Tim.4.8.
i Rom.6.23.

I. Cor. II. 28.

Let a man examine himselfe, and so let him eate of this Bread, and drinke of this Cup.

Sam. Hieron.

AN ALPHABETICALL

Table, containing all the principall matters mentioned in this whole Volume.

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FINIS.

